THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

Published and Distributed chiefly *gratis*

BY

PROTAP CHANDRA ROY

ADI PARVA.

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श्री नमो गणेशाय ।

यस्य प्रियं विभातीदं श्रीकण्ठजनकं यथा ।
दुराराध्यं दुरावापं दुःसाधं तं विधिं नुमः ॥

स्वस्तिश्रीसमस्तकीर्त्तिकुमुदषण्डपूर्णचन्द्र प्रतिभटकुलकक्षमहा-
नलायमान-प्रतापज्वालावलीढ़समस्तसपत्नवधूमुखपत्नभङ्ग-वाग्--
देवताविलासैकगेह-पद्मावतीप्रसादपरिबृंहिताप्रतिममहाराजपद-
सौभाग्यसम्पत्-काश्मीरमहामहीपति-श्रीश्रीपादसरसीरुह-

राजचरेषु ।

विनयस्य यथा योगात् सद्गुणः शोभते तराम् ।
तथा ते पुरसान्निध्यात् वसुधा बहुधाश्रिता ॥

भवान् हि राजा बहुभाग्यजुष्टः
प्राबोधि साक्षादिव राजधर्मैः ।
यत्र क्षमौदार्य्यमहोग्रतेजो-
दण्डं परं किन्नु भजन्त्यसाम्यम् ॥

स एव राजा स च राजधर्मो
यस्मिन् स्थिते नित्यसुखी हि लोकः ।
यत्र प्रजाः पुत्रसमास्तथैव
त्वं चात्र राजन् सुभगं प्रमाणम् ॥

धिक् कौणपं तं खलु राजरूपं
स्नेहः कृपा ह्यत्र दया न यत्र ।
प्रजा स्वरक्तैर्विदधाति यस्य
धिग्जीविकां पीड़ितपीड्यमाना ॥

किं ब्रूमो बलवान् विधिर्व्वयमहो दैन्यं समासादिता
राजन् कर्म्म गतं यशः परिहृतं सत्यं परं कर्पितम् ॥
हाहा चन्द्रदिवाकरौ मलिनिमग्रस्तौ न विज्ञायते
कः पन्थास्तमसा पुनः प्रकलितं सर्व्वं सदा भारते ॥

राजन् किं वत दुर्घटं समभवत् भाग्यस्य सर्व्वप्रभो:
पङ्गुर्यो गिरिलङ्घने क्षमतरं कर्त्तुं समर्थः सदा।
जम्बूकं किल धिक्कृतं मृगपतेः शक्तं तथा शासने
भेकं वा गजराजताड़नविधौ हाहा हतो भारतः॥
यत्रायं प्रथितो महान् हिमगिरी राजा स्वयं भूभृतां
यत्रेयं सरितांवरा भगवती भागीरथी पुण्यदा।
यत्र त्वं नृपतिर्म्महामहिमधृक् राज्ञां वरोधिष्ठित-
स्तस्मिन् किं वत भारते सुविदिते धर्म्मः परं क्षीयते॥
धिग्जातिर्म्महतीं गुणान् सुविपुलान् धिक् सम्पदं पुष्कलाम्
धिग्ज्ञानं पदगौरवं धिगधिकं विद्यां विशिष्टां शुभाम्।
धिक् कीर्त्तिं विततां तथा त्वभिनवां हाहा विना मानुषं
सर्व्वं व्यर्थतरं भवेत् किमधिकं पश्यत्विमं भारतम्॥
जातिर्याति रसातलं गुणगणस्तस्याप्यधो गच्छति
धिग्विद्या पदवैभवं बहुमतं मानं परं बृंहितम्।
सर्व्वञ्च प्रलयं प्रयात्यनुदिनं जाने न वा भारते
पापं किं प्रसृतं महत् सुविषमं राजंस्त्वया पाल्यताम्॥

तवैवानुग्रहबलैराभिमुख्यसमेधितैः।
कार्य्यं संवर्द्धितं चेदं त्वमेव रक्ष साम्प्रतम्॥
प्रांशुलभ्ये फले मोहादुद्बाहुर्व्वामनो यथा।
कार्य्येऽस्मिन् दुर्घटे राजंस्तथा मम दुराग्रहः॥
अथवा शक्तिरेवास्मिन् कृपा तव सुपुष्कला।
दुस्तरे सरितां नाथे पोतः सुघटितो यथा॥

कलिकाता
दातव्यभारतकार्य्यालय।

विनयावनतोऽनुगतः किङ्करः
श्रीप्रतापचन्द्ररायः।

PREFACE.

Several persons of note and personages even in high rank, sympathising with the objects of the "Datavya Bharat Karyalya," have from time to time recommended to me that the Mahabharata, if translated into English, would, to quote the sentiments of the Right Honorable the Marquis of Hartington, as conveyed to me in Mr. Rost's letter of the 6th of October, 1882, and published at the time in nearly all the Indian newspapers, "supply a want long felt and be a real boon to the ever-increasing band of students of Indian history and archæology." These recommendations exactly falling in with the views entertained by me from some time past, have been taken into earnest consideration. The ancient literature of India is our glorious inheritance. In his letter to me Prof. Max Müller remarks, "I expect the time will come when every educated native will be as proud of his Mahabharata and Ramayana as Germans are of their Nibelunge, and Greeks,even modern Greeks, of their Homer." The vanity is excusable, if it were only vanity, that persuades a Hindu to seek the means of placing this splendid inheritance of his before the eyes of foreign nations, of foreigners particularly who from their culture are capable of appreciating and understanding it. But such an endeavour, if successful, may not satisfy vanity alone. It is really fraught with results of the utmost importance to the cause of historical and philological research, in fact, to the cause of Knowledge in all her principal departments.

Apart from all these, there is another consideration the importance of which it is difficult to exaggerate. Providence in its inscrutable wisdom has linked the destiny of this country with that of an island in the remote west which, though unable to boast of a bright past, has, nevertheless, a splendid present, and, if signs are to be trusted, a more glorious future still. England, however, by her wise administration of this her richest and most extensive dependency, has already ceased to be regarded in the light of a conquering power bent only upon self-aggrandisement at the expense of the children of the soil. Untrue to the traditions of Empire and the instincts of their

own better nature, individual Englishmen might now and then advocate the policy of repression ; but, thank God, force has long ago ceased to be regarded as an efficacious instrument in the Government of two hundred million of human beings. In her gracious Proclamation, constituting the Charter of our liberties, the Queen-Empress of India enunciates the noblest principles of government, and confesses to her determination of founding her rule upon the love and gratitude of the people. Occasional lapses on the part of those in authority under her might produce temporary irritation, but the two races are daily approaching each other with fraternal feelings as best befit the children of the same mother. Instead of looking upon the conquered people as outer barbarians, those in authority over them always manifest a sincere desire to enter into their feelings and understand their aspirations by personal converse and, what is certainly more efficacious in this line, by a study of their national literature. Professor Monier Williams in his preface to Dr. H. H. Milman's metrical translation of *Nalo-pakhyana* remarks, " Now that our Indian Empire has passed its first great climacteric, and vast changes are being effected in its constitution, the value of Sanskrit to all preparing for the Civil Service * * * cannot be insisted on too forcibly. Its relations to the spoken languages is not its only attraction. The study of Latin bears closely on Italian, and yet if the empire of Italy belonged to this country, we should not attach more importance to proficiency in Latin than we do at present, because, in fact, the people who now speak Italian have little community of character with the Romans who once spoke Latin. Their tastes, customs, habits of thought, laws, institutions, religion, and literature are all different. But in India the lapse of centuries causes little disturbance in the habits and character of the people, however numerous and violent the political revolutions. " And again, " How is it, then, that knowing all this, Englishmen, with [two hundred million of] Indian fellow-subjects, have hitherto paid less attention to the study of this language, than other nations who have no material interests in the East ? "

Since the time, however, that the Professor wrote, some-

thing has been done towards encouraging the study of Sanskrit by the Civil Servants of India. It is a matter of regret, however, that the little that is acquired under compulsion while in course of training for the first test or the Departmental examinations, is rarely improved from a love of knowledge in after life. The cause, however, is not far to seek. The study of Sanskrit is attended with difficulties that are nearly insuperable in the case of the over-worked Indian official. Unless blessed with linguistic faculties of an exceptional nature, the little leisure that the Indian official might command, even if wholly devoted to the acquirement of Sanskrit, can scarcely produce desirable results. Viewed also in the light of a mean to an end, the end, viz, of understanding the wishes and aspirations of the Indian races for purposes of better government, the study of Sanskrit may be dispensed with if all that is contained in the great Sanskrit works of antiquity becomes obtainable by Englishmen through the medium of translation. Any effort, therefore, that is made towards unlocking Manu and Yajnyavalkya, Vyasa and Valmiki, to Englishmen at home or in India, can not but be regarded as a valuable contribution to the cause of good government.

With regard to the Mahabharata in particular, on which, as remarked by Oriental scholars, Aryan poets and prose-writers of succeeding ages have drawn as on a national bank of unlimited resources, I am fully persuaded that the usefulness of such a translation and its gratuitous distribution in India and Europe (America also has been included at the suggestion of my friends) would recommend itself to the patriotism of my countrymen without the need of any eloquent elaboration. It is impossible to suppose that the liberality of my countrymen could have been exhausted by supporting the "Bharat Karyalya" for a period of seven years only. The English translation will cost, at a rough estimate, Rs. 100,000. After my experience of the liberality of my countrymen, this sum, apprently large though it be, seems to me to be a trifle. I purpose therefore to publish an English translation of the Mahabharata in monthly parts of 10 forms each, octavo, demy, the first part of which is issued herewith.

The present edition shall consist of 1250 copies. 250 copies are intended for distribution in India free of all charges, among the gentry, the aristocracy, and reigning chiefs; 300 among Indian officials of the higher ranks; 250 for distribution out of India, chiefly among the *sàvants* of Europe and America. 200 copies must be reserved (as experience has taught me) for making up losses caused to recipients by negligence and in transit. The remaining 250 copies shall be charged for at Rs 50 and Rs 65 per copy inclusive of postal costs, Rs 50 being payable by persons in India and Rs 65 by those in Europe and America. It is needless to say that the selection of recipients shall, in regard to the present publication, rest entirely with the Karyalaya. Any person desirous of taking a copy, but whose name may not be entered in the free list, may, if he likes, have his name registered in the list of those to whom the aforesaid 250 copies are to be supplied for Rs 50 or 65 a copy. In case, however, of sheer inability on the part of these, copies may even be supplied, as long as available, at Rs 12 or Rs 25 according as the address is Indian or foreign. It is needles, however, to say that this last class of recipients must necessarily be very limited.

Since the foundation of the "Datavya Bharat Karyalya," not a single copy of any of its publications has ever been parted with for price. The present departure, therefore, from the Karyalya's uniform practice, in regard to at least 250 copies of the projected publication, requires a word of explanation. During the last seven years I have found a few gentlemen evincing some reluctance in accepting in gift the publications of the "Bharata Karyalya," although this latter is no institution belonging to any private individual but is rather a national concern supported by a nation's patriotism. Many of the persons evincing such delicacy are too important to be overlooked in the distribution of our publications. It is to meet their case especially that 250 copies of the proposed translation are reserved. These gentlemen might easily accept copies now, on payment, which, as stated above, is Rs 50 in India and Rs 65 out of India. So far as the "Bharata Karyalya," however, is concerned, gentlemen taking copies on payment of the above

sums, without being looked upon as purchasers, will be regarded as donors to the Karyal ya.

Although in the collection of funds necessary for the accomplishment of the present scheme, my chief reliance is upon my own countrymen, yet in an undertaking of this nature the Bharat Karyalya can not very well refuse outside support, if only to make an insurance against failure. The Editor of the *Sind Gazette,* in reviewing the Karyalya's prospectus issued in March last, remarked "there are many "Natives and Europeans of culture who will view the scheme "in the highly favorable light in which it presents itself "to men so unlike as the Marquis of Hartington and Pro-"fessor Max Muller, both of whom have given it their warm "support. The translation will cost the Bharat Karyalya some "Rs 100,000, and this is a large sum for even so influental and "wealthy a body to expend on such an object. But so brilliant "an instance of intellectual charity is certain to attract out-"side support, and, at the same time, it ought to have the "effect of swelling the member-roll of the Society." While thanking the European Editor most sincerely for his kind words in reference to my scheme, I would observe that if that scheme is rightly appreciated in Europe and America, I should not be justified in not accepting any offer of aid that is voluntarily made, or even in not seeking (actively, if need be) contributions to ensure success. Literature, in respect of its demand or usefulness either, is, more than anything else in the world, a cosmopolitan concern. The productions of genius are the common inheritance of the world. Homer lived as much for Greeks, ancient or modern, as for Englishmen or Frenchmen, Germans or Italians. Valmiki and Vyasa lived as much for Hindus as for every race of men capable of understanding them.

A SHORT HISTORY OF THE DATAVYA BHARAT KARYALYA, ITS ORIGIN AND OPERATIONS.

Impressed from my very youth with the desire of rendering the great religious works of India easily accessible to my countrymen from a hope that such a step, if accomplished, would, to a certain extent, counteract the growing scepticism and irreligion of the age, I nursed the wish for years in secret, my resources having been quite disproportionate to the grandeur of the scheme. The occupation to which I betook myself was that of a Book-seller and general Agent. After some years of unremitting toil, I achieved a success in my business which, in the face of the keen competition of the times, I could consider as in every respect fair. I secured a competence upon which, if I liked, I could retire. But without doing anything of the kind, I resolved to carry out, of course to the extent of my means, the scheme I had always nursed regarding the great Sanskrit works of antiquity. I soon brought out an edition in Bengali of the Mahabharata, the great epic of Vyasa, a perfect storehouse of religious instruction imparted not by dry precepts but enforced by the history of living men, princes and warriors, sages and hermits, in fact, of every specimen of humanity that can interest man in general. My edition consisted of 3,000 copies, and it took me a little more than seven years to complete it. The price I fixed for a copy, taking all circumstances into consideration, was Rs 42. although a little while before certain dishonest recipients of Babu Kaliprasanna Singha's edition of the same work (Babu Kaliprasanna Singha having distributed his edition *gratis*) had sold their copies for Rs 60 to 70 per copy in the open market.

A little after my edition had been brought out, I was afflicted by a domestic calamity with the details of which I need not acquaint the reader. Suffice it to say that for some time I was like one demented. On the advice of friends and physicians, I tried the effect of a temporary separation from old sights and scenes. But mine was no disorder of the nerves that a change of climate or scene could do me any good, Mine was "a mind diseased, a rooted sorrow to be plucked from

the memory," and I stood in need of "some sweet oblivious antidote to cleanse the stuffed bosom of that perilous stuff which weighs upon the heart." My purposeless wanderings could be of no avail. At length I mustered determination enough to forget my sorrows. The desire that I had all along cherished of doing something in my humble way towards counteracting the progress of irreligion by a circulation amongst my countrymen of the great religious works of ancient India, and which had been only temporarily suspended during my affliction, returned to me with renewed vigor. Besides, during my purposeless wanderings through the Mofussil, I met with various persons in humble stations of life to whom I was well known by my previous publication of the Mahabharata, many of whom gave me to understand that my edition of the Mahabharata though cheap in all conscience, was still out of the reach of persons of their class. They regretted that no cheaper edition could be brought out to satisfy their thirst. Pondering upon all these circumstances, I retraced my way homewards. Coming back to my office, I took stock and found that after the sales already effected, about one thousand copies, more or less complete, of the Mahabharata I had brought out, remained in my hands unsold. I had nobody to provide for in the world. My only daughter had been disposed of in marriage and she was happy with her husband possessing a decent independence. By that time I had also secured, from the profits of my concern, a sum that could secure me a competence for the rest of my days. Now was the the time, I thought, for making an attempt towards even a partial accomplishment of the desire I had all along cherished. The thousand copies of the Mahabharata that I had in my hands I began to distribute *gratis* amongst my countrymen.

My ill-digested project, however, soon became a failure. I was not very discriminate in the selection of recipients. My simplicity was taken advantage of by a number of persons whom I should not have trusted. These obtaining copies from me *gratis* began to sell them for price in the market. Experience made me wise, but the wisdom came too late. The copies I had in my hands had all been exhausted.

It was at this time that I began to mature some plan whereby the desire I cherished could be carried out without designing persons being able to take any undue advantage. After much deliberation, I succeeded in forming a plan which when submitted to my friends was fully approved of by them. The details of this plan will appear from the sequel.

My plan being matured, I resolved to bring out a second edition of the Mahabharata, the whole intended for gratuitous distribution, subject, of course, to proper restrictions. I selected the Mahabharata in particular, for more reasons than one. The editions of the Mahabharata brought out under the auspices of the Maharaja of Burdwan and the late Babu Kali Prasanna Singha, and distributed *gratis*, had comprised a few thousand copies utterly inadequate to satisfy the public demand. The manner also in which these copies had been distributed precluded the possibility of the great body of Mofussil readers being benefitted to any considerable extent. It would seem, besides, that such gratuitous distribution by the Maharaja of Burdwan and Babu Kali Prasanna Singha by its very insufficiency had tended more to tantalize the public than allay its thirst for the ancient literature of India.

In view, therefore, of this thirst for the ancient literature of our Father-land,—a thirst that could not but inspire feelings of pride in every patriotic bosom, feelings also that were particularly gratifying to me on account of the anxiety I had entertained at the sight of the growing irreligiousness of a portion of my countrymen, I resolved to establish a permanent Institution for the gratuitous distribution of the great religious works of ancient India. In this connection, as offering a ground of utility that would recommend itself more generally, I may again quote Professor Max Muller. " Printing " says he, "is now the only means of saving your Sanskrit literature from inevitable destruction. Many books which existed one or two centuries ago, are now lost, and so it will be with the rest, unless you establish Native Printing Presses, and print your old texts." The fruit then of my resolution has been the " Datavya Bharata Karyalya. " I felt, from the beginning, that such an institution, to be successful, would require large funds. The sum

I could devote to the purpose would be quite inadequate. But I was persuaded that of all countries in the world, India is pre-eminently the land of charity. The modes in which her charity exhibits itself might not be in accordance with the dictates of the political economy that is now in vogue in the West. But of the measure of that charity and of its disinterested character, there could be no question. I was persuaded that an appeal to my countrymen giving away their thousands at the beck of officials for the accomplishment of schemes of doubtful utility, could not fail to be responded to. Such an appeal was made, and with what success is already before the public. "I am particularly glad to see," again remarks the Professor quoted above, "that you do all that you are doing with the help of your own countrymen. That is the right way to go to work." For the success achieved small credit is due to me. The credit belongs almost wholly to my countrymen.

The "Datavya Bharat Karyalya" has, within the course of the last seven years, printed and gratuitously distributed two editions of the Mahabharata in Bengalee translation, each edition comprising nearly 3,000 copies. The fourth edition of the Mahabharata (the third of the series for gratuitous distribution) has been commenced and will take some time before it is completed. One edition of the Harivansa comprising 3,000 copies has been exhausted. The Ramayana also has been taken in hand and is nearly completed, the text of Valmiki publishing along with the translation. Roughly estimated, the "Bharat Karyalya" has distributed up to date nearly Nine thousand copies of the Mahabharata and the Harivansa taken together, and that number would swell to Eighteen thousand, when the fourth edition of the Mahabharata and the first edition of the Ramayana (both diglot) will be complete. A single copy of the Mahabharata consists of about 1,033 forms, octavo, demy; a single copy of the Harivansa, 112 forms; and a single copy of the Ramayana, 578 forms. The Arithmetical result, therefore, of the operations of the "Bharat Karyalya" has been that 1,37,83,500 separate printed forms have been already gratuitously distributed and in course of distribution.

Leaving aside the arithmetical results of the Karyalya's operations, it might be fairly presumed that the genuine demand for 18,000 copies of the sacred books of India represents a degree of interest taken by the people in the history of their past that is certainly not discouraging to patriotic hearts. So far as I myself am concerned, I would consider myself amply repaid if my exertions have contributed in the least towards withdrawing any portion of my countrymen and country-women from a perusal of the sensational literature of the present day in which, under the pretence of improvement, the plots and situations of fifth-rate French novels are introduced, vitiating the manly Aryan taste, and leaving no substantial instruction behind. If the publications of the Bharat Karyalya have succeeded in withdrawing to some extent readers of this class of literature from the unhealthy excitement for which alone it is sought, and turning them to contemplate the purity of Aryan society, the immutable truths of Aryan philosophy, the chivalry of Aryan princes and warriors, the masculine morality that guides the conduct of men even in the most trying situations, the bright examples of loyalty, constancy, and love, which the Aryan poet describes with a swelling heart, the end of those publications has at least been partially achieved. May I indulge the hope that my countrymen, even as they now are, be preserved from foreign influences in their manners, and may I also indulge the hope that my countrymen continue to look upon Vyasa and Valmiki with feelings of proper pride !

PROTAP CHUNDRA ROY.

Datarya Bharata Karyalya.

TRANSLATOR'S PREFACE.

The object of a translator should ever be to hold the mirror up to his author. That being so, his chief duty is to represent, so far as practicable, the manner in which his author's ideas have been expressed, retaining, if possible, at the sacrifice of idiom and taste, all the peculiarities of his author's imagery and of language as well. In regard to translations from the Sanskrit, nothing is easier than to dish up Hindu ideas so as to make them agreeable to English taste. But the endeavor of the present translator has been to give in the following pages as literal a rendering as possible of the great work of Vyasa. To the purely English reader there is much in the following pages that will strike as ridiculous. Those unacquainted with any language but their own are generally very exclusive in matters of taste. Having no knowledge of models other than what they meet with in their own tongue, the standard they have formed of purity and taste in composition must necessarily be a narrow one. The translator, however, would ill-discharge his duty if for the sake of avoiding ridicule he sacrificed fidelity to the original. He must represent his author as he *is*, not as he *should be* to please the narrow taste of those entirely unacquainted with him. Mr. Pickford, in the preface to his English translation of the *Maha Vira Charita,* ably defends a close adherence to the original even at the sacrifice of idiom and taste against the claims of what has been called "free translation" which means dressing the author in an outlandish garb to please those to whom he is introduced.

In the preface to his classical translation of Bhartrihari's *Niti Satakam* and *Vairagya-Satakam,* Mr. C. H. Tawney says, "I am sensible that, in the present attempt, I have retained much local coloring For instance, the idea of worshipping the feet of a god or great man, though it frequently occurs in Indian literature, will undoubtedly move the laughter of Englishmen unacquainted with Sanskrit, especially if they happen to belong to that class of readers who rivet their attention on the accidental and remain blind to the essential.

But a certain measure of fidelity to the original, even at the risk of making oneself ridiculous is better than the studied dishonesty which characterises so many translations of oriental poets." We fully subscribe to the above, although, it must be observed, the censure conveyed to the class of translators last indicated is rather undeserved, there being nothing like a "studied dishonesty" in their efforts which proceed only from a mistaken view of their duties and as such betray only an error of the head but not of the heart.

THE MAHABHARATA.

ADI PARVA.

SECTION 1.

Om! Having bowed down to Narayana and Nara, the most exalted male being, and also to the goddess Saraswati, must the word *success* be uttered.

Ugra-srava, the son of Lomaharshana, surnamed Sauti, well versed in the Puranas, bending with humility one day approached the great sages of rigid vows, sitting at their ease who had attended the twelve years' sacrifice of Saunaka, surnamed Kulapati, in the forest of Naimisha. Those ascetics, wishing to hear his wonderful narrations, presently began to address him who had thus arrived at that recluse abode of the inhabitants of the forest of Naimisha. Having been entertained with due respect by those holy men, he saluted those Munis (sages) with joined palms, even all of them, and inquired of the progress of their asceticism. Then all the ascetics, being again seated, the son of Lomaharshana humbly occupied the seat that was assigned to him. Seeing that he was comfortably seated and recovered from fatigue, one of the Rishis, beginning the conversation, asked him, "Whence comest thou, O lotus-leaf-eyed Sauti, and where hast thou spent the time? Tell me, who ask thee, in full?"

Accomplished in speech, Sauti, thus questioned, gave, in the midst of that spacious assemblage of contemplative Munis, a full and proper answer, in words consonant with their mode of life.

Sauti said:—"Having heard the diverse sacred and wonderful stories composed in his Mahabharata by Krishna-Dwaipayana, and which were recited in full by Vaisampayana at the Snake-sacrifice of the high-souled royal sage Janamejaya and in the presence also of that chief of princes, the son of Parikshita; having wandered about, visiting many sacred waters and holy shrines, I journeyed to the country venerated by the Dwijas (twice-born) and called Samantapanchaka, where formerly were

fought the battles between the children of *Kuru* and *Pandu*, and all the chiefs of the land ranged on either side. Thence, being anxious to see you, I am come into your presence. Ye reverend sages, all of whom are to me as Brahma; ye greatly blessed, who shine in this place of sacrifice with the splendour of the solar fire; ye who have performed ablutions and are pure; ye who have concluded the silent meditations and have fed the holy fire; and ye who are sitting without care; what, O ye Dwijas, (twice-born) shall I repeat? Shall I recount the sacred stories collected in the Puranas containing precepts of religious duty and of worldly profit, or the acts of illustrious saints and sovereigns of mankind?"

The Rishis replied:—"The Purana, first promulgated by the great Rishi Dwaipayana, and which after having been heard both by the gods and the Brahmarshis was highly esteemed, which is the most eminent narrative that exists diversified both in diction and division, possessing subtile meanings logically combined, and embellished from the Vedas, is a sacred work. Composed in elegant language, it includeth the subjects of other books. It is elucidated by other Sastras, and comprehendeth the sense of the four Vedas. We are desirous of hearing that history, also called *Bharata*, the holy composition of the wonderful Vyasa, which dispelleth the fear of evil, just as it was cheerfully recited by the Rishi Vaishampayana, under the direction of Dwaipayana himself, at the snake-sacrifice of Raja Janamejay?"

Sauti then said:—"Having bowed down to the primordial male being Isana, to whom multitudes make offerings, and who is adored by the multitude; who is the true incorruptible one, Brahma, perceptible, imperceptible, eternal; who is both a non-existing and an existing–non-existing being; which is the universe and also distinct from the existing and non-existing universe; who is the creator of high and low; the ancient, exalted, inexhaustible one; who is Vishnu, the beneficent and beneficence itself, worthy of all preference, pure and immaculate; who is Hari, the ruler of the faculties, the guide of all things moveable and immoveable; I will declare the sacred thoughts of the illustrious sage Vyasa, of marvellous deeds and worshipped here by all. Some bards have already published this history,

some are now teaching it, and others, in like manner, will hereafter promulgate it upon the earth. It is a great source of knowledge, established throughout the three regions of the world. It is possessed by the twice-born both in *detailed* and *compendious* forms. It is the delight of the learned for being embellished with elegant expressions, conversations human and divine, and a variety of poetical measures.

"In this world, when it was destitute of brightness and light, and enveloped all around in total darkness, there came into being, as the primal cause of creation. a *mighty egg*, the one inexhaustible seed of all created beings. It is called Mahadivya, and was formed at the beginning of the Yuga, in which, we are told, was the true light Brahma, the eternal one, the wonderful and inconceivable being present alike in all places; the invisible and subtile cause, whose nature partaketh of entity and nonentity. From this egg came the lord Pitamaha, Brahma, the one only Prajapati; with Suraguru and Sthanu; so Manu, Ka, and Parameshti; also Pracheta and Daksha, and the seven sons of Daksha. Then also appeared the twenty-one Prajapatis, and the man of inconceivable nature whom all the Rishis know; so the *Viswa-devas*, the *Adityas*, the *Vasus*, and the twin *Aswinas*; the Yakshas, the Sadhyas, the Pisachas, the Guhyakas, and the Pitris. After these were produced the wise and most holy *Brahmarshis*, and the numerous *Rajarshis* distinguished by every noble quality. So the waters, the heavens, the earth, the air, the sky, the points of the heavens, the years, the seasons, the months, the fortnights, called Pakshas, with day and night in due succession. And thus were produced all things which are known to mankind.

"And what is seen in the universe, whether animate or inanimate, of created things, will, at the end of the world, and after the expiration of the Yuga, be again confounded. And, at the commencement of other Yugas, all things will be renovated; and, like the various fruits of the earth, succeed each other in the due order of their seasons. Thus continueth perpetually to revolve in the world, without beginning and without end, this wheel which causeth the destruction of all things.

"The generation of Devas, as a brief example, was thirty-

three thousand thirty-three hundred and thirty-three. The sons of *Div* were Brihadbhanu, Chakshush, Atma, Vibhavasu, Savita, Richika, Arka, Bhanu, Ashabaha, and Ravi. Of these *Vivaswans* of old, Mahya was the youngest whose son was Deva-brata. The latter had for his son, Su-brata, who, we learn, had three sons,—Dasa-jyoti, Sata-jyoti, and Sahasra-jyoti, each of them producing numerous offspring. The illustrious Dasa-jyoti had ten thousand, Sata-jyoti ten times that number, and Sahasra-jyoti ten times the number of Sata-jyoti's offsprings. From these are descended the family of the *Kurus*, of the *Yadus*, and of *Bharata*; the family of *Yayati* and of *Ikshwaku*; also of all the Rajarshis. Numerous also were the generations produced, and very abundant were the creatures and their places of abode,—the mystery which is threefold,—the Vedas, Yoga, and Vijnana,—Dharma, Artha, and Kama,—also various books upon the subject of Dharma, Artha, and Kama,—also rules for the conduct of mankind,—also histories and discourses, with various *srutis*: all of which having been seen by the Rishi Vyasa are here in due order mentioned as a specimen of the book.

"The Rishi Vyasa published this mass of knowledge in both a *detailed* and an *abridged* form. It is the wish of the learned in the world to possess the detail and the abridgment. Some read the *Bharata* beginning with the initial *mantra* (invocation) others with the story of Astika, others with Uparichara, while some Brahmanas study the whole. Men of learning display their various knowledge of the institutes in commenting on the composition. Some are skilful in explaining it, while others in remembering its contents.

"The son of Satyavati having, by penance and meditation, analysed the eternal Veda, afterwards composed this holy history. And when that learned Brahmarshi of strict vows, the noble Dwaipayana Vyasa, offspring of Parasara, had finished this greatest of narrations, he began to consider how he might teach it to his disciples. And the possessor of the six attributes, Brahma, the world's preceptor, acquainted with the anxiety of the Rishi Dwaipayana, came in person to the place where the latter was, for gratifying the saint, and benefitting the people. And when Vyasa, surrounded by all the tribes of

Munis, saw him, he was surprised ; and standing with joined palms, he bowed and he ordered a seat to be brought. And Vyasa having gone round him who is called Hiranyagarbha seated on that distinguished seat, stood near it ; and being commanded by Brahma Parameshti, he sat down near the seat, full of affection and smiling in joy. Then the greatly glorious Vyasa, addressing Brahma Parameshti, said, ' O divine Brahma ,by me a poem hath been composed which is greatly respected. The mystery of the Veda, and what other subjects have been explained by me; the various ritual of the Vedas and of the Upanishads with the Angas ; the compilation of the Puranas and history formed by me and named after the three divisions of time, past, present, and future ; the determination of the nature of decay, death, fear, disease, existence, and non-existence ; a description of creeds and of the various modes of life; rules for the four castes, and the import of all the Puranas ; an account of asceticism and of the duties of a religious student ; the dimensions of the sun and moon, the planets, constellations, and stars, together with that of the four ages ; the Rik, Sama, and Yajur Vedas ; also the Adhyatma ; the sciences called Nyaya, Orthoepy, and treatment of disease ; charity and Pasupata ; birth, celestial and human, for particular purposes ; also a description of places of pilgrimage and other holy places; of rivers, mountains, forests, and the ocean ; of heavenly cities and the *kalpas* ; the art of war ; the different kinds of nations and language ; and what is the nature of the manners of the people ; and the all-pervading spirit ; all these have been represented. But, after all, no writer of this work is to be found on earth. '

" Brahma said: ' I esteem thee, for thy knowledge of divine mysteries, before the whole body of celebrated Munis distinguished for the sanctity of their lives. I know thou hast revealed the divine word, even from its first utterance, in the language of truth. Thou hast called thy present work a *poem*, wherefore it shall be a poem. There shall be no poets whose works may equal the descriptions of this poem, even as the three other modes, called Asramas, are ever unequal in merit to the domestic Asrama. Let Ganesa be thought of, O Muni, for the purpose of writing the poem. ' "

Sauti said, " Brahma having thus spoken to Vyasa, retired to his own abode. Then Vyasa began to call to his remembrance Ganesa. And Ganesa, obviator of obstacles, ready to fulfil the desires of his votaries, was no sooner thought of, than he repaired to the place where Vyasa was seated. And when he had been saluted, and was seated, Vyasa addressed him thus :—' O guide of the *ganas !* be thou the writer of the *Bharata* which I have formed in my imagination, and which I am about to repeat. '

" Ganesa, upon hearing this address, thus answered :—' I will become the writer of thy work, provided my pen do not for a moment cease writing. ' And Vyasa said unto that divinity, ' Wherever there be any thing thou dost not comprehend, cease to continue writing. ' Ganesa having signified his assent, by repeating the word Om ! proceeded to write ; and Vyasa began ; and, by way of diversion, he knit the knots of composition exceeding close ; by doing which, he dictated this work according to his engagement.

"I am (continued Sauti) acquainted with eight thousand eight hundred verses, and so is *Suka*, and, perhaps, *Sanjaya*. From the mysteriousness of their meaning, O Muni, no one is able, to this day, to penetrate those closely knit difficult slokas. Even the omniscient Ganesa took a moment to consider ; while Vyasa, however, continued to compose other verses in great abundance.

" The wisdom of this work, like unto an instrument for applying collyrium, hath opened the eyes of the inquisitive world, blinded by the darkness of ignorance. As the sun dispelleth the darkness so doth the *Bharata* by its discourses on religion, profit, pleasure and final release, dispell the ignorance of men. As the full moon by its mild light expandeth the buds of the water-lily, so this Puran, by exposing the light of the Sruti hath expanded the human intellect. By the lamp of history, which destroyeth the darkness of ignorance, the whole mansion of the womb of nature is properly and completely illuminated.

"This work is a tree, of which the chapter of contents is the seed; the divisions called *Pauloma* and *Astika* are the root ; the part called *Sambhava* is the trunk ; the books called *Sabha* and *Aranya* are the roosting perches ; the book called *Arani* is the knitting knots ; the books called *Virata* and *Udyoga*

the pith ; the book named *Bhishma,* the main branch ; the book called *Drona,* the leaves ; the book called *Karna,* the fair flowers ; the book named *Salya,* their sweet smell ; the books entitled *Stri* and *Aishika,* the refreshing shade ; the book called *Santi,* the mighty fruit ; the book called *Aswamedha,* the immortal sap ; the book denominated *Asramavasika,* the spot where it groweth ; and the book called *Mausala,* is an epitome of the Vedas and held in great respect by the virtuous Brahmans. The tree of the Bharata, inexhaustible to mankind as the clouds, shall be as a source of livelihood to all distinguished poets."

Sauti continued, "I will now speak of the undying flowery and fruitful productions of this tree, possessed of pure and pleasant taste, and not to be destroyed even by the immortals. Formerly, the spirited and virtuous Krishna Dwaipayana, by the injunctions of Vishma, the wise son of Ganga and of his own mother, became the father of three boys, who were like the three fires, by the two wives of *Vichitra-virya* ; and having thus raised up Dhritarashtra, Pandu and Vidura, he returned to his recluse abode to prosecute his religious exercises.

"It was not till after these were born, grown up, and departed on the supreme journey, that the great Rishi Vyasa published the Bharata in this the region of mankind ; when being solicited by *Janamejaya* and thousands of Brahmans, he instructed his disciple *Vaisampayana,* who was seated near him ; and he, sitting together with the Sadasyas, recited the Bharata, during the intervals of the ceremonies of the sacrifice, being repeatedly urged to proceed.

"Vyasa hath fully represented the greatness of the house of *Kuru,* the virtuous principles of Gandhari, the wisdom of Vidura, and the constancy of *Kunti.* The noble Rishi hath also described the divinity of Vasudeva, the rectitude of the sons of Pandu, and the evil practices of the sons and partisans of Dhrita-rashtra.

"Vyasa executed the compilation of the Bharata, exclusive of the episodes, originally in twenty-four thousand verses ; and so much only is called by the learned as the *Bharata.* Afterwards he composed an epitome in one hundred and fifty verses, consisting of the introduction with the chapter of con-

tents. This he first taught to his son Suka ; and afterwards he gave it to others of his disciples who were possessed of the same qualifications. After that he executed another compilation, consisting of six hundred thousand verses. Of these, thirty hundred thousand are known in the world of the Devas ; fifteen hundred thousand in the world of the Pitris ; fourteen hundred thousand among the Gandharvas, and one hundred thousand in the regions of mankind. Narada recited them to the Devas, Devala to the Pitris, and Suka published them to the Gandharvas, Yakshas, and Rakshasas ; and in this world they were recited by Vaisampayana, one of the disciples of Vyasa, a man of just principles and the first among all those acquainted with the Vedas. Know that I, Sauti, have also repeated one hundred thousand verses.

"*Durjodhana* is a great tree formed of passion, *Karna* is its trunk; *Sakuni* is its branches ; *Dusshasana*, its full-grown fruit and flowers; and the weak-minded Raja *Dhrita-rashtra*, its roots.

" *Yudhish-thira* is a vast tree, formed of religion and virtue; *Arjuna* is its trunk ; *Bhima-sena*, its branches ; the two sons of Madri are its full grown fruit and flowers ; and its roots are Krishna, Brahma, and the Brahmanas.

"Pandu, after having subdued many countries by his wisdom and prowess, took up his abode with the Munis in a certain forest as a sportsman, where he brought upon himself a very severe misfortune for having killed a stag coupling with its mate, which served as a warning for the conduct of the princes of his house as long as they lived. Their mothers, that the ordinances of the law might be fulfilled, admitted as substitutes to their embraces the gods Dharma, Vayu, Sakra, and the divinities the twin Aswinas. And when their offsprings were grown up, under the care of their two mothers, in the society of ascetics, in the midst of sacred groves and holy recluse abodes of religious men, they were conducted by Rishis into the presence of Dhrita-rashtra and his sons, following as students in the habit of Brahmacharis, having their hair tied in knots on their heads. 'These our pupils,' said they, 'are as your sons, your brothers, and your friends ; they are Pandavas.' Saying this, the Munis disappeared.'

"When the Kauravas saw them introduced as the sons of Pandu, the distinguished class of citizens shouted exceedingly for joy. Some, however, said, they were not the sons of Pandu; others said, they were; while a few asked how they could be *his* offspring, seeing he had been so long dead. Still on all sides voices were heard crying, 'They are on all accounts welcome! Through divine Providence we behold the family of Pandu! Let their welcome be proclaimed!' As these acclamations ceased, the plaudits of invisible spirits, causing every point of the heavens to resound, were tremendous. There were showers of sweet-scented flowers, and the sound of shells and kettle-drums. Such were the wonders that happened on the arrival of the young princes. The joyful noise of all the citizens, in expression of their satisfaction on the occasion, was so great that it reached the very heavens in magnifying plaudits.

"Having studied the whole of the Vedas and sundry other *shastras*, the Pandavas resided there, respected by all and without apprehension from any one.

"The principal men were pleased with the purity of Yudishthira, the fortitude of Bhima-sena, the courage of Arjuna, the submissive attention of Kunti to her superiors, and the humility of the twins Nakula and Sahadeva; and all the people rejoiced because of their heroic virtues.

"After a while, Arjuna obtained the virgin Kirshnā at the *swayamvara*, in the midst of a concourse of Rajas, by performing a very difficult feat of archery. And from this time he became very much respected in this world among all bowmen; and in fields of battle also, like the sun, he was hard to be beheld by foe-men. And having vanquished all the neighbouring princes and every considerable tribe, he accomplished all that was necessary for the Raja (his eldest brother) to perform the great sacrifice called *Rajasuya*.

"Yudhishthira, after having, through the wise counsels of Vāsudeva and by the valor of Bhima-sena and Arjuna, slain Jarasandha (the king of Magadha) and the proud Chaidya acquired the right to perform the grand sacrifice of Rajasuya abounding in provisions and offerings and fraught with transcendent merits. And Duryodhana came to this sacrifice; and

when he beheld the vast wealth of the Pandavas scattered all around; the offerings; the precious stones, gold, and jewels; the wealth in cows, elephants, and horses; the curious textures, garments, and mantles; the precious shawls and furs, with carpets made of the skin of the *Ranku;* he was filled with envy and became exceedingly displeased. And when he beheld the hall of assembly elegantly constructed by Maya (the Asura architect) after the fashion of a celestial court, he was inflamed with rage. And having started in confusion at certain architectural deceptions within this building, he was derided by Bhimasena in the presence of Vāsudeva, like one of mean descent.

"And it was represented to Dhrita-rashtra that his son, while partaking of various objects of enjoyment and diverse precious things, was becoming meagre, wan, and pale. And Dhrita-rashtra, sometime after, out of affection for his son, gave his consent to their playing (with the Pandavas) at dice. And Vāsudeva coming to know of this, became exceeding wrath. And being dissatisfied, he did nothing to prevent the disputes, but overlooked the gaming and sundry other horrid unjustifiable transactions arising therefrom; and in spite of Vidura, Bhishma, Drona, and Kripa the son of Sharadwan, he made the Kshetrias kill each other in the terrific war that ensued.

"And Dhrita-rashtra hearing the ill news of the success of the Pandavas and recollecting the resolutions of Duryodhana, Karna, and Sakuni, pondered for a while and addressed Sanjaya the following speech:—

'Attend, O Sanjaya, to all I am about to say, and it will not become thee to treat me with contempt. Thou art well versed in the *shastras*, intelligent, and endued with wisdom. My inclinations were never for war, nor did I delight in the destruction of my race. I made no distinction between my own children and the children of Pandu. My own sons were prone to wilfulness and despised me because I am old. Blind as I am, because of my miserable plight and through paternal affection, I bore it all. I was foolish after the thoughtless Duryodhana ever growing in folly. Having been a spectator of the riches of the mighty sons of Pandu, my son was derided for his awkwardness while ascending the hall. Unable

to bear it all and unable himself to overcome the sons of Pandu in the field, and though a soldier, unwilling yet to obtain good fortune by his own exertions, with the help of the king of Gandhara, he concerted an unfair game at dice.

'Hear, O Sanjaya, all that happened thereupon and came to my knowledge. And when thou hast heard all I say recollecting everything as it fell out, thou shalt then know me for one with a prophetic eye. When I heard that Arjuna, having bent the bow, had pierced the curious mark and brought it to the ground, and bore away in triumph the maiden Krishnā, in the sight of the assembled princes, then, O Sanjaya, I had no hope of success. When I heard that Subhadra of the race of Madhu had, after forcible seizure, been married by Arjuna in the city of Dwaraka, and that the two heroes of the race of Vrishni (Krishna and Balarama, the brothers of Subhadra) without resenting it had entered Indraprastha as friends, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, by his celestial arrows preventing the down-pour by Indra the king of the gods, had gratified Agni by making over to him the forest of Khandava, then, O Sanjaya, I had no hope of success. When I heard that the five Pandavas with their mother Kunti had escaped from the house of lac, and that Vidura was engaged in the accomplishment of their designs, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, after having pierced the mark in the arena had won Draupadi, and that the brave Panchalas had joined the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that Jarasandha, the foremost of the royal line of Magadha and blazing in the midst of the Kshetrias, had been slain by Bhima with his bare arms alone, then, O Sanjaya, I had no hope of success. When I heard that in their general campaign the sons of Pandu had conquered the chiefs of the land and performed the grand sacrifice of the Rajasuya, then, O Sanjaya, I had no hope of success. When I heard that Draupadi, her voice choked with tears and heart full of agony, in the season of impurity and with but one raiment on, had been dragged into court and though she had protectors had been treated as if she had none, then, O Sanjaya, I had no hope of success. When I heard that the wicked wretch

Dushsahana, in striving to strip her of that single garment, had only drawn from her person a large heap of cloth without being able to arrive at its end, then, O Sanjaya, I had no hope of success. When I heard that Yudhishthira, beaten by Saubala at the game of dice and deprived of his kingdom as the consequence thereof, had still been attended upon by his brothers of incomparable prowess, then O Sanjaya, I had no hope of success. When I heard that the virtuous Pandavas weeping with affliction had followed their elder brother to the wilderness and exerted themselves variously for the mitigation of his discomforts, then, O Sanjaya, I had no hope of success.

'When I heard that Yudhishthira had been followed into the wilderness by *Snatakas* and noble-minded Brahmanas who live upon alms, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, having in combat pleased the god of gods, *Tryambaka* (the three-eyed) in the disguise of a hunter, obtained the great weapon *Pasupata*, then, O Sanjaya, I had no hope of success. When I heard that the just and renowned Arjuna, having been to the celestial regions, had there obtained celestial weapons, from Indra himself then, O Sanjaya, I had no hope of success. When I heard that afterwards Arjuna had vanquished the Kalakeyas and the Paulomas proud with the boon they had obtained and which had rendered them invulnerable even to the celestials, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, the chastiser of enemies, having gone to the regions of Indra for the destruction of the Asuras, had returned thence successful, then, O Sanjaya, I had no hope of success. When I heard that Bhima and the other sons of Pritha (Kunti) accompanied by Vaisravana had arrived at that country which is inaccessible to man, then, O Sanjaya, I had no hope of success. When I heard that my sons, guided by the counsels of Karna, while on their journey of Ghosayatra, had been taken prisoners by the Gandharvas and were set free by Arjuna, then, O Sanjaya, I had no hope of success. When I heard that Dharma (the god of justice) having come under the form of a Yaksha had proposed certain questions to Yudhishthira, then, O Sanjaya, I had no hope of success. When I heard that my sons had failed to discover the Pandavas under their

disguise while residing with Draupadi in the dominions of Virata, then, O Sanjaya, I had no hope of success. When I heard that the principal men of my side had all been vanquished by the noble Arjuna with a single chariot while residing in the dominions of Virata, then, O Sanjaya, I had no hope of success. When I heard that the king of Matsya had offered his virtuous daughter Uttara to Arjuna and that Arjuna had accepted her for his son, then, O Sanjaya, I had no hope of success. When I heard that Yudhishthira, beaten at dice, deprived of wealth, exiled and separated from his connections, had assembled yet an army of seven *Akshauhinis*, then, O Sanjaya, I had no hope of success. When I heard that Vāsudeva of the race Madhu, who covered this whole earth by one foot, was heartily engaged in the welfare of the Pandavas, then, O Sanjaya, I had no hope of success. When I heard Narada declare that Krishna and Arjuna were Nara and Narayana and he (Narada) had seen them together in the regions of Brahma, then, O Sanjya, I had no hope of success. When I heard that Krishna for the welfare of mankind, anxious to bring about peace, had repaired to the Kurus, and went away without having been able to effect his purpose, then, O Sanjaya, I had no hope of success. When I heard that Karna and Duryodhana resolved upon imprisoning Krishna but that Krishna displayed in himself the whole universe, then, O Sanjaya, I had no hope of success. When I heard that upon the departure of Krishna, Pritha (Kunti) standing full of sorrow near his chariot received consolation from him, then, O Sanjaya, I had no hope of success. When I heard that Vāsudeva and Bhisma the son of Santanu were the counsellors of the Pandavas and Drona the son of Bharadwaja pronounced blessings on them, then, O Sanjaya, I had no hope of success. When Karna said unto Bhisma—I will not fight when thou art fighting—and quitting the army went away, then, O Sanjaya, I had no hope of success. When I heard that Vāsudeva and Arjuna and the bow *gandiva* of immeasurable prowess, three beings of dreadful energy, had come together, then, O Sanjaya, I had no hope of success. When I heard that upon Arjuna having been seized with compunction on his

chariot and ready to sink, Krishna showed him all the worlds within his body, then, O Sanjaya, I had no hope of success. When I heard that Bhisma, the desolator of foes, killing ten-thousand charioteers every day in the field of battle, had not slain any amongst the (Pandavas) of note, then, O Sanjaya, I had no hope of success. When I heard that Bhisma the righteous son of Ganga had himself indicated the means of his death in the field of battle, and that the same were accomplished by the Pandavas with joyfulness, then, O Sanjaya, I had no hope of success. When I heard that Arjuna having placed Sikhandi before himself in his chariot, had wounded Bhisma of infinite courage and invincible in battle, then, O Sanjaya, I had no hope of success. When I heard that ancient hero Bhisma, having reduced the numbers of the race of *shomaka* to a few, overcome with various wounds was lying on a bed of arrows, then, O Sanjaya, I had no hope of success. When I heard that upon Bhisma's lying on the ground distressed for water, Arjuna, being requested, had pierced the ground and allayed his thirst, then, O Sanjaya, I had no hope of success. When Vayu together with Indra and Surya united as allies for the success of the sons of Kunti, and the beasts of prey (by their inauspicious presence) were putting us in fear, then, O Sanjaya, I had no hope of success. When the wonderful warrior Drona, displaying various modes of fight in the field, did not slay any of the superior Pandavas, then, O Sanjaya, I had no hope of success. When I heard that the *Maharatha Sansaptakas* of our army appointed for the overthrow of Arjuna were all slain by Arjuna himself, then, O Sajnaya, I had no hope of success. When I heard that our disposition of forces, impenetrable by others, and defended by Bharadwaja himself well-armed, had been singly forced and entered by the brave son of Subhadra, then, O Sanjaya, I had no hope of success. When I heard that our *Maharathas*, unable to overcome Arjuna, bore the face of joy after having jointly surrounded and slain the boy Abhimanyu, then, O Sanjaya, I had no hope of success. When I heard that the blind Kauravas were shouting for joy after having slain Abhimanyu and that thereupon Arjuna in anger made his celebrated speech referring to Saindhava, then

O Sanjaya, I had no hope of success. When I heard that Arjuna had vowed the death of Saindhava and fulfilled his vow in the presence of his enemies, then, O Sanjaya, I had no hope of success. When I heard that upon the horses of Arjuna being fatigued, Vāsudeva releasing them made them drink water and bringing them back and re-harnessing them continued to guide them as before, then, O Sanjaya, I had no hope of success. When I heard that while his horses were fatigued, Arjuna staying on his chariot checked all his assailants, then, O Sanjaya, I had no hope of success. When I heard that Yuyudhana of the race of Vrishni, after having thrown into confusion the army of Drona rendered unbearable in prowess owing to the presence of elephants, retired to where Krishna and Arjuna were, then, O Sanjaya, I had no hope of success. When I heard that Karna even though he had got Bhima within his power allowed him to escape after only addressing him in contemptuous terms and dragging him with the end of his bow, then, O Sanjaya, I had no hope of success. When I heard that Drona, Kritavarma, Kripa, Karna, the son of Drona, and the valiant king of Madra (Salya) suffered Saindhava to be slain, then, O Sanjaya, I had no hope of success. When I heard that the celestial *Sakti* given by Indra (to Karna) was by Madhava's machinations caused to be hurled upon the Rakshasa Ghatotkacha of frightful countenance, then, O Sanjaya, I had no hope of success. When I heard that in the encounter between Karna and Ghatotkacha, that *Sakti* was hurled against Ghatotkacha by Karna, the same which was certainly to have slain Arjuna in battle, then, O Sanjaya, I had no hope of success. When I heard that Dhristadyumna, transgressing the laws of battle, slew Drona while alone in his chariot and resolved on death, then, O Sanjaya, I had no hope of success. When I heard that Nakula, the son of Madri, having in the presence of the whole army engaged in single combat with the son of Drona and showing himself equal to him drove his chariot in circles around, then, O Sanjaya, I had no hope of success. When upon the death of Drona, his son misused the weapon called *Narayana* but failed to achieve the destruction of the Pandavas, then,

O Sanjaya, I had no hope of success. When I heard that Bhima-sena drank the blood of his brother Dushshana in the field of battle without anybody being able to prevent him, then, O Sanjaya, I had no hope of success. When I heard that the infinitely brave Karna, invincible in battle, was slain by Arjuna in that war of brothers mysterious to even the gods, then, O Sanjaya, I had no hope of success. When I heard that Yudishthira the just overcame the heroic son of Drona, Dushshana, and the fierce Kritavarma, then, O Sanjaya, I had no hope of success. When I heard that the brave king of Madra who ever dared Krishna in battle was slain by Yudhishthira, then, O Sanjaya, I had no hope of success. When I heard that the wicked Sauvala of magic power, the root of the gaming and the feud, was slain in battle by Sahadeva the son of Pandu, then, O Sanjaya, I had no hope of success. When I heard that Duryodhana, spent with fatigue, having gone to a lake and made a refuge for himself within its waters, was lying there alone, his strength gone and without a chariot, then, O Sanjaya, I had no hope of success. When I heard that the Pandavas having gone to that lake accompanied by Vāsudeva and standing on its beach began to address contemptuously my son who was incapable of putting up with affronts, then, O Sanjaya, I had no hope of success. When I heard that while displaying in circles a variety of curious modes (of attack and defence) in an encounter with clubs, *he* was unfairly slain according to the counsels of Krishna, then, O Sanjaya, I had no hope of success. When I heard that the son of Drona and others by slaying the Panchalas and the sons of Draupadi in their sleep, perpetrated a horrible and infamous deed, then, O Sanjaya, I had no hope of success. When I heard that Aswatthama while being pursued by Bhimasena had discharged the first of weapons called *Aishika*, by which the embryo in the womb (of Uttara) was wounded, then, O Sanjaya, I had no hope of success. When I heard that the weapon *Brahmashira* (discharged by Aswatthama) was repelled by Arjuna with another weapon over which he had pronounced the word "*Sasti*," and that Aswatthama had to give up the jewel-like excrescence on his head, then, O Sanjaya,

I had no hope of success. When I heard that upon the embryo in the womb of Virata's daughter being wounded by Aswatthama with a mighty weapon, Dwaipayana and Krishna denounced curses on him, then, O Sanjaya, I had no hope of success.

'Alas! Gandhari, destitute of children, grand-children, parents, brothers, and kindred, is to be pitied. Difficult is the task that hath been performed by the Pandavas: by them hath a kingdom been recovered without a rival.

'Alas! I have heard that the war hath left only ten alive: three of our side, and of the Pandavas, seven; in that dreadful conflict eighteen *Akshauhinis* of Kshetrias have been slain! All around me is utter darkness, and a fit of swoon assaileth me: consciousness leaves me, O Suta, and my mind is distracted.'"

Sauti said, "Dhrita-rashtra, bewailing his fate in these words, was overcome with extreme anguish and for a time deprived of sense; but being revived, he addressed Sanjaya in the following words:——

'After what hath come to pass, O Sanjaya, I wish to abandon life without delay; I do not see the least advantage in cherishing it any longer.'"

Sauti said,—"the wise son of Gavalgana, (Sanjaya) then addressed the distressed lord of Earth while thus talking and bewailing, sighing like a serpent and repeatedly fainting, in these words of deep import:—

'Thou hast heard, O Raja, of the greatly powerful men of vast exertions, spoken of by Vyasa and the wise Narada; men born of great royal families, resplendent with worthy qualities, versed in the science of celestial arms, and in glory emblems of Indra; men who having conquered the world by justice and performed sacrifices with fit offerings (to the Brahmans), obtained renown in this world and at last succumbed to the sway of time. Such were Saivya; the valiant Mahratha; Srinjaya, great amongst conquerors; Suhotra; Ranti-Deva, and Kakshivanta great in glory; Valhika, Damana, Saryati, Ajita, and Nala; Viswamitra the destroyer of foes; Amvarisha, great in strength; Marutta, Manu, Ikshaku, Gaya, and Bharata; Rama the son of Dasaratha;

Sasavindu, and Bhagiratha; Kritavirya the greatly fortunate, and Janamejaya too; and Yayati of good deeds who performed sacrifices being assisted therein by the celestials themselves, and by whose sacrificial altars and stakes this earth with her habited and uninhabited regions hath been marked all over. These twenty-four Rajas were formerly spoken of by the celestial Rishi Narada unto Saivya when much afflicted for the loss of his children. Besides these, other Rajas had gone before, still more powerful than they, mighty charioteers, noble in mind, and resplendent with every worthy quality. These were Puru, Kuru, Yadu, Sura, and Viswagaswa of great glory; Anuha, Yuvanaswa, Kakutstha, Vikrami, and Raghu; Vijaya, Vitihotra, Anga, Bhava, Sweta, and Vrihadguru; Usinara, Sata-ratha, Kanka, Duliduha, and Druma; Dambhodbhava, Para, Vena, Sagara, Sankrita, and Nimi; Ajeya, Parasu, Pundra, Sambhu, and the holy Deva-Vridha; Devahwuya, Supritima, Supritika, and Vrihad-ratha; Mahotsaha, Vinitatma, Sukratu, and Nala the king of the Nishadhas; Satyabrata, Santa-bhaya, Sumitra, and the chief Subala; Jānujangha, Anaranya, Arka, Priyabhritya, Shuchi-brata, Balabandhu, Niramardda, Ketusringa, and Brihadbala; Dhrishtaketu, Brihatketu, Driptaketu, and Niramaya; Abikshit, Chapala, Dhurta, Kritabandhu, and Dridhe-shudi; Mahapurana-sambhavya, Pratyanga, Parahā, and Sruti. These, O Chief, and other Rajas, we hear ennumerated by hundreds and by thousands, and still others by millions, princes of great power and wisdom, quitting very abundant enjoyments, met death as thy sons have done! Their heavenly deeds, valor, and generosity, their magnanimity, faith, truth, purity, simplicity and mercy, are published to the world in the records of former times by sacred bards of great learning. Though endued with every noble virtue, these have yielded up their lives. Thy sons were malevolent, inflamed with passion, avaricious, and very evil-dispositioned. Thou art versed in the *Shastras*, O Bhārata, and art intelligent and wise; they never sink under misfortunes whose understandings are guided by the *Shastras*. Thou art acquainted, O prince, with the lenity and severity of fate: this anxiety therefore for the safety of

thy children is unbecoming. Moreover, it behoveth thee not to grieve for that which is to be: for who can avert, by his wisdom, the decrees of fate? No one can leave the way marked out for him by Providence. Existence and non-existence, pleasure and pain, all have Time for their root. Time createth all things and Time destroyeth all creatures. It is Time that burneth creatures and it is Time that extinguisheth the fire. All states, the good and the evil, in the three worlds, are caused by Time. Time cutteth short all things and createth them anew. Time alone is awake when all things are asleep: indeed, Time is incapable of being overcome. Time passeth over all things without being retarded. Knowing as thou dost that all things past and future and all that exist at the present moment, are the offsprings of Time, it behoveth thee not to abandon thy reason.'"

Sauti said:—"The son of Gavalgani, having in this manner administered comfort to the royal Dhrita-rashtra overwhelmed with grief for his sons, then restored his mind to peace. Taking these facts for his subject, Dwaipayana composed a holy *Upanishad* that has been published to the world by learned and sacred bards in the Puranas composed by them.

"The study of the Bharata is an act of piety. He that readeth even one foot, believing, hath his sins entirely purged away. Herein Devas, Devarshis, and immaculate Brahmarshis of good deeds, have been spoken of; and likewise Yakhas and great Uragas (Nagas). Herein also hath been described the eternal Vāsudeva possessing the six attributes. He is the true and just, the pure and holy, the eternal Brahma, the supreme soul, the true and constant light, whose divine deeds wise and learned men recount; from whom hath proceeded the non-existent and existent-nonexistent universe with principles of generation and progression, and birth, death, and re-birth. That also hath been treated of which is called Adhyatma (the superintending spirit of nature) that partaketh the attributes of the five elements. That also hath been described who is *purusha* being above such epithets as 'undisplayed' and the like; also that which the first of *yotis* exempt from the common destiny and endued with the power of meditation

and *Tapa* behold dewelling in their hearts as a reflected image in the mirror.

"The man of faith, devoted to piety, and constant in the exercise of virtue, on reading this section is freed from sin. The believer that constantly heareth recited this section of the Bharata, called the Introduction, from the beginning, falleth not into difficulties. The man repeating any part of the introduction in the two twilights is during such act freed from the sins amassed during the day or the night. This section, the body of the Bharata, is truth and nectar. As butter is among curds, Brahmana among bipeds, the Aranyaka among the Vedas, and nectar among medicines; as the sea is eminent among receptacles of water, and the cow among quadrupeds; as are these (among the things mentioned) so is the Bharata said to be among histories.

"He that causeth it, even a single foot thereof, to be recited to Brahmans during a Sradha, his offerings of food and drink to the manes of his ancestors become inexhaustible.

"By the aid of history and the Puranas, the Veda may be expounded; but the Veda is afraid of one of little information lest he should injure it. The learned man who recites to others *this* Veda of Vyasa reapeth advantage. It may without doubt destroy even the sin of killing the embryo and the like. He that readeth this holy chapter at every change of the moon, readeth the whole of the Bharata, I ween. The man who with reverence daily listeneth to this sacred work acquireth long life and renown and ascendeth to heaven.

"In former days, having placed the five Vedas on one side and the Bharata on the other, these were weighed in the balance by the celestials assembled for that purpose. And as the latter weighed heavier than the four Vedas with their mysteries, from that period it hath been called in the world Mahabharata (the *great* Bharata); for it being esteemed superior both in substance and gravity of import is denominated Mahabharata from such substance and gravity of import. He that knoweth its meaning is saved from all his sins.

"*Tapa* is innocent, study is harmless, the ordinances of the Vedas prescribed for all the tribes are harmless, the acquisi-

tion of wealth by exertion is harmless; but when these are abused in their practice it is then that they become sources of evil.

SECTION II.

The Rishis said :—" O son of Suta, we wish to hear a full and circumstantial account of the place mentioned by you as Samanta-panchaka."

Sauti said :—" Listen, O ye Brahmans, to the sacred descriptions I utter. O Ye best of men, ye deserve to hear of the place known as Samanta-panchaka. In the interval between the Treta and the Dwapara yugas, Rama (the son of Jamadagni) great among all who have borne arms, urged by impatience of wrongs, repeatedly smote the noble race of Kshetrias. And when that fiery meteor, by his own valor, annihilated the entire tribe of the Kshetrias, he formed at Samanta-panchaka five lakes of blood. We are told that his reason being overpowered by anger he offered oblations of blood to the manes of his ancestors, standing in the midst of the sanguine waters of those lakes. It was then that his forefathers of whom Richika was the first having arrived there addressed him thus :—' O Rama, O blessed Rama, O offspring of Bhrigu, we have been gratified with the reverence thou hast shown for thy ancestors and with thy valor, O mighty one! Blessings be upon thee, O thou illustrious one, ask the boon that thou mayst desire.'

" Rama said :—' If, fathers, ye are favorably disposed towards me, the boon I ask is that I may be absolved from the sins begotten of my having annihilated the Kshetrias in anger, and that the lakes I have formed may become famous in the world as holy shrines.' The Pitris then said, ' So shall it be. But be thou pacified.' And Rama was pacified accordingly. The region that lieth near unto those lakes of gory water, from that time hath been celebrated as Samanta-panchaka the holy. The wise have declared that every country should be distinguished by a name significant of some circumstance which may have rendered it famous. In the interval between

the Dwapara and the Kali yugas there happened at Samantapanchaka the encounter between the armies of the Kauravas and the Pandavas. In that holy region, without ruggedness of any kind, were assembled Eighteen Akshauhinis of soldiers eager for battle. And, O Brahmanas, having come thereto, they were all slain on the spot Thus the name of that region, O Brahmans, hath been explained, and the country described to you as a sacred and delightful one. I have mentioned the whole of what relateth to it as the region is celebrated throughout the three worlds."

The Rishis said :—"We have a desire to know, O son of Suta, what is implied by the term *Akshauhini* that hath been used by thee. Tell us in full what is the number of horse and foot, chariots and elephants, which compose an Akshauhini, for thou art fully informed."

Sauti said :—"One chariot, one elephant, five foot soldiers, and three horse, form one *Patti ;* three pattis make one *Sena-mukha ;* three sena-mukhas are called a *Gulma ;* three gulmas, a *Gana ;* three ganas, a *Vahini ;* three vahinis together are called a *Pritana ;* three pritanas form a *Chamu ;* three chamus, one *Anikini ;* and an Anikini taken ten times forms, as it is styled by those who know, an *Akshauhini.* O Ye best of Brahmans, arithmeticians have calculated that the number of chariots in an Akshauhini is twenty one thousand eight hundred and seventy. The measure of elephants must be fixed at the same number. O Ye pure, you must know that the number of foot soldiers is one hundred and nine thousand three hundred and fifty. The number of horse is sixty-five thousand six hundred and ten. These, O Brahmans, as fully explained by me, are the numbers of an Akshauhini as said by those acquainted with the principles of numbers. O best of Brahmans, according to this calculation were composed the eighteen Akshauhinis of the Kaurava and the Pandava army. Time, whose acts are wonderful, assembled them on that spot and having made the Kauravas the cause, destroyed them all. Bhisma acquainted with choice weapons, fought for ten days. Drona protected the Kaurava Vahinis for five days. Karna the desolator of hostile armies fought

for two days ; and Salya for half a day. After that lasted for half a day the encounter with clubs between Duryodhana and Bhima. At the close of that day, Aswatthama, Kritavarma and Kripa destroyed the army of Yudhishthira in the night while sleeping without suspicion of danger.

"O Saunaka, this best of narrations called Bharata which has begun to be repeated at thy sacrifice, was formerly repeated at the sacrifice of Janamejaya by an intelligent disciple of Vyasa. It is divided into several sections : in the beginning are Paushya, Pauloma, and Astikaparvas, describing in full the valor and renown of kings. It is a work whose descriptions, diction, and sense are varied and wonderful. It contains an account of various manners and rites. It is accepted by the wise as the state called *Vairagya* is by men desirous of final release. As Self among things to be known, as life among things that are dear, so is this history that furnisheth the means of arriving at the knowledge of Brahma the first among all the shastras. There is not a story current in this world but doth depend upon this history even as the body upon the food that it taketh. As masters of good lineage are ever attended upon by servants desirous of preferment, so is the Bharata cherished by all poets. As the words constituting the several branches of knowledge appertaining to the world and the Veda display only vowels and consonants, so this excellent history displayeth only the highest wisdom.

"Listen, O ye ascetics, to the outlines of the several divisions (*parvas*) of this history called Bharata, endued with great wisdom, of sections and feet that are wonderful and various, of subtile meanings and logical connection, and embellished with the substance of the Vedas.

"The first parva is called *Anukramanika* ; the second, *Sangraha* ; then *Pausya* ; then *Pauloma* ; then *Astika* ; then *Adivansavatarana*. Then comes the *Samvava* of wonderful and thrilling incidents. Then comes *Yatugriha-daha* (setting fire to the house of lac) and then *Hidimba-badha* (death of Hidimba) parvas ; then comes *Baka-badha* (death of Baka) and then *Chaitra-ratha*. The next is called *Swyamvara* (election of husband by Panchali), in which Arjuna by the

exercise of Kshetria virtues won Draupadi for wife. Then comes *Vaivahika* (marriage). Then come *Viduragamana* (advent of Vidura), *Rajya-lava* (acquirement of kingdom), *Arjuna-banabasha* (exile of Arjuna) and *Subhadra-harana* (the ravishment of Subhadra). After these, come *Harana-harika*, *Khandava-daha* (the burning of the Khandava forest), and *Maya-darshana* (the meeting with Maya the Asura architect). Then come *Sabhá, Mantra, Jarasandha, Digbijaya* (general compaign). After Digbijaya come *Raja-syuika, Arghaviharana* (robbing of the Arghya) and *Shisupala-badha* (death of Shishupala). After these, *Dyuta* (gambling), *Anudyuta* (subsequent to gambling). *Aranyaka*, and *Kirmira-badha* (destruction of Kirmira). Then, *Arjunavigamana* (the travels of Arjuna), and *Kāiráti*. In the last hath been described the battle between Arjuna and Mahadeva in the guise of a hunter. After this *Indra-lokavigāmana* (the journey to the regions of Indra) ; then that mine of religion and virtue and highly pathetic *Nalopākhyána* (the story of Nala). After this last, *Tirtha-yattra* or the pilgrimage of the wise prince of the Kurus, the death of *Jatasura*, and the battle of the *Yakshas*. Then the battle with the *Nibata-kabachas, Ajagara*, and *Markandyea-Samasya* (the meeting with Markundeya). Then the meeting of *Draupadi* and *Satyavama, Ghoshayathra, Mriga-swapna* (dream of the deer). Then the story of *Brihadaranayka* and then *Aindra-drumna.* Then *Draupadi-harana* (the abduction of Draupadi), and *Jayadratha-bimoksana* (the realease of Jayadratha.) Then the story of *Savitri* illustrating the great merit of connubial chastity. After this last, the story of *Rama.* The parva that comes next is called *Kundala-harana* (the theft of the ear-rings.) That which comes next is *Aranya* and then *Vairata.* Then the entry of the Pandavas, and the fulfilment of their promise (of living unknown for one year.) Then the destruction of the *Kichakas,* then the attempt to take the kine (of Virata by the Kauravas). The next is called the marriage of Avimanyu with the daughter of Virata. The next you must know is the most wonderful parva called Udyoga. The next must be known by the name of *Sanjaya-yana* (the arrival of Sanjaya). Then comes *Prajagara* (the

sleeplessness of Dhrita-rashtra owing to his anxiety.) Then *Sanat-sujata* in which are the mysteries of spiritual philosophy. Then *Yana-sandhi*, and then the arrival of Krishna. Then the story of *Matali*, and then of *Galava*. Then the stories of *Savitri, Vama-deva*, and *Vainya*. Then the story of *Yamadagnya* and *Shodasha-rajika*. Then the arrival of Krishna at the court, and then *Bidulaputra-shashana*. Then the muster of troops and the story of *Sheta*. Then must you know comes the quarrel of the high-souled Karna. Then the march to the field of the troops of both sides. The next hath been called numbering the *Rathis* and *Atirathas*. Then comes the arrival of the messenger *Uluka* which kindled the wrath (of the Pandavas). The next that comes you must know is the story of *Amba*. Then comes the thrilling story of the installation of Bhisma as Commander-in-chief. The next is called the creation of the insular region *Jambu*; then *Bhumi*; then the account about the formation of islands. Then comes *Bhagabat-gita*; and then the death of Bhisma. Then the installation of Drona; then the destruction of the *Sansaptakas*. Then the death of Abhimanyu; and then the vow of Arjuna (to slay Jayadratha.) Then the death of Jayadratha, and then of Ghatot-kácha. Then must you know comes the story of the death of Drona of surprising interest. The next that comes is called the discharge of the weapon called *Narayana*. Then must you know is Karna, and then Salya. Then comes the immersion into the lake, and then the encounter (between Bhima and Duryodhana) with clubs. Then comes *Swaraswata*, and then descriptions of holy shrines, and then genealogies. Then comes *Sauptikà* describing incidents disgraceful (to the honor of the Kurus.) Then comes the *Aishika* of harrowing incidents. Then comes *Jalapradana* (oblations of water to the manes of the deceased), and then the wailings of the women. The next must be known as *Shraddha* describing the funeral rites performed for the slain Kauravas. Then comes the destruction of the Rakshasha Chárváka who had assumed the disguise of a Brahmana (for deceiving Yudhish-thira.) Then the coronation of the wise Yudhish-thira. The next is called the *Grihaprabibhaga*. Then comes *Santi*, then *Rajadharma-anushasana*, then

Apaddharma, then *Moksha-dharma*. Those that follow are called respectively *Suka-prashna-avigamana*, *Brhama-prashna-anushasana*, the origin of *Durvasa*, the disputations with *Maya*. The next is to be known as *Anushasanika*. Then the ascension of Bhisma to heaven. Then the horse-sacrifice, which when read purgeth all sins away. The next must be known as the *Anugita* in which are words of spiritual philosophy. Those that follow are called *Asramvasa*, *Puttra-darshana* (meeting with the spirits of the deceased sons), and the arrival of Narada. The next is called *Mausala* which abounds with terrible and cruel incidents. Then come *Mahaprasthanika* and ascension to heaven. Then comes the *Purana* which is called *Khila-Harivansa*. In this last are contained *Visnu-parva*, Vishnu's frolics and feats as a child, the destruction of *Kansa*, and lastly, the very wonderful *Bhavishya-parva* (in which are prophesies regarding the future.)"

The high-souled Vyasa had composed these hundred *parvas* of which the above is only an abridgment : having distributed them into eighteen, the son of Suta recited them consecutively in the forest of Naimisha as follows :—

"In the *Adi* parva are contained *Pausya*, *Pauloma Astika*, *Adivansavatara*, *Sambhava*, the burning of the house of lac, the slaying of Hidimva, the destruction of the Asura *Vaka*, *Chitraratha*, the *Swayamvara* of Draupadi, her marriage after the overthrow of rivals in war, the arrival of Vidura, the restoration, Arjuna's exile, the abduction of Subhadra, the gift and receipt of the marriage dower, the burning of the Khandava forest, and the meeting with (the Asura-architect) Maya. The Pausya parva treats of the greatness of Utanka, and the Pauloma, of the sons of Bhrigu. The Astika describes the birth of Garuda and of the race of the Nagas (Snakes), the churning of the ocean, the incidents relating to the birth of the celestial steed Uchchaisrava, and finally, the dynasty of Bharata, as described in the Snake-sacrifice of king Janamejaya. The *Sambhava* parva narrates the births of various kings and heroes, and that of the sage, Krishna-Dwaipayana ; the partial incarnations of deities, the generation of Daityas and Danavas and Yakshas of great prowess, and of serpents, Gandharvas,

birds, and of all other creatures; and lastly, of the life and adventures of king Bharata—the progenitor of the line that goes by his name—the son born of Sakuntala by Dushshanta in the asylum of the ascetic Kanwa. This parva also describes the greatness of *Bhagirathi*, and the births of the Vasus in the house of Santanu and their ascension to heaven. In this parva is also narrated the birth of Bhisma uniting in himself portions of the energies of the other Vasus, his renunciation of royalty and adoption of the Brahmacharya mode of life, his adherence to his vows, his protection of Chitrangada, and after the death of Chitrangada, his protection of his younger brother, Vichitravirya, and his placing the latter on the throne; the birth of Dharma among men in consequence of the curse of Animandyavya; the births of Dhrita-rashtra and Pandu through the potency of Vyasa's blessing; and also the birth of the Pandavas; the plottings of Duryodhana to send the sons of Pandu to Varanavata, and the other dark counsels of the sons of Dhrita-rastra in regard to the Pandavas; then the advice administered to Yudhish-thira on his way by that well-wisher of the Pandavas—Vidura—in the *mlechchà* language—the digging of the hole, the burning of Purochana and the sleeping woman of the fowler caste, with her five sons, in the house of lac; the meeting of the Pandavas in the dreadful forest with Hidimbā, and the slaying of her brother Hidimba by Bhima of great prowess. The birth of Ghatot-kacha; the meeting of the Pandavas with Vyasa, and in accordance with his advice their stay in disguise in the city of Ekachchatra, in the house of a Brahmana; the destruction of the Asura Vaka, and the amazement of the populace at the sight; the extraordinary births of Krishnā and Dhrista-dyumna; the departure of the Pandavas to Panchala in obedience to the injunction of Vyasa, and moved equally by the desire of winning the hand of Draupadi on learning the tidings of the Swayamvara from the lips of a Brahmana; the victory of Arjuna over a Gandharva, called Angara-parna, on the banks of the Bhagirathi, his contraction of friendship with his adversary, and his hearing from the Gandharva the history of Tapati, Vasistha and Aurva. This

parva treats of the journey of the Pandavas towards Panchala, the acquisition of Draupadi in the midst of all the Rajahs, by Arjuna, after having successfully pierced the mark; and in the ensuing fight, the defeat of Salya, Karna, and all the other crowned heads, at the hands of Bhima and Arjuna of great prowess; the ascertainment by Balarama and Krishna at sight of these matchless exploits, that the heroes were the Pandavas, and the arrival of the two brothers at the house of the potter where the Pandavas were staying; the dejection of Drupada on learning that Draupadi was to be wedded to five husbands; the wonderful story of the five Indras related in consequence; the extraordinary and divinely-ordained wedding of Draupadi; the sending of Vidura by the sons of Dhrita-rashtra as envoy to the Pandavas; the arrival of Vidura and his sight of Krishna; the abode of the Pandavas in Khandava-prastha, and then their rule over one half of the kingdom; the fixing of turns by the sons of Pandu, in obedience to the injunctions of Narada, for connubial companionship with Krishnā. In like manner hath the history of Sunda and Upasunda been recited in this. This parva then treats of the departure of Arjuna for the forest according to the vow, he having seen Draupadi and Yudhish-thira sitting together as he entered the chamber to take out arms for delivering the kine of a certain Brahmana. This parva then describes Arjuna's meeting on the way with Ulupi, the daughter of a Naga (serpent); it then relates his visits to several sacred spots; the birth of Vabruvahana; the deliverance by Arjuna of the five celestial damsels who had been turned into alligators by the imprecation of a Brahmana; the meeting of Madhava and Arjuna on the holy spot called Pravhasa; the ravishment of Subhadra by Arjuna, incited thereto by her brother Krishna, in the wonderful car moving on land, water, and in mid air, according to the wish of the rider; the departure to Indra-prastha, with the dower; the birth in the womb of Subhadra of that prodigy of prowess Abhimanyu; Yajnaseni's giving birth to children; then follows the pleasure-trip of Krisna and Arjuna to the banks of the Jumna and the acquisition by them of the discus and the

celebrated bow Gandiva ; the burning of the forest of Khandava ; the rescue of Maya by Arjuna, and the escape of the serpent,—and the begetting of a son by that best of Rishis, Mandapala, in the womb of the bird *Sarngi.* This parva is divided by Vyasa into two hundred and twenty seven chapters. These two hundred and twenty seven chapters contain eight thousand eight hundred and eighty four slokas.

"The second is the extensive parva called *Sabha* or the assembly, full of matter. The subjects of this parva are the establishment of the grand hall by the Pandavas ; their review of their retainers; the description of the courts of the *lokapalas* by Narada well acquainted with the celestial regions; the preparations for the Rajasuya sacrifice ; the destruction of Jarasandha ; the deliverance by Vāsudeva of the princes confined in the mountain pass; the compaign of universal conquest by the Pandavas ; the arrival of the princes at the Rajasuya sacrifice with tribute ; the destruction of Shishupala on the occasion of the sacrifice, in connection with the offering of *arghya;* Bhima-sena's ridicule of Duryodhana in the assembly ; Duryodhana's sorrow and envy at the sight of the magnificent scale on which the arrangements had been made ; the indignation of Duryodhana in consequence, and the preparations for the game of dice ; the defeat of Yudhish-thira at play by the wily Sakuni ; the deliverance by Dhrita-rashtra of his afflicted daughter-in-law Draupadi sunk in the ocean of distress caused by the gambling, as of a boat tossed about by the tempestuous waves. The endeavors of Duryodhana to engage Yudhish-thira again in the game ; and the exile of the defeated Yudhish-thira with his brothers. These constitute what has been called by the great Vyasa the *Sabhā* parva. This parva is divided into seventy eight sections, and consists, O best of Brahmanas, of two thousand five hundred and eleven slokas.

"Then must you know is the third parva called *Aranyakā* (relating to the forest). This parva treats of the wending of the Pandavas to the forest and the citizens' following the wise Yudhish-thira ; Yudhish-thira's adoration of the god of day, according to the injunctions of Dhaumya, to be gifted with the power of maintaining the dependant Brahmanas with food

and drink; the creation of food through the grace of the Sun; the expulsion by Dhrita-rashtra of Vidura who always spoke for his master's good; Vidura's coming to the Pandavas and his return to Dhrita-rashtra at the solicitation of the latter; the wicked Druyodhana's plottings to destroy the forest-ranging Pandavas, being incited thereto by Karna; the appearance of Vyasa and his dissuasion of Duryodhana bent upon going to the forest; the history of Surabhi; the arrival of Maitreya; his laying down to Dhrita-rashtra the course of action; and his curse on Duryodhana; Bhima's slaying of Kirmira in battle; the coming of the Panchalas and the princes of the Vrishni race to Yudhish-thira on hearing of his defeat at unfair gambling by Sakuni; Dhananjay's allaying the wrath of Krishna; Draupadi's lamentations before Madhava; Krishna's cheering her; the fall of Sauva also has been here described by the Rishi; also Krishna's bringing Subhadra with her son to Dwaraka; and Dhrista-dyumna's bringing the sons of Draupadi to Panchala; the entrance of the sons of Pandu into the romantic Dwaita wood; conversation of Bhima, Yudhish-thira, and Draupadi; the coming of Vyasa to the Pandavas and his endowing Yudhish-thira with the power of *Pratismriti*; then, after the departure of Vyasa, the removal of the Pandavas to the forest of Kamyaka; the wanderings of Arjuna of immeasurable prowess in search of weapons; his battle with Mahadeva in the guise of a hunter; his meeting with the *loka-palas* and receipt of weapons from them; his journey to the regions of Indra for arms and the consequent anxiety of Dhrita-rashtra; the wailings and lamentations of Yudhish-thira on the occasion of his meeting with the worshipful great sage *Brihad-aswa.* Here occurs the holy and highly-pathetic story of Nala illustrating the patience of Damayanti and the character of Nala. Then the acquirement by Yudhish-thira of the mysteries of dice from the same great sage; then the arrival of the Rishi *Lomasha* from the heavens to where the Pandavas were, and the receipt by these high-souled dwellers in the woods of the intelligence brought by the Rishi of their brother Arjuna staying in the heavens; then the pilgrimage of the Pandavas to various sacred spots in accordance with the message of Arjuna, and their

attainment of great merit and virtue consequent on such pilgrimage: then the pilgrimage of the great sage Narada to the shrine *Pulasta*; also the pilgrimage of the high-souled Pandavas. Here is the deprivation of Karna of his ear-rings by Indra. Here also is recited the sacrificial magnificence of Gaya; then the story of Agastya in which the Rishi ate up the Asura Vatapi, and his connubial connection with Lopā-mudrā from the desire of offspring. Then the story of Rishya-sringa who adopted the Brahmacharya mode of life from his very boyhood; then the history of Rama of great prowess the son of Yamadagni in which has been narrated the death of Karta-virya and the Haihayas; then the meeting between the Pandavas and the Vishnis in the sacred spot called *Pravhasa*; then the story of *Su-kanya* in which Chyavana, the son of Bhrigu, made the twins, Aswinas, drink, at the sacrifice of king Saryati, the *Soma* juice (from which they had been excluded by the other gods), and in which, besides, is shown how Chyavana himself acquired perpetual youth (as a boon from the grateful Aswinas). Then hath been described the history of king Mandhata; then the story of prince *Jantu*; and how king Somaka by offering up his only son (Jantu) in sacrifice obtained a hundred others; then the excellent history of the hawk and the pigeon; then the examination of king Shivi by Indra, Agni, and Dharma; then the story of Ashtāvakra, in which is the disputation, at the sacrifice of Janaka, between that Rishi and the first of logicians, Vandi, the son of Varuna; the defeat of Vandi by the great Ashtāvakra, and the release by the Rishi of his father from the depths of the ocean. Then the story of Yava-krita, and then that of the great Raivya; then the departure (of the Pandavas) for Gandha-madana and their abode in the asylum called Narayana; then Bhima-sena's journey to Gandha-madana at the request of Draupadi (in search of the sweet-scented flower). Bhima's meeting on his way, in a grove of bannanas, with Hanumana, the son of Pavana, of great prowess; Bhima's bath in the tank and the destruction of the flowers therein for obtaining the sweet-scented flower (he was in search of); his consequent battle with the mighty Rakshasas and the Yakshas of great prowess including Maniman, the destruction

of the Asura Jata by Bhima ; the meeting (of the Pandavas) with the royal sage *Vrisha-parva* ; their departure for the asylum of Arshti-shena and abode therein ; the incitement of Bhima (to acts of vengeance) by Draupadi. Then is narrated the ascent of the hills of Kylasa by Bhima-sena, his terrific battle with the mighty Yakshas headed by Maniman ; then the meeting of the Pandavas with Vaisravana (Kuvera), and the meeting with Arjuna after he had obtained for the purposes of Yudhish-thira many celestial weapons ; then Arjuna's terrible encounter with the Nivata-Kavachas dwelling in Hiranya-parva, and also with the Paulomas, and the Kalakeyas; their destruction at the hands of Arjuna ; the commencement of the display of the celestial weapons by Arjuna before Yudhish-thira ; the prevention of the same by Narada ; the descent of the Pandavas from Gandha-madana ; the seizure of Bhima in the forest by a mighty serpent huge as the mountain ; his release from the coils of the snake, upon Yudhish-thira's answering certain questions ; the return of the Pandavas to the Kamyaka woods. Here is described the reappearance of Vásudeva to see the mighty sons of Pandu ; the arrival of Markandeya, and various recitals ; the history of Prithu the son of Vena recited by the great Rishi ; the stories of Swaraswati and the Rishi *Tarkhya*. After these, is the story of Matsya ; other old stories recited by Markandeya ; the stories of Indradyumna and Dhundhu-mara ; then the history of the chaste wife ; the history of Angira, the meeting and conversation of Draupadi and Satyabhama ; the return of the Pandavas to the forest of Dwaita ; then the procession to see the calves and the captivity of Duryodhana ; and when the wretch was being carried off, his rescue by Arjuna ; here is Yudhish-thira's dream of the deer ; then the re-entry of the Pandavas into the Kamyaka forest ; here also is the long story of Vrihi-draunika. Here also is recited the story of Durvasa ; then the abduction by Jayadratha of Draupadi from the asylum ; the pursuit of the ravisher by Bhima swift as the air and the ill shaving of Jayadratha's crown at Bhima's hands. Here is the long history of Rama in which is shown how Rama by his prowess slew Ravana in battle. Here also is narrated the story of Savitri ;

then Karna's deprivation by Indra of his ear-rings; then the presentation to Karna by the gratified Indra of a *Sakti* (missile weapon) which had the virtue of killing one only person against whom it might be hurled; then the story called *Aranya* in which Dharma (the god of justice) gave advice to his son (Yudhish-thira); in which, besides, is recited how the Pandavas after having obtained a boon went towards the west. These are all included in the third Parva called Aranyaka, consisting of two hundred and sixty-nine sections. The number of *slokas* is eleven thousand six hundred and sixty four.

" The extensive Parva that comes next is called *Vairata*. The Pandavas arriving at the dominions of Virata saw in a cemetery on the outskirts of the city a large *shami* tree whereon they kept their weapons. Here hath been recited their entry into the city and abo le there in disguise. Then the slaying by Bhima of the wicked Kichaka who senseless with lust, had sought Draupadi for his embraces; the appointment by prince Duryodhana of clever spies, and their despatch to all sides for tracing the Pandavas: the failure of these to discover the mighty sons of Pandu; the first seizure of Virata's kine by the *Trigartas* and the terrific battle that ensued; the capture of Virata by the enemy and his rescue by Bhima-sena; the release also of the kine by the Pandava (Bhima); the seizure of Virata's kine again by the Kurus; the defeat in battle of all the Kurus by the single-handed Arjuna; the release of the king's kine; the bestowal by Virata of his daughter Uttara for Arjuna's acceptance in behalf of his son by Subhadra—Abhimanyu the destroyer of foes. These are the contents of the extensive fourth Parva—the *Vairata*. The great Rishi Vyasa has composed in this sixty seven sections. The number of slokas is two thousand fifty.

" Listen then to (the contents of) the fifth Parva which must be known as *Udyoga*. While the Pandavas, desirous of victory, were residing in the place called Upaplavya, Duryodhana and Arjuna both went at the same time to Vāsudeva, and said 'you should render us assistance in this war.' The high-souled Krishna, upon these words being uttered, replied 'O ye first of men, a counsellor in myself who will not fight

and one Akshauhini of troops, which of these shall I give to which of you ?' Blind to his own interests, the foolish Duryodhana asked for the troops ; while Arjuna solicited Krishna as an unfighting counsellor. (Then is described how) when the king of Madra was coming for the assistance of the Pandavas, Duryodhana, having decieved him on the way by presents and hospitality, induced him to grant a boon and then solicited his assistance in battle ; how Salya, having passed his word to Duryodhana, went to the Pandavas and consoled them by reciting the history of Indra's victory (over *Vitra*). Then comes the despatch by the Pandavas of their *Purohita* (priest) to the Kauravas. Then is described how king Dhrita-rashtra of great prowess, having heard the words of the purohita of the Pandavas and the story of Indra's victory, decided upon sending *his* purohita and ultimately despatched Sanjaya as envoy to the Pandavas from desire of peace. Here hath been described the sleeplessness of Dhrita-rashtra from anxiety upon hearing all about the Pandavas and their friends, Vāsudeva and others. It was on this occasion that Vidura addressed to the wise king Dhrita-rashtra various counsels that were full of wisdom. It was here also that Sanat-sujata recited to the anxious and sorrowing monarch the excellent truths of spiritual philosophy. On the next morning Sanjaya spoke, in the court of the King, of the identity of the lord Vāsudeva and Arjuna. It was then that the illustrious Krishna, moved by kindness and desirous of peace, went himself to the Kaurava capital, Hastinapore, for bringing about peace. Then comes the rejection by prince Duryodhana of the embassy of Krishna who had come to solicit peace for the benefit of both parties. Here hath been recited the story of *Damvodvava ;* then the story of the high-souled Matuli's search for a husband for his daughter ; then the history of the great sage *Galava ;* then the story of the training and discipline of the son of Bidula. Then the exhibition by Krishna, before the assembled Rajas, of his *Yoga* powers upon learning the evil counsels of Duryodhana and Karna ; then Krishna's taking Karna on his chariot and tender to him of advice, and Karna's, rejection of the same from pride Then the return of Krishna

the chastiser of enemies from Hastinapore to Upaplavya, and his narration to the Pandavas of all that had happened. It was then that those oppressors of foes, the Pandavas, having heard all and consulted properly with each other, made every preparation for war. Then comes the march from Hastinapore, for battle, of foot soldiers, horse, charioteers, and elephants. Then the tale of troops by both parties. Then the despatch by prince Duryodhana of *Uluka* as envoy to the Pandavas on the day previous to the battle. Then the tale of charioteers of different classes. Then the story of *Amba*. These all have been described in the fifth Parva called *Udyoga* of the Bharata, abounding with incidents appertaining to war and peace. O ye ascetics, the great Vyasa hath composed one hundred and eighty six sections in this Parva. The number of slokas also composed in this by the great Rishi is six thousand six hundred and ninety eight.

" Then is recited the *Bhisma* Parva abounding with wonderful incidents. In this hath been narrated by Sanjaya the formation of the region known as *Jambu*. Here hath been described the great depression of Yudhish-thira's army, and also the fierce fight for ten successive days. In this the high-souled Vāsudeva by reasons based on the philosophy of final release drove away Arjuna's compunction springing from the latter's regard for his kindred (whom he was on the eve of slaying.) In this the magnanimous Krishna, attentive to the welfare of Yudhish-thira, seeing the loss inflicted (on the Pandava army,) descending swiftly from his chariot, himself ran, with dauntless breast, his driving whip in hand, to effect the death of Bhisma. In this, Krishna also smote with piercing words Arjuna the bearer of the *Gandiva* and the foremost in battle among all wielders of weapons. In this, the foremost of bowmen, Arjuna, placing *Shikandi* before him and piercing Bhisma with his sharpest arrows felled him from his chariot. In this, Bhisma lay stretched on his bed of arrows. This extensive Parva is known as the sixth in the Bharata. In this have been composed one hundred and seventeen sections. The number of slokas is five thousand eight hundred and eighty four as told by Vyasa cognisant of the Vedas.

"Then is recited the wonderful Parva called *Drona*, full of incidents. First comes the installation in the command of the army of the great instructor in arms, Drona: then the vow made by that great master of weapons of seizing the wise Yudhish-thira in battle to please Duryodhana; then the retreat of Arjuna from the field before the Sansaptakas; then the overthrow of Bhagadatta like to a second Indra in the field, with his elephant Supritika, by Arjuna; then the death of the hero Abhimanyu in his teens, alone and unsupported, at the hands of many Maharathas including Jayadratha; then after the death of Abhimanyu, the destruction by Arjuna in battle of seven Akshauhinis of troops and then of Jayadratha; then the entry, by Bhima of mighty arms and by that foremost of charioteers Sātyaki, into the Kaurava ranks impenetrable to even the gods, in search after Arjuna in obedience to the orders of Yudhish-thira, and the destruction of the remnant of the Sansaptakas. In the Drona Parva, is the death of Alam-vusha, of Srutayus, of Jalasandha, of Shoma-datti, of Virata, of the great charioteer Drupada, of Ghatotkacha, and others; in this Parva, Aswatthama, excited beyond measure at the fall of his father in battle, discharged the terrible weapon *Narayana*. Then the glory of *Rudra* in connection with the burning (of the three cities). Then the arrival of Vyasa and recital by him of the glory of Krishna and Arjuna. This is the great seventh Parva of the Bharata in which all the heroic chiefs and princes mentioned were sent to their last account. The number of sections in this is one hundred and seventy. The number of slokas as composed in the Drona Parva by Rishi Vyasa the son of Parasara and the possessor of true knowledge, after much meditation, is eight thousand nine hundred and nine.

"Then comes the most wonderful Parva called *Karna*. In this is narrated the appointment of the wise king of Madra as (Karna's) charioteer. Then the history of the fall of the Asura *Tripura*. Then the application to each other by Karna and Salya of harsh words on their setting out for the field. Then the story of the swan and the crow recited in insulting allusion; then the death of Pandya at the hands of the high-souled Aswatthama; then the death of Danda-sena; then

that of Danda ; then Yudhish-thira's imminent risk in single combat with Karna in the presence of all the warriors ; then the wrath of Yudhish-thira and Arjuna to each other ; then Krishna's pacification of Arjuna. In this Parva, Bhima in fulfilment of his vow, having ripped open Dushshasana's breast in battle drank his heart's blood. Then Arjuna slew the great Karna in single combat. Readers of the Bharata call this the eighth Parva. The number of sections in this is sixty nine and the number of slokas is four thousand nine hundred and sixty four.

"Then hath been recited the wonderful Parva called *Salya*. After all the great warriors had been slain, the king of Madra became the leader of the (Kaurava) army. The encounters, one after another, of charioteers have been here described. Then comes the fall of the great Salya at the hands of Yudhish-thira the just. Here also is the death of Sakuni in battle at the hands of Sahadeva. Upon only a small remnant of the troops remaining alive after the immense slaughter, Duryodhana went to the lake and creating for himself room within its waters lay stretched there for some time. Then is narrated the receipt of this intelligence by Bhima from the fowlers ; then is narrated how, moved by the insulting speeches of Yudhish-thira, Duryodhana ever unable to bear affronts came out of the waters. Then comes the encounter with clubs between Duryodhana and Bhima ; then the arrival, at the time of such encounter, of Balarama ; then is described the sacredness of the Swaraswati ; then the progress of the encounter with clubs ; then the fracture of Duryodhana's thighs in battle by Bhima with a terrific hurl of his mace. These all have been described in the wonderful ninth Parva. In this the number of sections is fifty nine and the number of slokas composed by the great Vysa—the spreader of the fame of the Kauravas—is three thousand two hundred and twenty.

"Then shall I describe the Parva called *Sauptika* of frightful incidents. On the Pandavas having gone away, the mighty charioteers, Kritavarma, Kripa, and the son of Drona, came to the field of battle in the evening and there saw king Duryodhana lying on the ground, his thighs broken, and himself

covered with blood. Then the great charioteer, the son of Drona, of terrible wrath, vowed, 'without killing all the Panchalas including Dhrishta-dyumna, and the Pandavas also with all their allies, I will not take off my armour.' Having spoken these words, the three warriors leaving Duryodhana's side entered the great forest just as the sun was setting. While sitting under a large banian tree in the night, they saw an owl killing numerous crows one after another. At sight of this, Aswatthama, his heart full of rage at the thought of his father's fate, resolved to slay the slumbering Panchalas. And wending to the gate of the camp, he there saw a Rakshasa of frightful visage and head reaching to the very heavens, guarding the entrance. And seeing that Rakshasa obstructing all his weapons, the son of Drona speedily pacified by worship the three-eyed Rudra. And then accompanied by Kritavarma and Kripa slew all the sons of Draupadi, all the Panchalas with Dhrishta-dyumna and others, together with their relatives, slumbering unsuspectingly in the night. All perished on that fatal night except the five Pandavas and the great warrior Satyaki. These escaped owing to Krishna's counsels. Then the charioteer of Dhrishta-dyumna brought to the Pandavas intelligence of the slaughter of the slumbering Panchalas by the son of Drona. Then Draupadi distressed at the death of her sons and brothers and father sat before her lords resolved to kill herself by fasting. Then Bhima of terrible prowess, moved by the words of Draupadi, resolved to please her ; and speedily taking up his mace followed in wrath the son of his preceptor in arms. The son of Drona from fear of Bhima-sena and impelled by the fates and moved also by anger discharged a celestial weapon saying 'this is for the destruction of all the Pandavas' ; then Krishna saying 'this shall not be' neutralised Aswat-thama's speech. Then Arjuna neutralised that weapon by one of his own. Seeing the wicked Aswat-thama's destructive intentions, Dwaipayana (and Krishna) denounced curses on him which the latter returned. The Pandavas then deprived the mighty charioteer Aswat-thama of the jewel on his head and became exceedingly glad, and boastful of their success made a present of it to the sorrowing Draupadi.

This the tenth Parva, called *Sauptika,* is recited. The great Vyasa hath composed in this eighteen sections. The number of slokas also composed in this by the great reciter of sacred truths is eight hundred and seventy. In this Parva have been put together by the great Rishi the two Parvas called *Sauptika* and *Aishika.*

"After this hath been recited the highly pathetic Parva called *Stri.* Dhrita-rashtra of prophetic eye, afflicted at the death of his children, and moved by enmity towards Bhima, broke into pieces a statue of hard iron deftly placed before him by Krishna (as a substitute for Bhima). Then Vidura, removing the distressed Dhrita-rashtra's affection for worldly things by reasons pointing to final release, consoled that wise monarch. Then hath been described the wending of the distressed Dhrita-rashtra accompanied by the ladies of his house to the field of battle of the Kauravas. Here follow the pathetic wailings of the wives of the slain heroes. Then the wrath of Gandhari and Dhrita-rashtra and their loss of consciousness. Then the Kshetria ladies saw those heroes,—their unreturning sons, brothers, and fathers,—lying dead on the field. Then the pacification by Krishna of the wrath of Gandhari distressed at the death of her sons and grandsons. Then the cremation of the bodies of the deceased Rajahs with due rites by that monarch (Yudhish-thira) of great wisdom and the foremost also of all virtuous men. Then upon the presentation of water to the manes of the deceased princes having commenced, the story of Kunti's acknowledgment of Karna as her son born in secret. These have all been described by the great Rishi Vyasa in the highly pathetic eleventh Parva. Its perusal moveth every feeling heart with sorrow and even draweth tears from the eye. The number of sections composed is twenty seven. The number of slokas is seven hundred and seventy five.

"Twelfth in number cometh the *Santi* Parva, which increaseth the understanding and in which is related the despondency of Yudhish-thira on his having slain his fathers, brothers, sons, maternal uncles and matrimonial relations. In this Parva is described how from his bed of arrows Bhisma exposed various systems of duties worth the study of kings desirous of know-

ledge ; this Parva exposeth the duties relative to emergencies, with full indications of time and reasons. By understanding these, a person attaineth to consummate knowledge. The mysteries also of final emancipation have been expatiated upon. This is the twelfth Parva the favorite of the wise. It consists of three hundred and thirty-nine sections, and contains fourteen thousand seven hundred and thirty two slokas.

"Next in order is the excellent *Anushashana* Parva. In it is described how Yudhish-thira the king of the Kurus was reconciled to himself on hearing the exposition of duties by Bhisma, the son of Bhagirathi. This Parva treats of rules in detail and of *Dharma* and *Artha* ; then the rules of charity and its merits ; then the qualifications of donees, and the supreme rule regarding gifts. This Parva also describes the ceremonials of individual duty, the rules of conduct, and the matchless merit of truth. This Parva showeth the great merit of Brahmanas and kine, and unraveleth the mysteries of duties in relation to time and place. These are embodied in the excellent Parva called *Anushashana* of varied incidents. In this hath been described the ascension of Bhisma to Heaven. · This is the thirteenth Parva which hath laid down accurately the various duties of men. The number of sections in this is one hundered and forty-six. The number of slokas is eight thousand.

"Then comes the fourteenth Parva called *Aswamedhika.* In this is the excellent story of Samvarta and Marutta. Then is described the discovery (by the Pandavas) of golden treasuries ; and then the birth of Parikshita who was revived by Krishna after having been burnt by the (celestial) weapon (of Aswat-thama). The battles of Arjuna the son of Pandu, while following the sacrificial horse let loose, with various princes who in wrath seized it. Then is shewn the great risk of Arjuna in his encounter with Vavru-vahana the son of Chitrangada (by Arjuna) the appointed daughter (of the chief of Manipura). Then the story of the mungoose during the performance of the horse sacrifice. This is the most wonderful Parva called Aswamedhika. The number of sections is one hundred and three. The number of slokas composed in this by Vyasa of true knowledge is three thousand three hundred and twenty.

"Then comes the fifteenth Parva called *Asramavasika*. In this Dhrita-rashtra, abdicating the kingdom, and accompanied by Gandhari and Vidura, went to the woods. Seeing this, the virtuous Pritha also, ever engaged in cherishing her superiors, leaving the court of her sons, followed the old couple. In this is described the wonderful meeting through the kindness of Vyasa of the King (Dhrita-rashtra) with the spirits of his slain children, grand-children, and other princes, returned from the other world. Then the monarch abandoning his sorrows acquired with his wife the highest fruit of his meritorious actions. In this Parva, Vidura after having leaned on virtue all his life attaineth to the most meritorious state.

"The learned son of Gavalgana, Sanjaya also, of passions under full control, and the foremost of ministers, attained, in this Parva, to the blessed state. In this, Yudhish-thira the just met Narada and heard from him about the extinction of the race of the Vrishnis. This is the very wonderful Parva called Asramavasika. The number of sections in this is forty two, and the number of slokas composed by Vyasa cognisant of truth is one thousand five hundred and six.

"After this, you know, comes the *Maushala* of painful incidents. In this, those lion-hearted heroes (of the race of Vrishni) with the scars of many a field on their bodies, oppressed with the curse of a Brahmana, while deprived of reason with drink, impelled by the fates, slew each other on the shores of the salt sea with the *Eraka* grass which (in their hands) became (invested with the fatal attributes of the) thunder. In this, both Balarama and Keshava (Krishna) after causing the extermination of their race, their hour having come, themselves did not rise superior to the sway of all-destroying Time. In this, Arjuna the foremost among men, going to Dwaravati (Dwaraka) and seeing the city destitute of the Vrishnis was much affected and became exceedingly sorry. Then after the funeral of his maternal uncle Vasudeva the foremost among the Yadus (Vrishnis), he saw the heroes of the Yadu race lying stretched in death on the spot where they had been drinking. He then caused the cremation of the bodies of the illustrious Krishna and Balarama and of the principal

members of the Vrishni race. Then as he was journeying from Dwaraka with the women and the children, the old and the decrepit,—remnants of the Yadu race—he was met on the way by a heavy calamity. He witnessed also the disgrace of his bow Gandiva and the unpropitiousness of his celestial weapons. Seeing all this, Arjuna became despondent and pursuant to Vyasa's advice went to Yudhish-thira and solicited permission to adopt the *Sanyasa* mode of life. This is the sixteenth Parva called Maushala. The number of sections is eight and the number of slokas composed by Vyasa cognisant of truth is three hundred and twenty.

" The next is *Mahaprasthanika* the seventeenth Parva.

"In this those foremost among men the Pandavas abdicating their kingdom went with Draupadi on their great journey called Mahaprasthan. In this they met with Agni having arrived at the sea of red waters. In this, asked by Agni himself, Arjuna having worshipped him duly, returned to him the excellent celestial bow called Gandiva. In this, leaving his brothers who dropped one after another and Draupadi also, Yudhish-thira went on his journey without once looking back on them. This the seventeenth Parva is called Mahaprasthanika. The number of sections in this is three. The number of slokas also composed by Vyasa cognisant of truth is three hundred and twenty.

" The Parva that comes after this you must know is the extraordinary one called *Sarga* of celestial incidents. Then seeing the celestial car come to take him, Yudhish-thira moved by kindness towards the dog that accompanied him, refused to ascend it without his companion. Observing the illustrious Yudhish-thira's steady adherence to virtue, Dharma (the god of justice) abandoning his canine form showed himself to the king. Then Yudhish-thira ascending to heaven felt much pain. The celestial messenger showed him hell by an act of deception. Then Yudhish-thira the soul of justice heard the heart-rending lamentations of his brothers abiding in that region under the discipline of Yama. Then Dharma and Indra showed Yudhish-thira (the region appointed for sinners). Then Yudhish-thira after leaving his human body by a plunge in the celestial Ganges

attained to that region which his acts merited, and began to live in joy respected by Indra and all the gods. This is the eighteenth Parva as narrated by the illustrious Vyasa. The number of sections is five, and the number of slokas composed, O ascetics, by the great Rishi in this is two hundred and nine.

"The above are the contents of the Eighteen Parvas. In the appendix (*Khila*) are the *Harivansa* and the *Vavishya*. The number of slokas contained in the *Harivansa* is twelve thousand."

These are the contents of the section called *Parva-sangraha*. Sauti continued :—Eighteen Akshauhinis of troops came together for battle. The encounter that ensued was terrible and lasted for eighteen days. He who knows the four Vedas with all the *Angas* and Upanishadas, but does not know this history (Bharata), cannot be regarded as wise. Vyasa of immeasurable intelligence has spoken of the Mahabharata as a treatise on *Artha*, on *Dharma*, and on *Kama*. Those who have listened to this history can never bear to listen to others, as, indeed, they who have listened to the sweet voice of the male *Kokila* can never hear the dissonance of the crow's cawing. As the formation of the three worlds proceedeth from the five elements, so do the inspirations of all poets proceed from this excellent composition. O ye Brahmanas, as the four kinds of creatures (viviparous, oviparous, born of filth, and vegetables) are dependent on space for their existence, so the Puranas depend upon this history. As all the senses depend for their exercise upon the various modifications of the mind, so do all acts (ceremonials) and moral qualities depend upon this treatise. There is not a story current in the world but doth depend on this history, even as the body upon the food it taketh. All poets cherish the Bharata even as servants desirous of preferment always attend upon masters of good lineage. Even as the blessed domestic Asrama can never be surpassed by the three other Asramas (modes of life) so no poets can surpass this poem.

"Ye ascetics, shake ye off all inaction. Let your hearts be fixed on virtue, for virtue is the one only friend of him that has gone to the other world. Even the most intelligent by cherishing wealth and wives can never make *these* their own; nor are *these* possessions that are lasting. The Bharata uttered

by the lips of Dwaipayana is without a parallel; it is virtue itself and sacred. It destroyeth sin and produceth good. He that listeneth to it while it is being recited hath no need of a bath in the sacred waters of Pushkara. A Brahmana, whatever sins he may commit during the day through his senses, is freed from them all by reading the Bharata in the evening. Whatever sins he may commit also in the night by deeds, words, or mind, he is freed from them all by reading the Bharata in the first twilight (morning). He that giveth a hundred kine with horns plaited with gold to a Brahman cognisant of the Vedas and all branches of learning, and he that daily listeneth to the sacred narrations of the Bharata, acquireth equal merit. As the wide ocean is easily passable by men having ships, so is this extensive history of great excellence and deep import with the help of this chapter called *Parva-sangraha.*"

Thus endeth the section called *Parva-sangraha* of the Adi Parva of the blessed Mahabharata.

SECTION III.

(Pausya Parva).

Sauti said, "Janamejaya the son of Parikshita was with his brothers attending his long sacrifice on the plains of Kurukshetra. His brothers were three, Sruta-sena, Ugra-sena, and Bhima-sena. And as they were sitting at the sacrifice, there arrived at the spot an offspring of Saramā (the celestial bitch.) And belaboured by the brothers of Janamejaya, he ran away to his mother, crying in pain. And his mother seeing him crying exceedingly asked him, "Why criest thou so? Who hath beaten thee?" And being thus questioned, he said unto his mother, 'I have been belaboured by the brothers of Janamejaya.' And his mother replied, 'apparently then, thou hast committed some fault for which hast thou been beaten!' He answered, 'I have not committed any fault. I have not touched the sacrificial butter with my tongue, nor have I even cast a look upon it.' His mother Saramā hearing this and much distressed at the affliction of her son went to the place where Janamejaya with his brothers was at his long-extending sacrifice. And she

addressed Janamejaya in anger, saying, 'this my son hath committed no fault: he hath not looked upon your sacrificial butter, nor hath he touched it with his tongue. Wherefore hath he been beat?' They gave not her a word in reply; whereupon she said, 'as ye have beat my son who hath committed no fault, therefore shall evil come upon ye when ye least expect it.'

"Janamejaya, thus addressed by the celestial bitch Saramā, became exceedingly alarmed and dejected. And after the sacrifice was concluded, he returned to Hastinapura, and began to take great pains in searching for a *Purohita* who could by procuring absolution for his sin, neutralise the effect of the curse.

"One day Janamejaya the son of Parikshita while ahunting, observed in a particular part of his dominions a hermitage where dwelt a certain Rishi of name Sruta-srava. He had a son named Soma-srava deeply engaged in ascetic devotions. Being desirous of appointing that son of the Rishi as his *Purohita,* Janamejaya the son of Parikshita saluted the Rishi and addressed him saying, 'O possessor of the six attributes, let this thy son be my purohita.' The Rishi thus addressed, answered Janamejaya, 'O Janamejaya, this my son, deep in ascetic devotions, accomplished in the study of the Vedas, and endued with the full force of my asceticism, is born of the womb of a she-snake that had drunk my vital fluid. He is able to absolve thee from all offences save those committed against Mahadeva. But he hath one particular habit, viz., he would grant to any Brahmana whatever might be demanded of him. 'If thou canst put up with it, then take thou him.' Janamejaya thus addressed replied to the Rishi 'it shall be even so.' And accepting him for his *Purohita,* he returned to his capital; and he then addressed his brothers saying, 'this is the person I have chosen for my spiritual master: whatsoever he may say must be complied with by you without examination.' And his brothers did as they were directed. And giving these directions to his brothers, the king marched towards *Takshya-shila* and brought that country under his authority.

"About this time there was a Rishi of name Ayodha-Dhaumya. And Ayoda-Dhaumya had three disciples, Upamanyu, Aruni, and Veda. And the Rishi bade one of these disciples,

Aruni of Panchala go and stop up a breach in the water-course of a certain field. And Aruni of Panchala, thus ordered by his preceptor, repaired to the spot. And having gone there he saw that he could not stop up the breach in the water-course by ordinary means. And he was distressed because he could not do his preceptor's bidding. But at length he saw a way and said 'well, I will do it in this way.' He then went down into the breach and lay down himself there. And the water was thus confined.

" And sometime after, the preceptor Ayoda-Dhaumya asked his other disciples where Aruni of Panchala was. And they answered, Sir, he hath been sent by yourself saying—Go, stop up the breach in the water-course of the field :—' Thus reminded, Dhaumya, addressing his pupils, said, 'then let us all go to the place where he is.'

'And having arrived there, he shouted, 'Ho Aruni of Panchala, where art thou ? Come hither, my child.' And Aruni hearing the voice of his preceptor speedily came out of the water-course and stood before his preceptor. And addressing the latter, Aruni said, 'here I am in the breach of the water-course. Not having been able to devise any other means I entered it myself for the purpose of preventing the water running out. It is only upon hearing thy voice that having left it and allowed the waters to escape I have stood before thee. I salute thee, Master ; tell me what I have to do.'

"The preceptor, thus addressed replied 'because in getting up from the ditch thou hast opened the water-course, therefore hence-forth shalt thou be called Uddālaka as a mark of thy preceptor's favor. And because my words have been obeyed by thee, thou shalt obtain good fortune. And all the Vedas shall shine in thee and all the *Dhárma-shastras* also.' And Aruni, thus addressed by his preceptor, went to the country after his heart.

"The name of another of Ayoda-Dhaumya's disciples was Upamanyu. And Dhaumya appointed him saying, " go, my child, Upamanyu, look after the kine." And according to his preceptor's orders, he went to tend the kine. And having watched them all day, he returned in the evening to his preceptor's house and standing before him he saluted him respect-

fully. And his preceptor seeing him, in good condition of body asked him, 'Upamanyu, my child, upon what dost thou support thyself? Thou art exceeding plump.' And he answered his preceptor, 'Sir, I support myself by begging.' And his preceptor said 'what is obtained in alms should not be used by thee without offering it to me.' And Upamanyu, thus told, went away. And having obtained alms, he offered the same to his preceptor. And his preceptor took from him even the whole. And Aruni, thus treated, went away to attend the cattle. And having watched them all day, he returned in the evening to his preceptor's abode. And he stood before his preceptor and saluted him with respect. And his preceptor perceiving that he still continued to be of good condition of body said unto him, 'Upamanyu, my child, I take from thee even the whole of what thou obtainest in alms, without keeping anything for thee. How then dost thou, at present, contrive to support thyself?' And Upamanyu said unto his preceptor, 'Sir, having made over to you all that I obtain in alms, I go abegging a second time for supporting myself.' And his preceptor then replied, 'This is not the way in which thou shouldst obey thy preceptor. By this thou art diminishing the support of others that live by begging. Truly, having supported thyself so, thou hast proved thyself covetous.' And Upamanyu, having signified his assent to all that his preceptor said, went away to attend the cattle. And having watched them all day, he returned to his preceptor's house. And he stood before his preceptor and saluted him respectfully. And his preceptor observing that he was still fat, said again unto him, 'Upamanyu, my child, I take from thee all thou obtainest in alms and thou dost not go abegging a second time, and yet art thou in healthy condition. How dost thou support thyself?' And Upamanyu, thus questioned, answered, 'Sir, I now live upon the milk of these cows.' And his preceptor thereupon told him, 'it is not lawful for thee to appropriate the milk without having first obtained my consent.' And Upamanyu having assented to the justice of these observations, went away to tend the kine. And when he returned to his preceptor's abode, he stood before him and saluted him as usual. And his preceptor seeing that he

was still fat, said, 'Upamanyu, my child, thou eatest no longer of alms, nor dost thou go abegging a second time, nor even drinkest of the milk; yet art thou fat. By what means dost thou contrive to live now?' And Upamanyu replied, 'Sir, I now sip the froth that these calves throw out while sucking their mothers' teats.' And the preceptor said, 'these generous calves, I suppose, out of compassion for thee throw out large quantities of froth. Wouldst thou stand in the way of their full meals by acting as thou hast done? Know then that it is unlawful for thee to drink the froth.' And Upamanyu, having signified his assent to this, went as before to tend the cows. And restrained by his preceptor, he feedeth not on alms, nor hath he anything else to eat; he drinketh not of the milk, nor tasteth he of the froth!

"And Upamanyu, one day, oppressed by hunger, when in a forest ate of the leaves of the *Arka* (Asclepias gigantea). And his eyes being affected by the pungent, acrimonious, crude, and saline qualities of the leaves which he had eaten, he became blind. And as he was crawling about, he fell into a pit. And upon his not returning that day when the sun was sinking down behind the summit of the western mountain, the preceptor observed to his disciples that Upamanyu was not yet come. And they told him that he had gone out with the cattle.

"The preceptor then said, 'Upamanyu being restrained by me from the use of everything, is, of course, displeased, and, therefore, doth not come home until it be late. Let us then go in search of him.' And having said this, he went with his disciples into the forest and began to shout saying, 'Ho, Upamanyu, where art thou?' And Upamanyu hearing his preceptor's voice answered in a loud tone, 'here I am at the bottom of a well.' And his preceptor asked him how he happened to be there. And Upamanyu replied, 'having eaten of the leaves of the *Arka* plant I became blind, and so have I fallen into this well.' And his preceptor thereupon told him, 'glorify the twin Aswinas, the joint physicians of the gods, and they will restore thee thy sight.' And Upamanyu thus directed by his preceptor began to glorify the twin Aswinas, in the following words of the Rig Veda:—

'Ye have existed before the creation! Ye first-born beings, ye are displayed in this wondrous universe of five elements! I desire to obtain ye by help of the knowledge derived from hearing and of meditation, for ye are Infinite! Ye are the course itself of Nature and the intelligent Soul that pervades that course! Ye are birds of beauteous feathers perching on the body that is like to a tree! Ye are without the three common attributes of every soul! Ye are incomparable! Ye, through its spirit in every created thing, overspread the universe!

'Ye are golden Eagles! Ye are the essence in which all things disappear! Ye are free from error and know no deterioration! Ye are of beauteous beaks that wound not unjustly and are victorious in every encounter! Ye certainly prevail over Time! Having created the Sun, ye weave the wondrous cloth of the year by means of the white thread of the day and the black thread of the night! And with the cloth so woven ye have established two courses of action appertaining respectively to the Devas and the Pitris. The bird of Life seized by Time which represents the strength of the Infinite soul, ye set free for delivering her unto great happiness! They that are in deep ignorance, as long as they are under the delusion of their senses, suppose ye who are independent of the attributes of matter to be gifted with form! Three hundred and sixty cows represented by three hundred and sixty days produce one calf between them which is the year. That calf is the creator and destroyer of all. Seekers of truth following different routes, draw the milk of true knowledge with its help. Ye Aswinas, ye are the creators of that calf!

'The year is but the nave of a wheel to which is attached seven hundred and twenty spokes representing as many days and nights. The circumference of this wheel represented by twelve months is without end. This wheel is full of delusion and knows no deterioration. It affects all creatures whether of this or of the other world. Ye Aswinas, this wheel of time is set in motion by ye!

'The wheel of Time as represented by the year has a nave

represented by the six seasons. The number of spokes attached to that nave is twelve as represented by the twelve signs of the Zodiac. This wheel of Time manifests the fruits of the acts of all beings. The presiding deities of Time abide in that wheel. Subject as I am to its distressful influence, ye Aswinas, liberate me from that wheel of Time. Ye Aswinas, ye are this universe of five elements! Ye are the objects that are enjoyed in this and in the other world! Make me independent of the influence of the five elements! And though ye are the Supreme Brahma, yet ye move over the Earth in forms enjoying the delights that the senses can afford.

'In the beginning, ye created the ten points of the universe! Then have ye placed the Sun and the Sky above! The Rishis, according to the course of the same Sun, perform their sacrifices, and the gods and men, according to what hath been appointed for them, perform their sacrifices also enjoying the fruits of those acts!

'Mixing the three colors ye have produced all the objects of sight! It is from *these* objects that the universe hath sprung, whereon the gods and men are engaged in their respective occupations, and, indeed, all creatures endued with life!

'Ye Aswinas, I adore ye! I also adore the Sky which is your handiwork! Ye are the ordainers of the fruits of all acts from which even the gods are not free! Ye are yourselves free from the fruits of your acts!

'Ye are the parents of all! As males and females it is ye that swallow the food which subsequently develops into the life-creating fluid and blood! The new-born infant sucks the teat of its mother. Indeed, it is ye that take the shape of the infant! Ye Aswinas, grant me my sight to protect my life!'

"The twin Aswinas, thus invoked, appeared and said, 'We are satisfied. Here is a cake for thee. Take and eat it.' And Upamanyu, thus addressed, replied, 'your words, O Aswinas, have never proved untrue. But without first offering this cake to my preceptor I dare not take it.' And the Aswinas thereupon told him, 'formerly, thy preceptor had invoked us. We thereupon gave him a cake like this; and he took it without offering it to his master. Do thou that which thy

preceptor did.' Thus addressed, Upamanyu again said unto them, 'O Aswinas, I crave your pardon. Without offering it to my preceptor I dare not apply this cake.' The Aswinas then said, 'O we are pleased with this devotion of thine to thy preceptor. Thy master's teeth are of black iron. Thine shall be of gold. Thou shalt be restored to sight and shalt have good fortune.'

"Thus spoken to by the Aswinas he recovered his sight, and having gone to his preceptor's presence he saluted him and told him all. And his preceptor was well pleased with him and said unto him, 'Thou shalt obtain prosperity even as the Aswinas have said. All the Vedas shall shine in thee and all the Dharma-shastras.' And this was the trial of Upamanyu.

"Then the other disciple of Ayoda-Dhaumya was called Veda. His preceptor once addressed him, saying, 'Veda, my child, tarry sometime in my house and serve thy preceptor. It shall be to thy profit.' And Veda having signified his assent tarried long in the family of his preceptor mindful of serving him. Like an ox under the burthens of his master, he bore heat and cold, hunger and thirst, at all times uncomplainingly. And it was long before his preceptor was satisfied. And as a consequence of that satisfaction, Veda obtained good fortune and universal knowledge. And this was the trial of Veda.

"And Veda, having received permission from his preceptor, and leaving the latter's residence after the completion of his studies, entered the domestic mode of life. And while living in his own house, he got three pupils. And he never told them to perform any work or to obey implicitly his own behests; for having experienced himself much woe while abiding in the family of his preceptor, he liked not to treat them with severity.

"After a certain time, Janamejaya and Paushya, both of the order of Kshetrias, arriving at his residence appointed the Brahmana, Veda, as their spiritual guide (Upadhyaya). And one day while about to depart upon some business relative to a sacrifice, he employed one of his disciples, Utanka, to take charge of his household. 'Utanka,' said he, 'whatsoever should have to be done in my house, let it be done by thee

without neglect.' And having given these orders to Utanka, he went on his journey.

"So Utanka always mindful of the injunction of his preceptor took up his abode in the latter's house. And while Utanka was residing there, the females of his preceptor's house having assembled addressed him and said, 'O Utanka, thy mistress is in that season when connubial connection might be fruitful. Thy preceptor is absent; then stand thou in his place and do the needful.' And Utanka, thus addressed, said unto those women, 'It is not proper for me to do this at the bidding of women. I have not been enjoined by my preceptor to do aught that is improper.'

"After a while, his preceptor returned from his journey. And his preceptor having learnt all that had happened, became well pleased and, addressing Utanka, said, 'Utanka, my child, what favor shall I bestow on thee? I have been served by thee duly; therefore hath our friendship for each other increased. I therefore grant thee leave to depart. Go thou, and let all thy wishes be accomplished.'

"Utanka, thus addressed, replied, saying, 'Let me do something that you wish, for it hath been said,—He who bestoweth instruction contrary to usage, and he who receiveth it contrary to usage, one of the two dieth, and enmity springeth up between the two.—I, therefore, who have received thy leave to depart, am desirous of bringing thee some gratuity due to a preceptor.' His master upon hearing this replied, 'Utanka, my child, wait a while.' Sometime after, Utanka again addressed his preceptor, saying, 'Command me to bring that for gratuity which you desire.' And his preceptor then said, 'my dear Utanka, thou hast often told me of your desire to bring something by way of acknowledgment for the instruction thou hast received. Go then in and ask thy mistress what thou art to bring for gratuity. And bring thou that which she directs.' And thus directed by his preceptor, Utanka addressed his preceptress, saying, 'Madam, I have obtained my master's leave to go home, and I am desirous of bringing something agreeable to thee as gratuity for the instruction I have received, in order that I may not depart his debtor. Therefore, please to command me what

I am to bring as gratuity.' Thus addressed, his preceptress replied, 'Go unto King Paushya and beg of him the pair of ear-rings worn by his Queen, and bring them hither. Four days hence is a sacred day when I wish to appear before the Brahmanas (who may dine at my house) decked with these ear-rings. Then accomplish this, O Utanka! If thou shouldst succeed, good fortune shall attend thee; if not, what good canst thou expect?'

"Utanka, thus commanded, took his departure. And as he was passing along the road he saw a bull of extraordinary size and a man of uncommon stature mounted thereon. And that man addressed Utanka and said, 'Eat thou of the dung of this bull.' Utanka, however, was unwilling to comply. The man said again, 'O Utanka, eat of it without scrutiny. Thy master ate of it before.' And Utanka signified his assent and ate of the dung and drank of the urine of that bull, and rose respectfully, and washing his hands and mouth went to where King Paushya was.

"Arrived at the place, Utanka saw Paushya seated (on his throne). And approaching him Utanka saluted the monarch by pronouncing blessings and said, 'I am come a petitioner to thee.' And King Paushya, having returned Utanka's salutations, said, 'Sir, what shall I do for thee?' And Utanka said, 'I am come to beg of thee a pair of ear-rings as gratuity for my preceptor. It behoveth thee to give me the ear-rings worn by thy Rani.'

"King Paushya replied, 'Go Utanka into the female apartments where the Rani is and demand them of her.' And Utanka went into the women's apartments. But as he could not discover the Rani, he again addressed the Raja, saying, 'it is not proper that I should be treated by thee with deceit. Thy Rani is not in the private apartments, for I could not find her.' The Raja, thus addressed, considered for a while and replied, 'Recollect, Sir, with attention whether thou beest not in a state of defilement in consequence of contact with the impurities of a repast. My Rani is a chaste wife and cannot be seen by any one who is impure owing to contact with the leavings of a repast. Nor doth she herself appear in sight of any one who is defiled.'

" Utanka, thus informed, reflected for a while and then said, 'Yes, it must be so. Having been in a hurry I performed my ablutions (after meal) in a standing posture. ' Raja Paushya then said, ' Here is a transgression. Purification is not properly effected by one in a standing posture, nor by one while he is going along. ' And Utanka having agreed to this, sat down with his face towards the East, and washed his face, hands, and feet thoroughly. And he then, without noise, sipped thrice of water free from scum and froth, and not warm, and just sufficient to reach his stomach and wiped his face twice. And he then touched with water the apertures of his organs (eyes, ears, &c. &c.) And having done all this, he once more entered the apartments of the women. And this time he saw the Rani. And as the Rani perceived him, she saluted him respectfully and said, 'Welcome, Sir, command me what I am to do.' And Utanka said unto her, ' it behoveth thee to give me those ear-rings of thine. I beg them as a present for my preceptor.' And the Rani having been highly pleased with Utanka's conduct and, considering that Utanka as an object of charity could not be passed over, took off her ear-rings and gave them to him. And she said, ' these ear-rings are very much sought after by Takshaka, King of the Serpents. Therefore shouldst thou carry them with the greatest care.'

And Utanka being told this, said unto the Rani, ' Lady, be under no apprehension. Takshaka, Chief of the Serpents, is not able to overcome me.' And having said this, and taking leave of the Rani, he went back into the presence of Paushya, and said, ' Paushya, I am gratified.' Then Paushya said to Utanka, ' A fit object of charity can only be had at long intervals. Thou art a qualified guest, therefore do I desire to perform a *sraddha*. Tarry thou a little. And Utanka replied, ' Yea, I will tarry, and beg that the clean provisions that are ready may be soon brought in.' And the Raja having signified his assent, he entertained Utanka duly. And Utanka seeing that the food placed before him had hair in it, and also that it was cold, thought it unclean. And he said unto Paushya, ' Thou givest me food that is unclean, therefore shalt thou lose thy sight.' And Paushya in answer said ' And because

dost thou impute uncleanness to food that is clean, therefore shalt thou be without issue.' And Utanka thereupon rejoined, 'It behoveth thee not, after having offered me unclean food, to curse me in return. Satisfy thyself by occular proof.'

" And Paushya seeing the food alleged to be unclean satisfied himself of its uncleanliness. And Paushya having ascertained that the food was truly unclean, being cold and mixed with hair, prepared as it was by a woman with unbraided hair, began to pacify the Rishi Utanka, saying 'Sir, the food placed before thee *is* cold, and doth contain hair, having been prepared without sufficient care. Therefore I pray thee pardon me. Let me not become blind.' And Utanka answered, 'what I say must come to pass. Having become blind, thou mayst, however, recover thy sight before long. Grant that *thy* curse also doth not take effect on me.' And Paushya said unto him, 'I am unable to revoke *my* curse. For my wrath even now hath not been appeased. But thou knowest not this. For a Brahmana's heart is soft as new-churned butter, even though his words bear a sharp-edged razor. It is otherwise in respect of *these* with the Kshetriya. His words are soft as new-churned butter, but his heart is as a sharp-edged tool. Such being the case, I am unable, because of the hardness of my heart, to neutralise my curse. Then go thou thy ways.' To this Utanka made answer, 'I showed thee the uncleanness of the food offered to me, and I was even now pacified by thee. Besides, saidst thou at first that because I imputed uncleanness to food that was clean I should be without issue. But the food being truly unclean, thy curse cannot affect me. Of this I am sure.' And Utanka having said this departed with the ear-rings.

" On the road Utanka perceived coming towards him a naked idle beggar sometimes coming in view and sometimes disappearing. And Utanka, having occasion, put the ear-rings on the ground and went for water. In the meantime the beggar came quickly to the spot and taking up the ear-rings ran away. And Utanka having completed his ablutions in water and purified himself and having also reverently bowed down to the gods and his spiritual masters pursued the thief with the utmost speed. And having with great difficulty over-

taken him, he seized him with force. But at that instant the person seized, quitting the form of a beggar and assuming his real form, viz, that of Takshaka, speedily entered a large hole open in the ground. And having got in, Takshaka proceeded to his own abode, the region of the serpents.

"Now, Utanka, recollecting the words of the Rani, pursued the Serpent, and began to dig open the hole with a stick but was unable to make much progress. And Indra beholding his distress sent his thunder-bolt (Vajra) to his assistance. Then the thunder-bolt entering that stick enlarged that hole. And Utanka began to enter the hole after the thunder-bolt. And having entered it he beheld the region of the Serpents infinite in extent, filled with hundreds of palaces and elegant mansions with turrets and domes and gateways, abounding with wonderful places for various games and entertainments. And Utanka then glorified the serpents by the following slokas:—

Ye Serpents, subjects of King Airavata, splendid in battle and showering weapons on the field like lightning-charged clouds driven by the winds! Handsome and of various forms and decked with many-colored ear-rings, ye children of Airavata, ye shine like the Sun in the firmament! On the northern banks of the Ganges are many habitations of serpents. There I constantly adore the great serpents. Who except Airavata would desire to move in the burning rays of the Sun? When Dhrita-rashtra (Airavata's brother) goes out, twenty-eight thousand and eight serpents follow him as his attendants. Ye who move near him and ye who stay at a distance from him, I adore all ye that have Airavata for your elder brother.

'I adore thee also, to obtain the ear-rings, O Takshaka, who formerly dwelt in Kurukshetra and the forest of Khandava! Takshaka and Aswasena, ye are constant companions who dwell in Kurukshetra on the banks of the Ikshumati! I also adore the illustrious Srutasena, the younger brother of Takshaka, who resided at the holy place called Mahadyuman with a view to obtain the Chiefship of the Serpents.'

"The Brahmana Rishi Utanka having saluted the chief serpents in this manner, obtained not, however, the ear-rings. And he thereupon became very thoughtful. And when he

saw that he obtained not the ear-rings even though he had adored the serpents, he then looked about him and beheld two women over a loom weaving a piece of cloth with a fine shuttle ; and in the loom were black and white threads. And he likewise saw a wheel, with twelve spokes, turned by six boys. And he also saw a man with a handsome horse. And he began to address them the following *mantras* :—

'This wheel whose circumference is marked by twenty four divisions representing as many lunar changes is furnished with three hundred spokes ! It is set in continual motion by six boys (the seasons) ! These damsels representing universal nature are weaving without intermission a cloth with threads black and white, and thereby ushering into existence the manifold worlds and the beings that inhabit them ! Thou wielder of the thunder, the protector of the universe, the slayer of Vritra and Namuchi, thou illustrious one who wearest the black cloth and displayeth truth and untruth in the universe, thou who ownest for thy carrier, the horse received from the depths of the ocean, and which is but another form of Agnī (the god of fire), I bow to thee, thou supreme Lord, thou Lord of the three worlds, O Purandara !'

"Then the man with the horse said unto Utanka, 'I am gratified by this thy adoration. What good shall I do to thee ?' And Utanka replied, 'even let the serpents be brought under my control.' Then the man rejoined, 'Blow into this horse.' And Utanka blew into that horse. And from the horse thus blown into, there issued, from every aperture of his body, flames of fire with smoke, by which the region of the Nagas was about to be consumed. And Takshaka, surprised beyond measure and terrified by the heat of the fire, hastily came out of his abode taking the ear-rings with him, and said unto Útanka, 'Pray, Sir, take back the ear-rings.' And Utanka took them back.

"But Utanka having recovered his ear-rings thought, 'O this is that sacred day of my preceptress. I am at a distance. How can I, therefore, show my regard for her ?' And when Utanka was anxious about this, the man addressed him and said, 'Ride this horse, Utanka, and he will in a moment carry thee to thy master's abode.' And Utanka having signi-

fied his assent, mounted the horse and presently reached his preceptor's house.

"And his preceptress that morning after having bathed was dressing her hair sitting, thinking of uttering a curse on Utanka if he should not return within time. But in the meantime Utanka entered his preceptor's abode and paid his respects to his preceptress and presented her the ear-rings. 'Utanka,' said she, 'thou hast arrived at the proper time at the proper place. Welcome, my child! Thou art innocent and therefore I do not curse thee! Good fortune is even before thee. Let thy wishes be crowned with success!'

"Then Utanka waited on his preceptor. And his preceptor said, 'Thou art welcome! What hath occasioned thy long absence?' And Utanka replied to his preceptor, 'Sir, in the execution of this my business obstruction was offered by Takshaka the King of serpents. Therefore had I to go to the region of the Nagas. There I saw two damsels sitting over a loom, weaving a fabric with black and white threads. Pray, what is that? There likewise I beheld a wheel with twelve spokes ceaselessly turned by six boys. What too doth that import? Who also is the man that I saw? And what the horse of extraordinary size likewise beheld by me? And when I was on the road I also saw a bull with a man mounted thereon, by whom I was endearingly accosted thus—Utanka, eat of the dung of this bull, which was also eaten by thy master.—So I ate of the dung of that bull according to his words. Who also is he? Therefore, enlightened by thee, I desire to hear all about them.'

"And his preceptor thus addressed said unto him, 'The two damsels thou hast seen are *Dhata* and *Vidhata*; the black and white threads denote night and day; the wheel of twelve spokes turned by the six boys signifieth the year comprising six seasons. The man is Parjanya, the deity of rain; and the horse is Agni, the god of fire. The bull that thou hast seen on the road is Airavata, the king of elephants; the man mounted thereon is Indra; and the dung of the bull which was eaten by thee was *Amrita*. It was certainly for this (last) that thou hast not met with death in the region of the Nagas; and Indra

who is my friend having been mercifully inclined showed thee favor. It is for this that thou returnset safe, taking the ear-rings with thee. Then, O thou amiable one, I give thee leave to depart. Thou shalt obtain good fortune.'

"And Utanka, having obtained his master's leave, moved by anger and resolved to revenge himself on Takshaka, proceeded towards Hastinapura. That excellent Brahmana soon reached Hastinapura. And Utanka then waited upon King Janamejaya who had sometime before returned victorious from Takshashila. And Utanka saw the victorious monarch surrounded on all sides by his ministers. And he pronounced benedictions on him in proper form. And Utanka addressed the monarch at the proper moment in speech of correct accent and melodious sounds, saying, 'O thou best of monarchs! How is it that thou spendest thy time like a child when there is another matter that urgently demandeth thy attention?'"

Sauti said:—"The monarch Janamejaya, thus addressed, saluting that excellent Brahmana replied unto him, 'In cherishing these my subjects I do discharge the duties of my noble tribe. Say, what is that business to be done by me and which hath brought thee hither.'

"That foremost of Brahmanas and distinguished beyond all for good deeds, thus addressed by the excellent monarch of large heart, replied unto him, 'O King! the business is thy own that demandeth thy attention; therefore do it please. O thou King of kings! thy father was deprived of life by Takshaka: therefore do thou avenge thy father's death on that vile serpent. The time hath come, I ween, for the act of vengeance ordained by the fates. Go then and avenge the death of thy magnanimous father who, unoffending being bitten by that vile serpent, was reduced to the five elements even like a tree stricken by thunder. The wicked Takshaka, vilest of the serpent race, intoxicated with power committed an unnecessary act when he bit the King, thy god-like father, the protector of the race of royal saints. Wicked in his deeds, he even caused Kasyapa (the prince of physicians) to turn back when he was coming for the relief of thy father. It behoveth thee to burn the wicked wretch in the blazing fire

of a *Snake-sacrifice.* O King! give instant orders for the sacrifice. It is thus that thou canst avenge the death of thy father. And a very great favour shall have also been shown to me. For by that malignant wretch, O virtuous Prince, my business also was on one occasion obstructed while proceeding on account of my preceptor.' "

Sauti continued:—"The monarch having heard these words, was enraged with Takshaka. The speech of Utanka inflamed the prince, even as the sacrificial fire with clarified butter. Moved by grief also, in the presence of Utanka himself the prince asked his ministers the particulars of his father's journey to the regions of the blessed. And when he heard all the circumstances of his father's death from the lips of Utanka, he was overcome with pain and sorrow."

And thus ends the section called Paushya of the Adi Parva of the blessed Mahabharata.

Section IV.

(Pauloma Parva).

Ugrasrava Sauti, the son of Lomaharshana, versed in the Puranas, being in the forest of Naimisha, at the twelve years' sacrifice of Saunaka surnamed Kulapati, stood before the Rishis in attendance. Having studied the Puranas with great pains and therefore acquainted with them thoroughly, with joined hands he addressed them thus, "I have graphically described to ye the history of Utanka which is one of the causes of King Janamejaya's Snake-sacrifice. What, reverend Sirs, do ye wish to hear? What shall I relate to ye?" The holy men replied, "O son of Lomaharshana, we shall ask thee and thou wilt reply unto us anxious to hear, recounting some excellent stories. Saunaka our reverend master is at present attending in the apartment of the holy fire. He is acquainted with those divine stories which relate to the gods and Asuras. He adequately knoweth the histories of men, serpents, and Gandharvas. Further, O Sauti, in this sacrifice that learned Brahmana is the chief. He is able, faithful to his vows, wise, a master of the shastras and the Aranyaka, a speaker of

truth, a lover of peace, a mortifier of the flesh, and an observer of the penances according to the ordinance. He is respected by us all. It behoves us therefore to wait for him. And when he is seated on his highly respected seat, thou wilt answer what that best of Dwijas shall ask of thee."

Sauti said, "Be it so. And when the high-souled master hath been seated, by him questioned I will narrate sacred stories on a variety of subjects." After a while that excellent Brahmana (Saunaka) having duly performed all his duties, and having propitiated the gods with prayers and the manes of his fathers with oblations of water, came back to the place of sacrifice, where with Sauti seated before were the assembly of saints of rigid vows sitting at their ease. And when Saunaka was seated in the midst of the Ritwikas and Sadasyas, who were also returned to their places, he spake as followeth.

Section V.

(Pauloma Parva continued.)

Saunaka said, "Child, thy father formerly read the whole of the Puranas, O son of Lomaharshana, and the Bharata with Krishna-Dwaipayana. Hast thou also made them thy study? In those ancient records are interesting stories and the history of the first generations of the wise men, all which we heard rehearsed by thy sire. In the first place, I am desirous of hearing the history of the race of Bhrigu. Recount thou that history; we are attentive to listen to thee."

Sauti answered :—"By me hath been acquired all that was formerly studied by the high-souled Brahmanas including Vaisampayana and repeated by them; by me hath been acquired all that had been studied by my father. O descendant of the Bhrigu race, attend then to so much as relateth to the exalted race of Bhrigu, revered by Indra and all the gods, by the tribes of Rishis and Marutas (Winds). O great Muni, I will first then properly recount the story of this family, belonging to the Puranas.

"The great and blessed saint Bhrigu, we are informed, was begot by the self-existing Brahmā from the fire at the sacrifice

of Varuna. And Bhrigu had a son whom he dearly loved named *Chyavana.* And to Chyavana was born a virtuous son called Pramati. And Pramati had a son named Ruru by Ghritachi (the celestial *danceuse*). And to Ruru also by his wife Pramadvarā, was born a son, whose name was Sunaka. He was, O Saunaka, thy great ancestor exceedingly virtuous in his ways. He was devoted to asceticism, of great reputation, learned in the law, and eminent among those having a knowledge of the Vedas. He was virtuous, truthful, and of well regulated fare."

Saunaka said.—"O son of Suta, I ask thee why the illustrious son of Bhrigu was named *Chyavana.* Do tell me all."

Sauti replied:—"Bhrigu had a wife whom he dearly loved, named Pulomā. She became quick with child by Bhrigu. And one day while the virtuous and continent Pulomā was in that condition, Bhrigu, great among those that are true to their religion, leaving her at home went out to perform his ablutions. It was then that a Rakshasa called Puloma came to Bhrigu's abode. And entering the Rishi's abode, the Rakshasa saw the wife of Bhrigu, irreproachable in everything. And seeing her he became filled with lust and lost his reason. The beautiful Pulomā entertained the Rakshasa thus arrived, with roots and fruits of the forest. And the Rakshasa burning with desire upon having seen her, became very much delighted and resolved, O good sage, to bear her away who was so blameless in every respect.

"'My design is accomplished' said the Rakshasa, and so seizing that beautiful matron he carried her away. And, indeed, she of agreeable smiles had been betrothed by her father to the Rakshasa himself, although the former subsequently bestowed her according to due rites on Bhrigu. O thou of the Bhrigu race, this wound rankled deep in the Rakshasa's mind and he thought the present a very good opportunity for carrying the lady away.

"And the Rakshasa saw in the apartment in which the sacrificial fire was kept that element burning brightly. And the Rakshasa then asked the flaming element, 'Tell me, O Agni, whose wife this woman rightfully is. Thou art the mouth of the gods, therefore art thou bound to answer my question. This lady of superior complexion had been first ac-

cepted by me as wife ; but her father subsequently bestowed her on the false Bhrigu. Tell me truly if this fair one can be regarded as the wife of Bhrigu, for having found her alone I am resolved to bear her away by force from the hermitage. My heart burneth with rage when I reflect that Bhrigu hath got possession of this woman of slender waist first betrothed to myself.'"

Sauti continued :—" In this manner the Rakshasa asked the flaming god of fire again and again whether the lady was Bhrigu's wife. And the god was in fear to return an answer. 'Thou, O god of fire,' said he, 'residest continually within every creature, as witness of their merits and demerits. O thou respected one, then answer my question truly. Has not Bhrigu, appropriated her who was chosen by me as my wife? Thou shouldst declare truly whether, therefore, she is my wife by first choice. After thy answer as to whether she is the wife of Bhrigu, I will bear her away from this hermitage even in thy sight. Therefore answer thou truly.' "

Sauti continued :—" The Seven-flamed god having heard these words of the Rakshasa became exceedingly distressed, being afraid of telling a falsehood and equally afraid of Bhrigu's curse. And the god at length made answer in words that came out slowly. 'This Pulomā was, indeed, first chosen by thee, O Rakshasa, but she was not taken by thee with holy rites and invocations. But this far-famed lady was bestowed by her father on Bhrigu in gift from desire of a blessing. She was not bestowed on thee ! O Rakshasa, this lady was duly made by the Rishi Bhrigu his wife with Vedic rites in my presence. This is she—I know her. I dare not speak a falsehood. O thou best of Rakshasas, falsehood is never respected in this world.' "

Section VI.

(Pauloma Parvá continued.)

Sauti said :—" O Brahmana, having heard these words of the god of fire, the Rakshasa assumed the form of a boar, and seizing the lady carried her away with the speed of the wind, even of thought. Then the child of Bhrigu residing in her body

enraged at such violence, dropped from his mother's womb, for which he obtained the name of Chyavana. And the Rakshasa perceiving the infant drop from the mother's womb, shining like the sun, quitted his grasp of the woman and fell down and was instantly converted into ashes. And the beautiful Pulomā distracted with grief, O Brahmana of the Bhrigu race, took up her offspring Chyavana the son of Bhrigu and walked away. And Brahmā, the Grand-father of all, himself saw her, the faultless wife of his son, weeping with eyes full of tears. And the Grand-father of all comforted her who was wedded to his son. And of the drops of tears which fell from her eyes was formed a great river. And that river began to follow the foot-steps of the wife of the great ascetic Bhrigu. And the Grand-father of the worlds seeing that river follow the path of his son's wife gave it a name himself, and he called it *Vadhusarā.* And it passeth by the hermitage of Chyavana. And in this manner was born Chyavana of great ascetic power, the son of Bhrigu.

"And Bhrigu saw his child Chyavana and its beautiful mother. And the Rishi in a rage asked her, 'By whom wast thou made known to that Rakshasa resolved to carry thee away? O thou of agreeable smiles, the Rakshasa could not know thee for my wife. Therefore tell me who it was that told the Rakshasa so, inorder that I may curse him from anger.' And Pulomā replied, 'O possessor of the six attributes, I was discovered to the Rakshasa by Agni (the god of fire). And he bore me away crying like the Kurari (female Osprey.) And it was only by the ardent splendour of this thy son that I was rescued; for the Rakshasa (seeing this infant) let me go and himself falling to the ground was turned into ashes.'"

Sauti continued:—"Bhrigu upon hearing this account from Pulomā became exceedingly enraged. And in excess of passion the Rishi cursed Agni, saying, 'Thou shalt eat of all things.'"

So ends the sixth Section called "the curse on Agni" in the Adi Parva.

Section VII.

(Pauloma Parva continued.)

Sauti said:—"The god of fire enraged at the curse of Bhrigu, thus addressed the Rishi:—'What meaneth this rashness, O Brahmana, that thou hast displayed towards me? What transgression can be imputed to me who was laboring to do justice and speak the truth impartially? Being asked I gave the true answer. A witness who when interrogated respecting a fact of which he hath knowledge representeth otherwise than it is, ruineth his ancestors and descendants both to the seventh generation. He too, who, being fully informed of all the circumstances of an affair, doth not disclose what he knoweth when asked, is undoubtedly stained with guilt. I also can curse thee, but Brahmanas are held by me in high respect. Although these be known to thee, O Brahmana, I will yet speak of them, so please attend! Having by ascetic power multiplied myself, I am present in various forms, in places of the daily *homa,* in sacrifices extending for years, in places where holy rites are performed (such as marriage, &c.), and in other sacrifices. With the butter that is poured upon my flame according to the ordinances declared in the Vedas, the Devas and the *Pitris* are appeased. The Devas are the waters; the Pitris are also the waters. The Devas have with the Pitris an equal right to the sacrifices called the *Darshas* and *Purná-mashas.* The Devas therefore are the Pitris; and the Pitris, the Devas. They are identical beings, worshipped together and also separately at the changes of the moon. The Devas and the Pitris eat what is poured upon me. I am therefore called the mouth of the Devas and the Pitris. At the new moon the Pitris, and at the full moon the Devas, are fed through my mouth, eating of the clarified butter that is poured on me. Being, as I am, *their* mouth, how am I to be an eater of all things (clean and unclean)?'

"Then Agni, after reflecting for a while, withdrew himself from all places; from places of the daily *homa* of the Brahmanas, from all long-extending sacrifices, from places of holy rites, and from other ceremonies. Without their *Oms* and *Vashats,* and deprived of their *Swadhās* and *Swāhās* (sacrificial mantras of great mystery), the whole body of creatures became

much distressed for the loss of their (sacrificial) fire. The Rishis in great anxiety went to the gods and addressed them thus:—'Ye immaculate beings! the three regions of the universe are confounded at the cessation of their sacrifices and ceremonies in consequence of the loss of fire! Ordain what is to be done in this matter, so that there may be no loss of time.' Then the Rishis and the gods went together into the presence of Brahmā. And they represented to him all about the curse on Agni and the consequent interruption of all ceremonies. And they said, 'O thou greatly fortunate one! Agni hath been cursed by Bhrigu for some reason. Indeed, being the mouth of the gods and also the first who eateth of what is offered in sacrifices, the eater also of the sacrificial butter, how shall Agni be reduced to the condition of one who eateth of all things promiscuously?' And the creator of the universe hearing those words of theirs summoned Agni to his presence. And Brahmā addressed Agni the creator of all and eternal as himself in these gentle words:—'Thou art the creator of the worlds and thou art their destroyer! Thou preservest the three worlds and thou art the promoter of all sacrifices and ceremonies! Therefore behave thyself so that ceremonies be not interrupted. And O thou eater of the sacrificial butter, why dost thou act so foolishly, being as thou art the Lord of all? Thou alone art always pure in the universe and thou art its stay! Thou shalt not, with all thy body, be reduced to the state of one who eateth all things promiscuously. O thou of flames, the flame that is in thy viler parts shall alone eat of all things alike. That body of thine which eateth of flesh (being in the stomach of all carnivorous animals) shall also eat of all things promiscuously. And as every thing touched by the sun's beams becometh pure so shall everything be pure that shall be burnt by thy flames. Thou, O fire, art the supreme energy born of thy own power. Then, O Lord, by that power of thine make the Rishi's curse true. Continue to receive thy own portion and that of the gods, offered at thy mouth.'"

Sauti continued:—"Then Agni replied to the Grand-father, 'So be it.' And he then went away to obey the command of the supreme Lord. The gods and the Rishis also in delight returned

to the place whence they came. And the Rishis began to perform as before their ceremonies and sacrifices. And the gods in heaven and all creatures of the world rejoiced exceedingly. And Agni too rejoiced in that he was free from the prospect of sin.

"Thus, O possessor of the six attributes, had Agni been cursed in days of yore by Bhrigu. And such is the ancient history founded thereon, the destruction of the Rakshasa Puloma, and the birth of Chyavana."

Thus endeth the seventh Section of the Pauloma of the Adi Parva of the blessed Mahabharata.

Section VIII.

(Pauloma Parvá continued.)

Sauti said :—"O Brahmana, Chyavana the son of Bhrigu begot in the womb of his wife Su-kanya a son. And that son was the illustrious Pramati of resplendent energy. And Pramati begot in the womb of Ghritāchi a son called Ruru. And Ruru begot by his wife Pramadvarā a son called Sunaka. And I shall relate to you in detail, O Brahmana, the entire history of Ruru of abundant energy. O listen to it then in full!

"Formerly there was a great Rishi called Sthula-kesha possessed of ascetic power and learning and kindly disposed towards all creatures. At that time, O Brahmana sage, Viswavashu, the King of the Gandharvas, it is said, knew Menakā the celestial dancing-girl. And the Apsarā, Menakā, O thou of the Bhrigu race, when her time was come, dropped the infant in her womb near the hermitage of Sthula-kesha. And dropping the new-born infant on the banks of the river, the Apsarā, Menaka, O Branmana, being destitute of pity and shame, went away. And the Rishi, Sthula-kesha, of great ascetic power discovered the infant lying forsaken in a lonely part of the river side. And he perceived that it was a female child, bright as the offspring of an Immortal and as it were blazing with beauty. And the great Brahmana, Sthula-kesha, that first of Munis, seeing that female child, and filled with compassion, took it up and reared it. And the lovely child grew up in his holy habitation, the noble-minded and blessed

Rishi Sthula-kesha performing in due succession all the ceremonies beginning with that at the birth as ordanied by the divine law. And because she surpassed all of her sex in goodness, beauty, and every quality, the great Rishi called her by the name of Pramadvara. And the pious Ruru having seen Pramadvara in the hermitage of Sthula-kesha became one whose heart was pursued by the god of love. And Ruru by means of his companions made his father Pramati, the son of Bhrigu, acquainted with his passion. And Pramati demanded her of the far-famed Sthula-kesha for his son. And her foster-father betrothed the virgin Pramadvara to Ruru fixing the nuptials for the day when the star *Varga-Daivata* (Purva-phalguni) would be ascendant.

"Then within a few days of the time fixed for the nuptials, the beautiful virgin while at play with companions of her own sex, her time having come, impelled by fate, trod upon a serpent she did not perceive as it lay in a coil. And the reptile, urged to execute the will of fate, violently darted its envenomed fangs on the body of the heedless maiden. And stung by that serpent, she instantly dropped senseless on the ground, her color faded and all the graces of her person gone. And with disheveled hair she became a spectacle of woe to her companions and friends. And she who was so agreeable to behold became in death what was too painful to look at. And the slender-waisted girl, lying on the ground like one asleep—being overcome with the poison of the snake—once more became more beautiful still than in life. And her foster-father and the other holy asceties who were there, all saw her lying motionless upon the ground with the splendour of a lotus. And then there came many noted Brahmanas filled with compassion, and they sat around her. And Swastyatreya, Mahajana, Kushika, Sankhya-mekhala, Uddalaka, Kat-ha, and Sweta of great renown, Bharadwaja, Kauna-kutsya, Arshti-sena, Gautama, Pramati, and Pramati's son Ruru, and other inhabitants of the forest, came there. And when they saw that maiden lying dead on the ground overcome with the poison of the reptile that had stung her, filled with compassion, they all wept. But Ruru, pained exceedingly, retired from the scene."

So ends the eighth Section of the Pauloma of the Adi Parva of the blessed Mahabharata.

Section IX.

(Pauloma Parva continued)

Sauti said:—"While those illustrious Brahmanas were sitting around the dead body of Pramadvarā, Ruru, sorely afflicted, retired into a deep wood and wept aloud. And overwhelmed with grief he indulged in much piteous lamentation.' And remembering his beloved Pramadvara he gave vent to his sorrow in the following words:—'Alas! the delicate fair one that increaseth my affliction lieth upon the bare ground! What can be more deplorable to us her friends? If I have been charitable, if I have performed acts of penance, if I have ever reverenced my superiors, let the merit of these acts restore to life my beloved one! If from my birth I have, controlling my passions, adhered to my vows, let the fair Pramadvara rise from the ground.'

"And while Ruru was indulging in these lamentations for the loss of his bride, a messenger from heaven came to him in the forest and addressed him thus:—'The words thou utterest, O Ruru, in thy affliction can have no effect. For, O pious man, one belonging to this world whose days are runout can never come back to life. This poor child of a Gandharva and Apsara has had her days run out! Therefore, O child, thou shouldst not yield up thy heart to sorrow. The great gods, however, have provided before-hand a means. And if thou compliest with it thou mayest receive back thy Pramadvara.'

"And Ruru replied, 'what is that which the gods have provided, O messenger of heaven! Tell me in full so that hearing I may comply with it. It behoveth thee to deliver me!' 'And the celestial messenger said unto Ruru, 'Resign half of thy own life to thy bride, and then, O Ruru of the race of Bhrigu, thy Pramadvara shall rise from the ground.' And Ruru replied, 'O best of celestial messengers, I give up a moiety of my own life in favor of my bride. Then let my beloved one rise up in the dress and form of love.'"

Sauti said, "Then the king of the Gandharvas (the father of Pramadvara) and the celestial messenger, both of excellent qualities, went to the god Dharma (the Judge of the dead) and addressed him, saying, 'If it be thy will, O Dharma-raja, let the amiable Pramadvara, the betrothed wife of Ruru, now lying dead, rise up with a moiety of Ruru's life.' And Dharma-raja answered, 'O messenger of the gods, if it be thy wish, let Pramadvara the betrothed wife of Ruru, rise up endued with a moiety of Ruru's life!'"

Sauti continued:—"And when Dharma-raja had said so, that maiden of superior complexion, Pramadvara, endued with a moiety of Ruru's life, rose as from her slumbers. This bestowal by Ruru, endowed with length of days, of a moiety of his own life to resuscitate his bride afterwards led, it was seen, to a curtailment Ruru's life.

"And on an auspicious day their fathers gladly married them with due rites. And the couple passed their days devoted to each other. And Ruru having obtained such a wife as is hard to be found, beautiful and bright as the filaments of the lotus, made a vow for the destruction of the serpent race. And whenever he saw a serpent, he became filled with great wr and always killed it taking up a weapon.

"One day, O Brahmana, Ruru entered an extensive forest. And he there saw an old serpent of the Dundubha species lying stretched on the ground. And Ruru thereupon lifted up in anger his staff even like to the staff of Death, for the purpose of killing it. Then the Dundubha, addressing Ruru, said, 'I have done thee no harm, O Brahmana! Then wherefore wilt thou slay me in anger?'"

So ends the ninth Section of the Pauloma of the Adi Parva of the blessed Mahabharata.

Section X.

(Pauloma Parva continued.)

Sauti said:—"And Ruru on hearing those words replied, 'My wife, dear to me as life, was bit by a snake; upon which, I made, O snake, a dreadful vow, viz, that I would kill every

snake that I might see. Therefore shall I smite thee and thou shalt be deprived of life.'

"And the Dundubha replied, 'O Brahmana, they are other snakes that bite man. It behoveth thee not to slay Dundubhas who are serpents only in name. Subject with other serpents to the same calamities but not sharing their good fortune, in woe the same but in joy different, the Dundubhas should not be slain by thee for thou canst judge between right and wrong.'"

Sauti continued :—"And the Rishi Ruru hearing these words of the serpent, and seeing that it was perplexed with fear besides being really of the Dundubha species, killed it not. And Ruru, the possessor of the six attributes, comforting the snake addressed it, saying, 'Tell me fully, O Snake, who art thou thus metamorphosed?' And the Dundubha replied, 'O Ruru! I was formerly a Rishi of name Sahasrapat. And it is by the curse of a Brahmana that I have been metamorphosed into a snake.' And Ruru asked, 'O thou best of Snakes, for what wast thou cursed by a Brahmana in wrath? And how long also shall thy form continue so?'"

And so ends the tenth Section of the Pauloma of the Adi Parva.

Section XI.

(Pauloma Parvá continued.)

Sauti continued :—"The Dundubha then said, 'in former times, I had a friend Khagama by name. He was keen in his speech and possessed of spiritual power by virtue of his austerities. And one day when he was engaged in the Agni-hotra (Fire-sacrifice), I made a mock snake of blades of grass, and in a frolic attempted to frighten him with it. And anon he went into a swoon. On recovering his senses, that truth-telling and vow-observing ascetic, burning with wrath, exclaimed,—Since thou hast made a powerless mock snake to frghten me, thou shalt be turned even into a venomless serpent thyself by my curse.—O ascetic, I well knew the power of his penances; therefore with an agitated heart, I addressed him thus, lowly bending with joined hands,—Friend I have done this by way

of joke, to excite thy laughter. It behoveth thee to forgive me and revoke thy curse.—And seeing me sorely troubled, the ascetic was moved, and he replied, breathing hot and hard,—What I have said, must come to pass. Hear what I say and lay it to thy heart. O pious one! When Ruru, the pure son of Pramati, will appear, thou shalt be delivered from the curse the moment thou seest him.—Thou art the very Ruru and the son of Pramati. On regaining my native form, I will tell thee something for thy good.'

" And that illustrious man and best of Brahmanas then left his snake body, and attained his own form and original brightness. He then addressed the following words to Ruru of incomparable power. ' O thou first of created beings, verily the highest morality is sparing life. Therefore a Brahmana should never take the life of any creature. A Brahmana should ever be mild. This is the most sacred injunction of the Vedas. A Brahmana should be versed in the Vedas and Vedangas, and should inspire all creatures with confidence. He should be benevolent to all creatures, truth-speaking, and forgiving, even as it is his paramount duty to retain the Vedas in his memory. The duties of the Kshetria are not thine. To be stern, to hold the sceptre and to rule the subject are the duties of the Kshetria. Listen, O Ruru, to the account of the destruction of snakes at the sacrifice of Janamejaya in days of yore, and the deliverance of the terrified reptiles by that best of Dwijas, Astika, profound in Vedic lore and mighty in spiritual energy.' "

And so ends the eleventh Section of the Pauloma of the Adi Parva.

Section XII.

(Pauloma Parva continued.)

Sauti continued :—" Ruru then asked, 'O best of Dwijas, why was the king Janamejaya bent upon destroying the serpents ? And why were they saved by the wise Astika ? I am anxious to hear all this in detail.'

" The Rishi replied, ' O Ruru, the important history of

Astika you will learn from the lips of the Brahmanas'. Saying this, he vanished.

"Ruru rushed out in search of the disappearing Rishi, and having failed to find him in all the wood, fell down upon the ground. And revolving in his mind the words of the Rishi, he swooned away. On regaining his senses, he went home and asked his father to relate the history in question. Thus asked, his father related all about the story."

And so ends the twelfth Section in the Pauloma of the Adi Parva.

SECTION XIII.

(Astika Parva).

Saunaka asked, "For what was it that the mighty monarch Janamejaya determined to take the lives of the snakes by means of his sacrifice? O Sauti, pray tell us in full the true story. Tell us also why that best of Dwijas and foremost of those that have controlled their passions (Astika), rescued the snakes from the flaming fire. Pray, whose son was that monarch who celebrated the snake sacrifice? And whose also that best of Dwijas?"

Sauti said, "O best of speakers, the story of Astika to which you have alluded is long. I will relate it in full, O listen!"

Saunaka said, "I am desirous of hearing at length the charming story of that Rishi of old, the illustrious Brahmana, Astika."

Sauti began, "This history first recited by Krishna-Dwaipayana is called a Purana by the Brahmanas. It was formerly narrated by my wise father, Suta Lomaharshana, the disciple of Vyasa, before the dwellers of the Naimisha forest, at their request. I was present at the recital, and, O Saunaka, since thou askest me, I will narrate the history of Astika exactly as I heard it. O listen as I recite in full that sin-destroying story!

"The father of Astika was powerful like Prajapati. And he was a Brahmachari, and was always engaged in austere devotions. And he ate sparingly, was a mighty ascetic, and had his lust under complete control. And he was known by the

name of Jaratkaru. And that best of the *Yayāvaras* and virtuous and vow-observing Brahmana once undertook a journey over the world, equipped with spiritual energy. And he visited divers holy spots, and rested where night overtook him. And he practised religious austerities hard to be practised by men of undeveloped minds. And the sage lived upon air and renounced sleep for ever. Thus going about like flaming fire, one day he happened to see his ancestors, hanging head foremost in a great hole, their feet pointing to the sky. On seeing them, Jaratkaru addressed them thus:— 'Who are ye thus hanging head foremost in this hole by a rope of *virana* fibres that is again secretly eaten into on all sides by rats living here?'

"The ancestors said, 'We are vow-observing Rishis of the Yayavara sect. We have come by this low state in consequence of want of descendants. We have a son named Jaratkaru. Woe is us! that wretch hath entered upon a life of austerities and the fool doth not think of raising offspring by marriage. It is for that reason that we have met with this fate. Having means, we fare like wretches as if we had none. Pray, O excellent one, who art thou that thus sorrowest as a friend on our account? We are desirous to learn who thou art standing by us, and why thou sorrowest for us.'

"Jaratkaru said, 'Ye are even *my* ancestors. I am that Jaratkaru. O tell me how I may serve ye!'

"The fathers then answered, 'Try thy best, O child, to beget a son to extend our line. Thereby thou wilt achieve, O excellent one, a meritorious act for both thyself and ourselves! Not by doing one's duties, not by practising penances, one acquireth the merit one doth by being a father. Therefore, O child, at our command, do thou make up thy mind to marry and produce offspring. Herein consisteth our chief good.' And Jaratkaru replied, 'I shall not marry for my sake nor earn wealth for enjoyment, but I shall do so for your welfare alone. In proper time, and according to the ordinance, I shall take a wife so that I may attain the end. I shall not do otherwise. If a bride may be had of the same name with me, whose friends would besides willingly give

her to me in marriage as a gift in charity, I shall take her hand, according to rites. But who will give away his daughter to a poor man like myself? I shall accept, however, any daughter given to me in alms. I shall endeavour, O sires, to compass a union. I will abide by my word. I will raise offspring for your redemption, so that, O fathers, ascending to the celestial regions ye may joy as ye like.' "

So ends the thirteenth Section in the Astika of the Adi Parva.

Section XIV.

(Astika Parva continued.)

Sauti said, "That Brahmana of rigid vows then began to search for a wife, but found he none. One day he went into the forest, and recollecting the words of his ancestors, in a faint voice thrice begged for a bride. Thereupon rose before the Brahmana, Vasuki with his sister and offered for the former's acceptance the hand of the fair one. But the Dwija hesitated to accept her, thinking her not of the self-same name with himself. The great Jaratkaru thought within himself, 'I will take none save one who is my namesake.' Then the wise Jaratkaru of austere devotions asked the Snake, 'tell me truly, what is the name of this thy sister?'

"Vasuki replied, 'O Jaratkaru, the name of this my younger sister is Jaratkaru. Pray, accept this slender-waisted one for thy spouse. O best of Dwijas, it was to unite her with thee that I have brought her up. Therefore do thou take her!' Saying this he offered his beautiful sister to Jaratkaru who then espoused her with ordained rites."

So ends the fourteenth Section in the Astika of the Adi Parva.

Section XV.

(Astika Parva continued.)

Sauti said, "O foremost of the Brahm-(truth) knowing Rishis, the mother of the serpents had cursed them of old, saying,

'Agni shall burn ye all in the sacrifice of Janamejaya!' It was to neutralise that curse that the chief of the serpents married his sister to that high-souled and vow-observing Rishi. The Rishi having formally wedded her, begat in her the great Astika, who became an illustrious ascetic, profound in the Vedas and Vedangas, who regarded all with an even eye, and who removed the fears of his parents.

"Then after a long space of time, the king of the Pandava line celebrated a sacrifice known as the Snake sacrifice. After that sacrifice intended for the extermination of the serpents had commenced, the powerful Astika delivered the reptiles,—his brothers and uncles. He delivered his fathers also by raising offspring to himself. And by his austerities, O Brahmana, and by various vows and the study of the Vedas, he became freed from his debts. By sacrifices he propitiated the gods; and by the adoption of the Brahmacharya mode of life he conciliated the Rishis; and by begetting offspring he gratified his ancestors.

"Thus discharging his great debts, and having acquired great merit, Jaratkaru went to heaven with his ancestors, leaving Astika behind. This is the story of Astika, which I have related as I heard it. Now, tell me, O powerful one of the Bhrigu race, what more I am to narrate."

So ends the fifteenth Section in the Astika of the Adi Parva.

Section XVI.

(Astika Parva continued.)

Saunaka said, "O Sauti, relate in *detail* the history of the virtuous and learned Astika. We are extremely curious to hear it. O thou amiable one, thou speakest sweetly, and we are well pleased with thy speech. Thou speakest even as thy father. Thy sire was ever ready to please us. Now tell us the story as thy father told it."

Sauti said, "O thou blest with length of days, I will narrate the history of Astika as I heard it from my father. O Brahmana, in the Krita (golden) age Prajapati had two fair and virtuous daughters named Kadru and Vinata. The sisters were

the wives of Kasyapa. Highly gratified with his virtuous wives, Kasyapa, resembling Prajapati himself, was desirous of conferring on each of them a boon. The ladies were all joy because their lord was willing to confer on them choice blessings. Kadru said, 'I would be mother of a thousand snakes of equal vigor.' And Vinata wished to bring forth two sons surpassing the thousand offspring of Kadru in strength, energy, size of body, and bravery. And Kasyapa said, 'be it so,' to Vinata extremely desirous of having offspring. And having obtained her prayer, she rejoiced greatly. And having obtained two sons of slpendid prowess, she regarded her boon fulfilled. And Kadru also obtained her thousand sons of equal vigor. 'Bear your children carefully' said Kasyapa and went to the forest, leaving his two wives gratified with his blessings."

Sauti said, "O best of Dwijas, after a long time, Kadru brought forth a thousand eggs, and Vinata two. Their maid-servants deposited the eggs separately in warm vessels. Five hundred years passed away, and the thousand eggs produced by Kadru burst and out came the progeny. But the twins of Vinata did not appear. And Vinata was jealous, and she broke one of the eggs and found in it an embryo with the upper part developed but the lower undeveloped. At this, the child in the egg became angry and thus cursed his mother: 'O mother, since thou hast prematurely broken this egg, thou shalt even serve as a slave. And shouldst thou wait five thousand years, and not destroy, by breaking the other egg through impatience, the illustrious child within it, or render it half-developed, he will deliver thee from slavery. And if thou wouldst have the child strong, thou must take tender care of the egg for all this time.' And thus cursing his mother the child rose to the sky. O Brahmana, even he is the charioteer of the Sun, always seen in the hour of morning.

"Then at the expiration of the five hundred years, bursting open the other egg, out came Gadura, the serpent-eater. O tiger of the Bhrigu race, immediately on seeing the light, the son of Vinata left his mother, and the lord of birds feeling hungry mounted on his wings to seek for the food assigned to him by the great ordainer of all."

And so ends the sixteenth Section in the Astika of the Adi Parva.

Section XVII.

(Astika Parva continued.)

Sauti said, " O ascetic, about this time the two sisters saw Uchchaisrava approaching near,—that Uchchaisrava of complacent appearance who was worshipped by the gods, that best of steeds, who at the churning of the Ocean for nectar arose, divine, graceful, perpetually young, creation's masterpiece, of irrisistible vigor, and blest with every auspicious mark. "

Saunaka asked, 'Why did the gods churn the ocean for nectar and under what circumstances (on which occasion, as you say, sprang that best of steeds so powerful and resplendent) was it undertaken ?"

Sauti said, "There is a mountain named *Meru* of blazing appearance, and looking like a huge heap of effulgence. The rays of the sun falling on its peaks of golden lustre are dispersed by them. Abounding with gold and of variegated tints, that mountain is the haunt of the gods and the Gandharvas. It is immeasurable, and unapproachable by men of manifold sins. Dreadful beasts of prey inhabit its breast, and it is illuminated with divine herbs of healing virtue. It standeth kissing the heavens by its height and is the first of mountains. Ordinary people cannot so much as think of ascending it. It is graced with trees and streams and resoundeth with the charming melody of winged choirs. Standing high for infinite ages, upon it once all the mighty celestials sat them down and held a conclave. They came in quest of *amrita*, they who had practiced penances and observed the rules according to the ordinance. Seeing the celestial assembly in anxious consultation, Narayana said to Brahma, 'Do thou churn the Ocean with the Suras (gods) and the Asuras. By doing so, *amrita* shall be obtained together with all drugs and all gems. O ye gods, churn ye the Ocean, and ye shall discover *amrita*.' "

And so ends the seventeenth Section in the Astika of the Adi Parva.

Section XVIII.

(Astika Parva continued.)

Sauti said, "There is a mountain of name Mandara adorned with peaks like those of the clouds. It is the best of mountains, and is covered all over with intertwining herbs. There no end of birds pour forth their melody, and there beasts of prey roam about. The gods, the Apsaras, and the Kinnaras visit the place. Upwards it riseth eleven thousand *yojanas,* and descendeth downwards as much. The gods failed to tear it up and they came to Vishnu and Brahma who were sitting, and said, 'devise you some efficient scheme. Consider, ye gods, how Mandara may be upraised for our good."

Sauti continued, "And Vishnu, with Brahma, assented to it, O son of Bhrigu! And the lotus-eyed one laid the hard task on the mighty Ananta, the prince of Snakes. And the mighty Ananta, directed thereto both by Brahma and Narayana, O Brahmana, upraised that mountain with the woods thereon and with the dwellers of those woods. And the gods came to the shore of the Ocean with Ananta, and addressed the Ocean saying, 'O Ocean, we have come to churn thy waters for obtaining nectar.' And the Ocean replied, 'be it so, as I am to have a share of the nectar. I am able to bear the agitation of my waters by the mountain.' And the gods went to the king of the tortoises and said to him, 'O Tortoise-king, thou shalt have to hold the mountain on thy back.' The tortoise-king agreed, and Indra placed the mountain on the former's back by means of instruments.

"And the gods and the Asuras made Mandara their churning staff and Vasuki the cord, and set about churning the main for *amrita.* The Asuras held Vasuki by the hood and the gods by the tail. And Ananta who was for Narayana, at intervals raised the Snake's hood and suddenly lowered it. And in consequence of the friction he received at the hands of the gods and the Asuras, black vapours with flames issued out of his mouth which becoming clouds charged with lightning poured down showers to refresh the tired gods. And blossoms beginning to rain on all sides of the gods from the trees on the whirling Mandara, also refreshed them.

" And, O Brahmana, out of the deep then came a tremendous roar, like unto the roar of the clouds at the universal dissolution. Various aquatic animals were crushed by the great mountain, and gave up their being in the salt-waters. And many dwellers of the lower regions and inhabitants of the world of Varuna were killed. From the revolving Mandara, large trees were torn up by the roots, and flying into the air like birds, they fell into the water. And the mutual friction of the trees produced a fire which surrounded the mountain. And the mountain looked like a mass of dark clouds charged with lightning. O Brahmana, the fire increased, and burnt the lions, elephants and other creatures that were on the mountain. And carcasses of no end of animals floated down the waters. Then Indra extinguished that fire by descending showers.

"O Brahmana, after the churning had gone on for sometime, the gums of various trees and herbs mixed with the waters of the Ocean. And the celestials attained immortality by drinking of the waters mixed with those gums vested with the properties of *amrita*, and with the liquid extract of gold. By degrees, the milky water of the agitated deep produced clarified butter by virtue of the gums and juices. But nectar did not rise even then. And the gods appeared before boon-granting Brahmā seated on his seat and said, ' Sir, we are spent, we have not strength left to churn further. Nectar hath not yet arisen. So that now we have no resource save Narayana.'

"Hearing them, Brahma said to Narayana, ' Lord, vouchsafe to grant the gods strength to churn afresh the deep.'

" And Narayana agreeing to grant their various prayers, said, ' O wise ones, I grant ye sufficient strength. Go, insert the mountain and churn the waters.'

" Re-equipped with strength, the gods began the churning again. After a while, the mild Moon of a thousand rays emerged from the ocean. Thereafter, Lakshmi dressed in white, and wine, the white steed, and then the celestial gem Kaustuva which graces the breast of Narayana. Lakshmi, wine, and the steed fleet as the mind, all came before the gods on high. Then arose the divine Dhanwantari himself with the white vessel of nectar in his hand. And seeing him, the

Asuras set up a loud cry, saying, "Ye have taken all, *he* must be ours.'

"And at length rose the great elephant, Airavata, of huge body and with two pairs of white tusks. And him took the holder of the thunder-bolt. But the churning still went on, so that poison at last appeared, and began to overspread the earth, blazing like a flame mixed with fumes. And at the scent of the fearful Kalakuta, the three worlds were stupefied. And then Mahadeva of the *Mantra* form, solicited by Brahma, to save the creation swallowed the poison and held it in his throat. And it is said that the god from that time is called *Nila-kantha* (blue-throated.) Seeing all these wondrous things, the Asuras were filled with despair, and prepared to enter into hostilities with the gods for the possession of Lakshmi and nectar. Thereupon Narayana called his bewitching *Maya* to his aid, and assuming a ravishing female form, coquetted with the Asuras. And the Daityas, ravished with her charms, lost their reason and unanimously placed the nectar in the hands of that fair woman."

So ends the eighteenth Section in the Astika of the Adi Parva.

Section XIX.

(Astika Parva continued.)

Sauti said, "Then the Daityas and the Danavas with first class armours and various weapons pursued the gods. In the meantime the valiant Lord Vishnu accompanied by Nara took away the nectar in his hands from those mighty Danavas.

"And then all the tribes of the gods during that time of great fright drank the nectar receiving it from Vishnu. And while the gods were drinking that nectar after which they had so much hankered, a Danava named Rahu was drinking it in the guise of a god. And when the nectar had only reached Rahu's throat, the Sun and the Moon (discovered him and) communicated the fact to the gods. And Narayana instantly cut off with his discus the well-adorned head of the Danava who was drinking the nectar without permission. And

the huge head of the Danava cut off by the discus and resembling a mountain-peak then rose to the sky and began to utter dreadful cries. And the Danava's headless trunk falling upon the ground and rolling thereon made the Earth tremble with her mountains, forests, and islands. And from that time hath arisen a long-standing quarrel between Rahu's head and the Sun and the Moon. And to this day it swalloweth the Sun and the Moon, (causing the eclipses.)

And Narayana quitting his ravishing female form, and hurling many terrible weapons at them, made the Danavas tremble. And thus on the shores of the sea of salt-water, commenced the dreadful battle of the gods and the Asuras. And sharp-pointed javelins and lances and various weapons by thousands began to be discharged on all sides. And mangled with the discus and wounded with swords, *saktis,* and maces, the Asuras in large numbers vomitted blood and lay prostrate on the earth. Cut off from the trunks with sharp double edged swords, heads adorned with bright gold fell continually on the field of battle. Their bodies drenched in gore, the great Asuras lay dead everywhere. It seemed as if red-dyed mountain peaks lay scattered all around. And when the sun rose in his splendour, thousands of warriors striking one another with their weapons, the sounds 'Alas!' and 'Oh!' were heard everywhere. The warriors fighting at a distance from one another brought one another down by sharp iron missiles, and these fighting at close quarters slew one another by blows of the fist. And the air was filled with shrieks of distress. Everywhere were heard the alarming sounds, 'cut off,' 'pierce,' 'after,' 'hurl down,' 'advance.'.

"And when the battle was raging fiercely, Nara and Narayana entered the field. And Narayana seeing the heavenly bow in the hand of Nara, called to his mind his own weapon—the Danava-destroying discus. And lo! the discus, Sudarshana, destroyer of enemies, like to Agni in effulgence, and dreadful in battle, came from the sky as soon as thought of. And when it came, Achyuta of fierce energy, of arms like the trunk of an elephant, hurled with great force the weapon, effulgent as flaming fire, dreadful, and of extraordinary lustre, and capable of destroying hostile towns. And that discus bla:ing like the fire

that burneth all things at the end of time, hurled with force from the hands of Narayana, falling constantly everywhere destroyed the Daityas and the Danavas by thousands. Sometimes it flamed like fire and consumed them all, sometimes it struck them down as it coursed through the sky; and sometimes, falling on earth, like a goblin it drank their life blood.

"And on their side, the Danavas, white as the clouds from which the rain hath been extracted, possessing great strength and bold hearts, ascended the sky and hurling down thousands of mountains continually harassed the gods. And those dreadful mountains, like masses of clouds, with their trees and flat tops, falling from the sky, collided with one another and produced a tremendous roar. And when thousands of warriors shouted without intermission on the field of battle and the mountains with the woods thereon began to fall around, the Earth with her forests trembled. Then the divine Nara coming to that dreadful conflict of the Asuras and the Ganas (the followers of Rudra), reducing to dust those rocks by means of his gold-headed arrows covered the heavens with the dust. And discomfitted by the gods, and seeing the furious discus scouring the fields of heaven like a blazing flame, the mighty Danavas entered the bowels of the Earth, while others plunged into the sea of salt waters.

"And having gained the victory, the gods offering due respect to Mandara placed him on his own base. And the nectar-bearing gods making the heavens resound with their shouts, went to their own abodes. And the gods returning to the heavens rejoiced greatly, and the vessel of nectar Indra and the other gods made over to Nara for careful keep."

And so ends the nineteenth Section in the Astika of the Adi Parva.

SECTION XX.

(Astika Parva continued.)

Sauti said :—"Thus have I recited to you all about how *amrita* (nectar) was churned out of the Ocean, and on which occasion the horse Uchchaisrava of great beauty and incom-

parable prowess was obtained. It was this horse seeing whom Kadru asked Vinata, 'Tell me, amiable sister, without taking much time, of what color is Uchchaisrava?' And Vinata answered, 'that king of horses is certainly white. What dost thou think, sister? Say thou what is its color. Let us lay a wager upon it.' And Kadru replied, 'O thou of agreeable smiles, I think that horse is black in its tail. Beauteous one, bet with me that she who loseth shall be the other's slave.'"

Sauti continued, "Thus wagering with each other about menial service as a slave, the sisters went home resolved to satisfy themselves by examining the horse the next day. And Kadru bent upon practising a deception, ordered her thousand sons to transform themselves into black hair and speedily cover the horse's tail inorder that she might not become a slave. But her sons the snakes refusing to do her bidding, she cursed them, saying, 'during the snake-sacrifice of the wise king Janamejaya of the Pandava race, fire shall consume ye.' And the Grand-father (Brahma) himself heard this exceedingly cruel curse denounced by Kadru impelled by the fates. And seeing that the snakes had multiplied exceedingly, the Grand-father moved by kind consideration for his creatures sanctioned with all the gods this curse of Kadru. Indeed, of flaming poison, great prowess, excess of strength, and ever bent on biting other creatures, in consequence of such poison and for the good of all creatures the conduct of their mother towards those persecutors of all creatures was very proper. Fate always inflicts the punishment of death on those who seek the death of other creatures. The gods having exchanged such sentiments with each other then applauded Kadru (and went away.) And Brahmā calling Kasyapa to him spake unto him these words: 'O thou pure one who overcomest all enemies, these snakes of flaming poison, of huge bodies, and ever intent on biting other creatures, that thou hast begot, have been cursed by their mother. Child, do not grieve for it in the least. The destruction of the snakes in the sacrifice hath, indeed, been indicated in the Puranas.' Saying this, the divine Creator of the universe propitiated

the Prajapati (Lord of creation, Kasyapa) and bestowed on that illustrious one the knowledge of neutralising poisons."

And so ends the twentieth Section in the Astika of the Adi Parva.

Section XXI.

(Astika Parva continued).

Sauti said, "Then when the night had passed away and the sun had risen in the morning, O thou whose wealth is ascetism, the two sisters, Kadru and Vinata, having laid a wager about slavery, with haste and impatience went to view the horse Uchchaisrava from a near point. On their way they saw Ocean, that receptacle of waters, vast and deep, agitated and in a tremendous roar, full of fishes large enough to swallow the whale, and abounding with huge *makaras* and creatures of various forms by thousands, and rendered inacccessible by the presence of other terrible, monster-shaped, dark, and fierce aquatic animals; abounding also with tortoises and crocodiles, the mine of all kinds of gems, the home of Varuna (the water-god), the excellent and beautiful residence of the Nagas, the lord of rivers, the abode of the subterranean fire, the friend (or asylum) of the Asuras, the terror of all creatures, the grand reservoir of waters, knowing no deterioration. It is holy, beneficial to the gods, and the great mine of nectar; without limits, inconceivable, sacred, and highly wonderful. Dark, terrible with the voice of aquatic creatures, tremendously roaring, and full of deep whirl-pools. It is an object of terror to all creatures. Moved by the winds blowing from its shores and heaving high with agitation and disturbance, it seems to dance everywhere with uplifted hands represented by its surges. Full of heaving billows caused by the waxing and waning of the moon, the parent of (Vāsudeva's great conch called) *Panchajanya*, the great mine of gems, its waters were formerly disturbed in consequence of the agitation caused within them by the Lord Govinda (Vishnu) of immeasurable prowess when he assumed the form of a wild-boar for raising the (submerged) Earth. Its

bottom lower than the nether regions the vow-observing Brahmarshi, Atri, could not fathom after (toiling for) a hundred years. It becomes the bed of the lotus-naveled Vishnu when at the dawn of every *Yuga* that deity of immeasurable power enjoys the deep sleep of spiritual meditation. It is the refuge of Mainaka under the fear of falling thunder, and the retreat of the Asuras overcome in fierce encounters. It offers water as sacrificial butter to the blazing fire emitted from the mouth of *Vadava* (the ocean-mare). It is fathomless and without limits, vast and immeasurable, the lord of rivers.

"And they saw that unto it rushed mighty rivers by thousands, in pride of gait, like competitors in love, each eager for a meeting forestalling the others. And they saw that it was always full, and always dancing with the waves. And they saw that it was deep and abounding with fierce *timis* and *makaras*. And it roared constantly with the terrible sounds of aquatic creatures. And they saw that it was vast, and wide as the expanse of space, unfathomable, and limitless, and the grand reservoir of waters."

And so ends the twenty-first Section in the Astika of the Adi Parva.

Section XXII.

(Astika Parva continued.)

"The Nagas after a debate arrived at the conclusion that they should do their mother's bidding, for if she failed in obtaining her desire she might burn them all abandoning her affection; on the other hand if she were graciously inclined, the magnanimous one might free them from her curse. They said, 'We will certainly render the horse's tail black.' And it is said that they then went and became as hairs in the horse's tail.

"In the meantime, the two co-wives had laid the wager. And having laid the wager, O excellent of Brahmanas, the two sisters, Kadru and Vinata, the daughters of Daksha, proceeded in great delight along the sky to the other side of the ocean. And on their way they saw the Ocean, that receptacle of waters, incapable of being easily disturbed, mightily agitated all on a sudden by the wind, and roaring tremendously. Abounding with

fishes capable of swallowing the whale *(timi)* and full of *makaras*; containing also creatures of various forms computed by thousands; frightful from the presence of horrible monsters, inaccessible, deep, and terrible; the mine of all kinds of gems; the home of Varuna (the water-god), the wonderful habitation of the Nagas; the lord of rivers; the abode of the sub-terranean fire; the residence of the Asuras and of many dreadful creatures; the reservoir of waters; not subject to decay; romantic, and wonderful; the great mine of the *amrita* of the celestials; immeasurable and inconceivable; containing waters that are holy; filled to the brim by many thousands of great rivers; dancing as it were in waves; such the ocean, full of liquid waves, vast as the expanse of the sky, deep, of body lighted with the flames of sub-terranean fire, and roaring, which the sisters quickly passed over."

And so ends the twenty-second Section in the Astika of the Adi Parva.

SECTION XXIII.

(*Astika Parva continued.*)

Sauti said, "Having crossed the ocean, Kadru of swift speed, accompanied by Vinata, soon alighted at the vicinage of the horse. They then both beheld that foremost of steeds, of great fleetness, with body white as the rays of the moon but (tail) having black hairs. And observing many black hairs in the tail, Kadru put Vinata who was deeply dejected into slavery. And thus Vinata having lost the wager entered into a state of slavery and became exceeding sorry.

"And in the meantime, bursting the egg without (the help of his) mother, Gadura also, of great splendour, when his time came, was born enkindling all the points of the universe,—that mighty being endued with strength, that bird capable of assuming at will any form, of going at will everywhere, and of calling to his aid at will any measure of energy. Effulgent like a heap of fire, he blazed terribly. Of lustre equal to that of the fire at the end of the *Yuga*, his eyes were bright like the lightning flash. And soon after birth that bird grew in size and increasing his body ascended the skies. Fierce and fiercely

roaring, he was terrible like a second ocean-fire. And all the deities seeing him, sought the protection of *Bibhavasu* (Agni.) And they bowed down to that deity of manifold forms seated on his seat and spake unto him these words:—'O Agni, extend not thy body. Thou wilt not consume us? Lo! this huge heap of thy flames is spreading wide' And Agni replied, 'O ye persecutors of the Asuras, it is not as ye imagine. This is Gadura of great strength and equal to me in splendour, endued with great energy, and born to promote the joy of Vinata. Even the sight of *this* heap of effulgence hath caused this delusion in ye. He is the mighty son of Kasyapa, the destroyer of the Nagas, engaged in the good of the gods, and the foe of the Daityas and the Rakshasas. Be not afraid of it in the least. Come with me and see.' And thus addressed, the gods along with the Rishis wending towards Gadura adored him from a distance with the following words.

"The gods said, 'Thou art a Rishi (*i. e.*, cognisant of all *mantras*), sharer of the largest portion in sacrifices, ever displayed in splendour, the controller of the bird of life, the presiding spirit of the animate and the inanimate universe! Thou art the destroyer of all, the creator of all; thou art Brahma of the Hiranyagarva form; thou art the lord of creation in the form of Daksha and the other *Prajapatis*; thou art Indra (the king of the gods), thou art the steed-necked incarnation of Vishnu; thou art the arrow (Vishnu himself, as he became such in the hands of Mahadeva on the burning of *Tripura*); thou art the lord of the universe; thou art the mouth of Vishnu; thou art the four-faced Padmaja; thou art a Brahmana (*i.e.*, wise), thou art Agni, Pavana, &c., (*i.e.*, the presiding deities of every object in the universe). Thou art knowledge; thou art the illusion to which we are all subject; thou art the all-pervading spirit, thou art the lord of the gods; thou art the great truth; thou art fearless; thou art ever unchanged; thou art the *Brahma* without attributes; thou art the energies of the Sun, &c.; thou art the intellectual functions; thou art our great protection; thou art the ocean of holiness; thou art the pure; thou art bereft of the attributes of darkness, &c.; thou art the possessor of the six high attributes; thou art

he who cannot be withstood in contest! From thee have emanated all things; thou art of excellent deeds; thou art all that hath not been and all that hath been! Thou art pure knowledge; thou displayest to us, as the Sun by his rays, this animate and inanimate universe; darkening the splendour of the Sun at every moment, thou art the destroyer of all; thou art all that is perishable and all that is imperishable! O thou of the splendour of Agni, thou burnest all even as the Sun in his anger burneth all creatures! O thou terrible one, thou risest even as the fire at the final dissolution of the creation! Thou destroyest even him that destroyeth all at the revolutions of the *Yugas*! Having reached thee, O mighty Gadura, who movest in the skies, we seek thy protection, O lord of birds, whose energy is great, whose splendour is that of fire, whose brightness is as that of lightning, whom no darkness can approach, who reachest the very clouds, who art both the cause and the effect, the dispenser of boons, and invincible in prowess! O Lord, this whole universe is rendered hot by thy splendour bright as the lustre of heated gold! Protect these high-souled gods, who, overcome by thee and terrified withal, are flying along the heavens in different directions on their celestial cars! O thou best of birds, thou lord of all, thou art the son of the merciful and high-souled Rishi Kasyapa; therefore, be not wroth but have mercy on the universe! Thou art supreme, O assuage thy anger, and preserve us! At thy voice, loud as the roar of thunder, the ten points, the skies, the heavens, this earth, and our hearts, O bird, are continuously trembling! O diminish this thy body resembling Agni! At the sight of thy splendour resembling that of Yama (the great destroyer) in wrath, our hearts losing all equanimity are quaking! O thou lord of birds, be propitious to us who solicit thee! O thou illustrious one, bestow on us good fortune and joy!'

"And that bird of fair feathers, thus adored by the deities and the tribes of the Rishis, diminished his own energy and splendour."

And thus ends the twenty-third Section in the Astika of the Adi Parva.

Section XXIV.

(Astika Parva continued.)

Sauti said, "Then having heard about and beholding his own body, that bird of beautiful feathers diminished his size.

"And Gadura said, 'Let no creature be afraid; and as ye also are in a fright at sight of my terrible form, I will diminish my energy.'"

Sauti continued, "Then that bird capable of going everywhere at will, that ranger of the skies capable of calling to his aid any measure of energy, bearing Aruna on his back wended from his father's home and arrived at his mother's side on the other shore of the great ocean. And he placed Aruna of great splendour in the eastern region, when the Sun had resolved to burn the worlds with his fierce rays."

Saunaka said, "What for did the worshipful Sun resolve at that time to burn the worlds? What wrong was done to him by the gods which provoked his ire?"

Sauti said. "O thou sinless one! when Rahu in the act of drinking nectar was discovered to the gods by the Sun and the Moon, the former from that time conceived an enmity towards those deities. And upon the Sun being sought to be devoured by that afflicter (Rahu), he became wroth, and thought, 'O this enmity of Rahu towards me hath sprung from my desire of benefitting the gods. And this sore evil I alone have to sustain. Indeed, at this pass help I obtain not. And the dwellers of the heavens see me about to be devoured and suffer it. And therefore for the destruction of the worlds must I sit.' And with this resolution he went to the mountains of the west.

"And from that place he began to scatter his heat around for the destruction of the worlds. And then the great Rishis approaching the gods spake unto them: 'Lo! in the middle of the night springeth a great heat striking terror into every heart, and destructive of the three worlds'. And then the gods accompanied by the Rishis wended to the Grand-father, and said unto him, 'O what is this great heat to-day that causeth such panic? The Sun hath not yet arisen, still the

destruction (of the world) is obvious. O Lord, what shall it be when he doth arise ?' And the Grand-father replied, 'Indeed, the Sun is prepared to rise to-day for the destruction of the worlds. As soon as he appeareth he will burn everything into a heap of ashes. By me hath been provided the remedy beforehand. The intelligent son of Kysyapa is known to all by the name of Aruna. He is huge of body and of great splendour; he shall stay at the front of the Sun, doing the duties of charioteer and taking away all the energy of the former. And this will secure the welfare of the worlds, of the Rishis, and of the dwellers of the heavens.'"

And Sauti continued, "And Aruna, ordered by the Grand-father, did all that he was ordered to do. And the Sun rose veiled by Aruna's person. I have told thee all about why the Sun was in wrath, and how Aruna also was appointed as the Sun's charioteer. Now hear of that other question propounded by thee a little while ago."

And so ends the twentyfourth Section in the Astika of the Adi Parva.

Section XXV.

(Astika Parva continued.)

Sauti said, "Then that bird of great strength and energy and capable of going at will into every place repaired to his mother's side on the other shore of the great ocean. For thither was Vinata in affliction, defeated in wager and put into a state of slavery. And sometime after, on a certain occasion, Kadru calling Vinata who had prostrated herself to the former, addressed her these words in the presence of her son: 'O gentle Vinata, there is in the midst of the ocean, in a remote quarter, a delightful and fair region inhabited by the Nagas. Bear me thither.' And then the mother of that bird of fair feathers bore (on her back or shoulders) the mother of the snakes. And Gadura also, directed by his mother's words, carried (on his back) the snakes. And that ranger of the skies born of Vinata began to ascend towards the Sun. And thereupon the snakes, scorched by the rays of the Sun, swoon-

ed away. And Kadru seeing her sons in that state adored Indra, saying, 'I bow to thee, thou lord of all the deities: I bow to thee, thou slayer of (the Asura) Vala! I bow to thee, thou slayer of Namuchi, O thou of thousand eyes, thou lord of *Shachi!* By thy showers, be thou the protector of the snakes scorched by the Sun! O thou best of the deities, thou art our great protection! O thou Purandara, thou art able to grant rain in torrents! Thou art Vayu (the air), thou art the clouds, thou art fire, and thou art the lightning of the skies! Thou art the propeller of the clouds, and thou hast been called the great cloud (*i. e.* that which will darken the universe during the end of the *Yuga*)! Thou art the fierce and incomparable thunder, and thou art the roaring clouds! Thou art the creator of the worlds and their destroyer! Thou art unconquered! Thou art the light of all creatures, thou art *Aditya*, thou art *Vibhavasu*, thou art the highest knowledge, thou art wonderful, thou art the greatest being! Thou art wonderful and thou art a King! Thou art the best of the deities! Thou art Vishnu! Thou hast thousand eyes, thou art a god, and thou art the final resource! Thou art, O deity, all *amrita*, and thou art the most adored *Soma* (juice)! Thou art the moment, thou art the lunar day, thou art the *lava* (minute), thou art the *kshana* (4 minutes). Thou art the fortnight of the full moon and the fortnight of the new moon! Thou art the *kala*, thou the *kashtha*, and thou the *Truti*. (These are all divisions of time.) Thou art the year, thou the seasons, thou the months, thou the nights, thou the days! Thou art the fair Earth with her mountains and forests! Thou art also the firmament resplendent with the Sun! Thou art the great Ocean with heaving billows and abounding with *timis*, swallowers of *timis*, *makaras*, and various fishes! Thou art of great renown, always adored by the wise, and by the great Rishis with minds rapt in contemplation! Thou drinkest, for the good of creatures, the *Soma* juice in sacrifices and the clarified butter offered with *Vashats* (*mantras* of a kind). Thou art always worshipped in sacrifices by Brahmanas moved by desire of fruit. O thou incomparable mass of strength, thou art sung in the

Vedangas! It is for that reason that the learned Brahmanas bent upon performing sacrifices study the Vedangas with every care.'"

And so ends the twenty-fifth Section in the Astika of the Adi Parva.

Section XXVI.

(Astika Parva continued.)

Sauti continued, "And then the illustrious one having the best of horses for his bearer, thus adored by Kadru, covered the entire firmament with masses of blue clouds. And he commanded the clouds, saying, 'pour ye your vivifying and blessed drops.' And those clouds luminous with lighting, and incessantly roaring against each other in the welkin, poured abundant water. And the sky looked as if the end of the *Yuga* had come, in consequence of those wonderful and terribly-roaring clouds that were incessantly begetting vast quantities of water. And in consequence of myriads of waves caused in the falling torrents, the deep roar of the clouds, the flashes of lightning, the violence of the wind, and the general agitation, the sky looked as if dancing in madness. And then the sky became dark, the rays of the sun and the moon totally disappeaing in consequence of the incessant downpour by those clouds.

"And upon Indra's causing that downpour, the Nagas became exceedingly delighted. And the Earth was filled with water all around. And the cool clear water reached even the nether regions. And there were countless watery waves all over the Earth. And the snakes with their mother reached (in safety) the island called Ramaniaka."

And so ends the twenty-sixth Section in the Astika of the Adi Parva.

Section XXVII.

(Astika Parva continued.)

Sauti said, "And then the Nagas wetted with the shower became exceedingly glad. And borne by that bird of fair feathers, they soon arrived at the island. And that island had been appointed by the creator of the universe as the abode of the *makaras*. They had seen in that island on a former occasion the fierce Asura of the name of Lavana. And arrived there with Gadura, they saw there a beautiful forest, washed by the waters of the sea and resounding with (the music of) winged choirs. And there were clusters of trees all around with various fruits and flowers. And there were also fair mansions all around; and many tanks abounding with lotuses. And it was also adorned with many fair lakes of pure water. And it was refreshed with pure incense-breathing breezes. And it was adorned with many a tree that grows only on the hills of Malaya (sandal wood) which seemed by its tallness to reach the very heavens, and which shaken by the breeze dropped showers of flowers. And there were also various other trees whose flowers were scattered all around by the breeze. And it seemed as if these bathed the Nagas arrived there with showers of rain represented by their dropping flowers. And that forest was charming and dear to the Gandharvas and always gave them pleasure. And it was full of bees mad with the honey they sucked. And the sight of its appearance was exceedingly delightful. And in consequence of many things there capable of charming everybody, that forest was fair, delightful, and holy. And echoing with the notes of various birds, it delighted greatly the sons of Kadru.

"And then the snakes having arrived at that forest began to enjoy themselves. And they commanded the lord of birds, Gadura, of great energy, saying, 'convey us to some other fair island with pure water. Thou ranger of the skies, thou must have seen many fair regions in thy course (through the air.)' And Gadura, after reflecting for a few moments, asked

his mother Vinata, 'why, mother, am I to do the bidding of the snakes?' And Vinata thus questioned by him thus spake unto that ranger of the skies, her son, invested with every virtue, of great energy, and great strength.

"Vinata said, 'O thou best of birds, I have become, from misfortune, the slave of her who hath the same husband with me. The snakes by an act of deception caused me to lose my bet and have made me so.' And when his mother had told him the reason, that ranger of the skies, dejected with grief, addressed the snakes, saying, 'Tell me, ye snakes, by bringing what thing, or gaining a knowledge of what thing, or doing what act of prowess, we may be freed from this state of bondage to ye.'"

Sauti continued, "And the snakes hearing him said, 'Bring thou *amrita* by force. Then, O bird, shalt thou be freed from bondage.'"

And so ends the twenty-seventh Section in the Astika of the Adi Parva.

SECTION XXVIII.

(Astika Parva continued.)

Sauti said, "Gadura, thus addressed by the snakes, then said unto his mother. 'I shall go to bring *amrita*. I desire to eat something. Direct me to it.' And Vinata replied: 'In a remote region in the midst of the ocean, the Nishadas have their fair home. Having eaten the thousand Nishadas that live there, bring thou *amrita*. But let not thy heart be ever set on taking the life of a Brahmana. A Brahmana of all creatures must not be slain. He is, indeed, like fire. A Brahmana when angry becomes like fire or the Sun, like poison or an edged weapon. A Brahmana, it hath been said, is the master of all creatures. For these and other reasons, a Brahmana is the adored of the virtuous. O child, he is never to be slain by thee even in anger. Hostility with the Brahmanas, therefore, would not be proper under any circumstances. O thou sinless one, neither Agni nor the Sun truly consumeth so as doth a Brahmana of rigid vows when angry. By these various indica-

tions must thou know a good Brahmana. Indeed, a Brahmana is the first-born of all creatures, the foremost of the four orders, the father and the master of all.'

"And Gadura then asked, 'O mother, of what form is a Brahmana, of what behaviour, and of what prowess? Doth he shine like fire, or is he of tranquil mien? And, O mother, it behoveth thee to tell my inquiring self, assigning reasons, those auspicious signs by which I may recognise a Brahmana!'

"And Vinata replied, saying, 'O child, him shouldst thou know as a bull amongst Brahmanas who having entered thy throat will torture thee as a fish-hook or burn thee as flaming charcoal. A Brahmana must never be slain by thee even in anger.' And Vinata from affection for her son again told him these words: 'Him shouldst thou know as a good Brahmana who shall not be digested in thy stomach." And Vinata, from parental affection, reiterated those words. And although she knew the incomparable strength of her son, she yet blessed him heartily, for deceived by the snakes she was very much afflicted by woe. And she said, 'Let Maruta (the god of the winds) protect thy wings, and the Sun and the Moon thy vertebral regions; let Agni protect they head, and the Vasus thy whole body! I also, O child, engaged in beneficial ceremonies, shall sit here to give thee prosperity. Go then, O child, in safety to accomplish thy purpose.'"

Sauti continued, "Then Gadura, having heard the words of his mother, stretched his wings and ascended the skies. And endued with great strength, he soon came upon the Nishadas, hungry and like to another Yama. And bent upon slaying the Nishadas, he then raised a great quantity of dust that overspread the firmament and sucking up water from amid the ocean, shook the trees growing on the adjacent mountains. And then the lord of birds obstructed the principal thoroughfare of the Nishadas by his mouth having increased its cleft at will. And the Nishadas began to fly in great haste in the direction of the open mouth of the great serpent-eater. And as birds in great affliction ascend by thousands into the skies when the trees of the forest are shaken by the wind, so those Nishadas blinded by the dust raised by the storm entered

the wide-extending cleft of Gadura's mouth open to receive them. And then the hungry lord of all rangers of the skies, the oppressor of enemies, endued with great strength, and moving with the greatest activity to achieve his end, closed his mouth killing innumerable Nishadas following the occupation of fishermen."

And so ends the twenty-eighth Section in the Astika of the Adi Parva.

Section XXIX.

(Astika Parva continued.)

Sauti continued, "A certain Brahmana with his wife had entered the throat of that ranger of the skies. And the former thereupon began to burn the bird's throat like flaming charcoal. And him Gadura addressed, saying, 'O thou best of Brahmanas, come out soon from my mouth which I open for thee. A Brahmana must never be slain by me although he may be always engaged in sinful practices.' And to Gadura who had thus addressed him, that Brahmana said, 'O let this woman of the Nishada caste who is my wife come out with me!' And Gadura said, 'Taking the woman also of the Nishada caste with thee, come out soon. Save thyself without delay inasmuch as thou hast not yet been digested by the heat of my stomach.'"

Sauti continued, "And then that Brahmana accompanied by his wife of the Nishada caste came out, and eulogising Gadura wended whithersoever he liked. And upon that Brahmana coming out with his wife, that lord of birds, fleet as the mind, stretching his wings ascended the skies. And he then saw his father; and hailed by him, Gadura of incomparable prowess made proper answers. And the great Rishi (Kasyapa) then asked him, 'O child, is it well with thee? Dost thou get sufficient food every day? Is there food in plenty for thee in the world of men?'

"And Gadura replied, 'My mother is ever well. And so my brother, and so am I. But, father, I do not always obtain plenty of food for which my peace is incomplete. I am sent by the snakes to fetch the excellent *amrita* (*Soma*). And,

indeed, I shall fetch it to-day for emancipating my mother from her bondage. My mother had commanded me, saying,—Eat thou the Nishadas.—I have eaten them by thousands but my hunger is not appeased. Therefore, O worshipful one, point out to me some other food, by eating which, O master, I may be strong enough to bring away *amrita* by force. Thou shouldst indicate some food wherewith I may appease my hunger and thirst.'

"And Kasyapa replied, 'This lake thou seest is very sacred. It hath been heard of even in the heavens. There an elephant with face downwards doth continually drag a tortoise his elder brother. I shall speak to you in detail of their hostility in former life. I will tell you in full of their enmity in another life. Hear from me the truth, in proof whereof are they both (in this place.)

"'There was of old a great Rishi of the name of Vibhavasu. He was exceedingly wrathful. He had a younger brother of the name of Supritika who also was a great ascetic. And the great sage Supritika was averse to keep his wealth joint with his brother's. And Supritika would always speak of partition. After a certain time his brother Vibhavasu told Supritika,—It is from great foolishness that persons blinded by love of wealth always desire to make a partition of their patrimony. And after effecting a partition they fight with each other. Then again, enemies in the guise of friends cause an estrangement between ignorant and selfish men after they become separated in their wealth; and pointing out faults confirm their quarrels so that they soon fall one by one. And downright ruin very soon overtakes the separated. For these reasons, the wise never speak well of partition amongst brothers who when divided regard not the most authoritative *Shastras* and are always in fear of each other. But as thou Supritika, without regarding my advice, impelled by desire of separation always wishest to make an arrangement about your property, thou must become an elephant.—And Supritika, thus cursed, then spake unto Vibhavasu:—Thou also must become a tortoise moving in the interior of the waters.—

"'And thus on account of wealth those two fools, Supritika

and Vibhavasu, from each other's curse, have become an elephant and a tortoise. Owing to their wrath, they have both become inferior animals. And they are engaged in hostilities with each other, proud of their excessive strength and the weight of their bodies. And in this lake those two of huge bodies are engaged in acts according to their former hostility. The other amongst them, the handsome elephant of huge body, is even now approaching. And hearing his roar, the tortoise also of huge body, living within the waters, cometh out agitating the lake exceedingly. And seeing him, the elephant, with trunk in a curl, goeth into the water. And endued with great energy, with motion of his tusks, of fore-part of his trunk, of tail, and of feet, he agitates the waters of the lake abounding with fishes. And the tortoise also of much strength, with upraised head, cometh forward for an encounter. And the elephant is six *yojanas* in height and twice that measure in circumference. And the height of the tortoise also is three *yojanas* and his circumference ten. Eat thou both of them, madly engaged in the encounter and bent upon slaying each other, and accomplish this business that thou desirest. Eating that fierce elephant,—looking like a huge mountain and resembling a mass of dark clouds, bring thou *amrita*.' "

Sauti continued, "And having said so unto Gadura, he (Kasyapa) blessed him then. 'Blest be thou when thou art engaged with the gods in combat. Let pots filled to the brim, Brahmanas, kine, and what other auspicious objects there are, bless thee, O thou oviparous one. And O thou of great strength, when thou art engaged with the gods in combat, let the *Richas*, the *Yajus*, the *Samas*, the sacred sacrificial butter, all the mysteries (of the Vedas), and all the Vedas, be thy strength.'

"And Gadura, thus addressed by his father, wended to the side of that lake. And he saw that expanse of clear water with birds of various kinds all around. And remembering the words of his father, that ranger of the skies possessed of great swiftness of motion seized the elephant and the tortoise, one in each claw. And that bird then soared high into the air. And he came upon a sacred place called *Alamva* and saw

many divine trees. And struck by the wind raised by his wings, those trees began to shake with fear. And those divine trees growing on golden summits feared that they would break. And the ranger of the skies seeing that those trees capable of granting every wish were quaking with fear, went to other trees of incomparable appearance. And those gigantic trees were adorned with fruits of gold and silver and branches of precious gems. And they were washed with the waters of the sea. And there was a large banian among them grown into gigantic proportions, that then spoke unto that lord of birds while coursing towards it fleet as the mind : 'Sit thou on this large branch of mine extending a hundred *yojanas* and eat thou the elephant and the tortoise.' And when that best of birds of great swiftness, and of body resembling a mountain, quickly alighted, that banian, the resort of thousands of birds, shook and that branch also full of leaves broke."

And so ends the twenty-ninth Section in the Astika of the Adi Parva.

Section XXX.

(Astika Parva continued.)

Sauti said, "The moment the arm of the tree was touched by Gadura of great might with his feet, it broke. And as it broke, it was supported by Gadura. And as he cast his eyes around in wonder after having broken that gigantic branch, he saw that a tribe of Rishis called Valakhilyas were suspended therefrom with heads downwards. And having seen those Brahmarshis engaged in ascetic practices suspended therefrom, Gadura said unto himself, 'Indeed, there are Rishis suspended from it : I will not kill them.' And reflecting that if that branch fell down, the Rishis would be slain, the mighty one held by his claws the elephant and the tortoise yet more firmly. And the king of birds, from fear of slaying the Rishis and desirous of saving them, held that branch in his beaks and rose on his wings. And great Rishis seeing that act of his which was beyond even the power of the gods, their hearts moved by wonder, gave that mighty bird a name. And they said, 'As

this ranger of the skies rises on its wings bearing a heavy burden, therefore let this foremost of birds having snakes for his food be called *Gadura* (bearer of heavy weight.)'

"And shaking the mountains by his wings, Gadura leisurely coursed through the skies. And as he soared with the elephant and the tortoise (in his claws), he beheld various regions underneath. And desiring as he did to save the Valakhilyas, he saw not a spot whereon to sit. And at last he wended to the foremost of mountains called Gandhamadana. And he saw there his father Kasyapa engaged in ascetic devotions. And Kasyapa also saw his son—that ranger of the skies, of divine form, possessed of great splendour, energy, and strength, and endued with the speed of the wind or the mind, huge as a mountain peak, a ready smiter like the curse of a Brahmana, inconceivable, indescribable, frightful to all creatures, endued with great prowess, terrible, of the splendour of Agni himself, and incapable of being overcome by the deities, Danavas, and invincible Rakshasas, capable of splitting mountain summits and of sucking the ocean itself and of destroying the worlds, fierce, and looking like Yama himself. And then the illustrious Kasyapa seeing him approach and knowing also his motive, spake unto him these words.

"And Kasyapa said, 'O child, don't commit a rash act, for then thou wouldst have to suffer pain. The Valakhilyas, supporting themselves by drinking the rays of the Sun, might, if angry, consume thee.'"

Sauti continued, "And Kasyapa then propitiated, for the sake of his son, the Valakhilyas of exceeding good fortune and whose sins had been destroyed by ascetic penances. And Kasyapa said, 'Ye whose wealth is asceticism, the essay of Gadura is for the good of all creatures. The task is great that he is striving to accomplish. It behoveth ye to accord him your permission?'"

Sauti continued, "The Munis thus addressed by the illustrious Kasyapa abandoned that branch and wended to the sacred mountain of Himavata for purposes of ascetic penances. And upon those Rishis going away, the son of Vinata, with voice obstructed by the branch in his beaks, asked his father Kasyapa,

'O thou illustrious one, where am I to throw this arm of the tree? Illustrious one, indicate to me some region that is without human beings.' And then Kasyapa spoke of a mountain without human beings, with caves and dales always covered with snow and incapable of approach by ordinary creatures even in thought. And the great bird bearing that branch, the elephant, and the tortoise, then proceeded with great speed towards that mountain of broad waist. And the great arm of the tree with which that bird of huge body flew away could not be girt round with a cord made of a hundred (cow) hides. And Gadura, the lord of birds, then flew away for hundred thousands of *yojanas* within the shortest time. And going according to the directions of his father to that mountain almost in a moment, the ranger of the skies let fall the gigantic branch. And it fell with a great noise. And that king of rocks shook, struck with the storm raised by Gadura's wings. And the trees thereon dropped showers of flowers. And the cliffs of that mountain decked with gems and gold and adorning that great mountain itself, were loosened and fell down on all sides. And the falling branch struck down numerous trees which with their golden flowers amid their dark foliage shone there like clouds charged with lightning. And those trees, bright as gold, falling down upon the ground and becoming dyed with mountain metals, shone as if they were bathed in the rays of the sun.

"And the best of birds, Gadura, perching on the summit of that mountain then ate both the elephant and the tortoise. And he the son of *Tarkhya*, endued with great speed, having eat of the tortoise and the elephant, then rose on his wings from the top of the mountain summit.

"And various omens began to appear among the gods foreboding fear. Indra's favorite thunder-bolt blazed up in a fright. And meteors with flames and smoke, loosened from the welkin, shot down during the day. And the respective weapons of the Vasus, the Rudras, the Adityas, of all of them, of the Sadhyas, the Marutas, and of all the other tribes of the gods, began to spend their force against each other. And such things had never happened even in the war of the gods and the

Asuras. And the winds blew accompanied with thunder, and meteors fell by thousands. And the sky, although it was cloudless, roared tremendously. And even he who was the god of gods, dropped showers of blood. And the lustre of the flowery garlands on the necks of the gods was dimned. And their prowess suffered a diminution. And terrible masses of clouds dropped thick showers of blood. And the dust raised by the winds darkened the splendour of the very coronets of the gods. And he of a thousand sacrifices (Indra), with the other gods, perplexed with fear at sight of these dark disasters, spake unto Vrihaspati thus : 'Why, O worshipful one, have these dark disasters suddenly arisen ? No foe do I behold who would oppress us in war.' And Vrihaspati answered, 'O thou chief of the gods, thou of a thousand sacrifices, it is from thy fault and carelessness, and owing also to the ascetic penances of of the high-souled great Rishis, the Valakhilyas, that the son of Kasyapa and Vinata, a ranger of the skies endued with great strength and possessing the capacity to assume at will any form, is approaching to take away the *Soma*. And that bird, foremost among all endued with strength, is able to rob ye of the *Soma*. Every thing is possible, I ween, in him : the un-achievable he can achieve.' "

Sauti continued, "And Indra having heard these words then spoke unto those that guarded the *amrita* : 'A bird endued with great strength and energy has set his mind on taking away the *amrita*. I warn ye beforehand so that he may not succeed in taking it away by force. Vrihaspati has told me that his strength is immeasurable.' And the gods hearing of it were amazed and took precautions. And they stood surrounding the *amrita*, and Indra also of great prowess, the wielder of the thunder, stood with them. And the gods wore curious breastplates of gold, of great value and set with gems, and bright leathern armour of great toughness. And the mighty deities wielded various sharp-edged weapons of terrible shapes, countless in number, emitting, even all of them, sparks of fire mixed with smoke. And they were also armed with many a discus and iron mace furnished with spikes, and trident, and battle-axe, various kinds of sharp-pointed short missiles

and polished swords and maces of terrible forms, all befitting their respective bodies. And decked with celestial ornaments and resplendent with those bright arms, the gods waited there, their fears allayed. And the gods, of incomparable strength, energy, and splendour, resolved to protect the *amrita*, capable of splitting the towns of the Asuras, all displayed themselves in forms resplendent as the fire. Thus the gods having stood there, that [would be] battle-field, in consequence of hundred thousands of maces furnished with iron spikes, shone like another suddenly arrived sky illumined by the rays of the sun."

And so ends the thirteeth Section in the Astika of the Adi Parva.

SECTION XXXI.

(Astika Parva continued.)

Saunaka said, "O Son of Suta, what was Indra's fault, what his act of carelessness? How was Gadura born in consequence of the ascetic penances of the Valakhilyas? Why also had Kasyapa—a Brahmana—the king of birds for his son? Why too was he invincible of all creatures and un-slayable of all? Why also was that ranger of the skies capable of going into every place at will and of mustering at will any measure of energy? If these are described in the Purana, I should like to hear them!"

Sauti said, "What thou askest me is, indeed, the subject of the Purana. O twice-born one, listen as I briefly recite it all!

"Once upon a time, when the Prajapati, Kasyapa, was engaged in a sacrifice from desire of offspring, the Rishis, the gods, and the Gandharvas, gave him help. And Indra was appointed by Kasyapa to bring the sacrificial wood; and with him those ascetics—the Valakhilyas, and all the other deities. And the lord Indra taking up according to his own strength a weight that was mountain-like, brought it without any fatigue. And he saw on the way some Rishis, of bodies of the measure of the thumb, together carrying one single stalk of the *Palasha* (Butea frondosa) leaf. And those Rishis were, from want of food,

very lean-fleshed as if merged into their own bodies. And they were so weak that they were much afflicted when sunk in the water that collected in an indentation on the road caused by the hoof of a cow. And Purandara, proud of his strength, beheld them with surprise, and laughing at them in derision soon left them behind, insulting them besides by passing over their heads. And those Rishis were at this possessed with rage and sorrow. And they made preparations for a great act at which Indra was terrified. Hear thou, O Saunaka, of the wish for the accomplishment of which those vow-observing, wise, and excellent ascetics poured clarified butter on the sacrificial fire with loudly uttered mantras! 'There shall be another *Indra* of all the gods, capable of going everywhere at will and of mustering at will any measure of energy, imparting fear unto the (present) king of the gods. By the fruit of our ascetic penances, let one arise, an hundred times greater than Indra in courage and strength, fleet as the mind, and fierce withal.' And the king of the gods, he of a hundred sacrifices, having come to know of this, became very much alarmed and sought the protection of the vow-observing Kasyapa. And the Prajapati, Kasyapa, hearing everything from Indra went to the Valakhilyas and asked them if their act had been successful. And those truth-speaking Rishis replied to him, saying, 'Let it be as thou sayest.' And the Prajapati, Kasyapa, pacifying them, spake unto them as follows:—'By the word of Brahma, this one hath been made the lord of the three worlds. Ye ascetics, ye also have been striving to create another Indra! Ye excellent ones, it behoveth ye not to falsify the word of Brahma! Let not also this purpose for (accomplishing) which ye are striving be rendered futile. Let there spring an Indra (Lord) of winged creatures, endued with excess of strength. Be gracious unto Indra who is a suppliant before ye!' And the Valakhilyas, thus addressed by Kasyapa, after reverencing that first of Munis, the Prajapati, Kasyapa, spake unto him.

"The Valakhilyas said, 'O Prajapati, this essay of us all is for an Indra. Indeed, this essay hath been also meant for a son being born unto thee. Let this successful act then be

accepted by thee! And in this matter appoint thou whatsoever thou seest is good and proper.' "

Sauti continued, " Meanwhile, moved by the desire of offspring, the good daughter of Daksha, the vow-observing, amiable, and fortunate Vinata, her ascetic penances over, having purified herself with a bath in that season when connubial intercourse might prove fruitful, approached her lord. And Kasyapa spake unto her, 'Respected one, the sacrifice commenced by me hath borne friut: what hath been desired by thee shall come to pass. Two heroic sons shall be born unto thee, the lords of the three worlds. And by the ascetic penances of the Valakhilyas and by virtue of the desire with which I had commenced my sacrifice, those sons shall be of exceeding good fortune and worshipped of the three worlds.' And the worshipful Kasyapa spake unto her again, ' Bear thou these auspicious seeds with great care. These two shall be the lords of all winged creatures. And the heroic rangers of the sky shall be respected of the worlds, and capable of assuming at will any form.'

" And the Prajapati, gratified with all that took place, then addressed him of a hundred sacrifices, saying, 'Thou shalt have two brothers of great energy and prowess, who shall be to thee even as thy help-mates. And from them no injury shall result unto thee. Let thy sorrow cease; thou shalt continue as the lord of all. By thee also let not the utterers of *Brahma* (the Veda) be ever again slighted. Nor by thee also let the very wrathful ones whose words are even as the thunderbolt be ever again insulted.' And Indra, thus addressed, went to heaven, his fears dispelled. And Vinata also, her purpose fulfilled, was exceeding glad. And she gave birth to two sons, Aruna and Gadura. And Aruna of undeveloped body became the fore-runner of the Sun. And Gadura was vested with the lordship of the birds. O thou of the race of Bhrigu, hearken now to the mighty achievement of Gadura!"

And so ends the thirty-first Section in the Astika of the Adi Parva.

Section XXXII.

(Astika Parva continued.)

Sauti said, "O thou foremost of Brahmanas, upon the gods having stood prepared for war in that way, Gadura the king of birds soon came upon those wise ones. And the gods beholding him of excessive strength began to quake with fear, and strike one another with all their weapons. And amongst those that guarded the *Shoma* was *Bhaumana* (the celestial architect), of measureless might, effulgent as the electric fire, and of great energy. And after a terrific encounter of only a moment, mangled by the lord of birds with his talons, beak, and wings, he lay as dead on the field. And that ranger of the skies darkening the worlds by the dust raised by the hurricane of his wings, overwhelmed the celestials with it. And the celestials overwhelmed by that dust swooned away. And lo, the immortals who guarded the *amrita*, blinded by that dust, could not see Gadura! And Gadura thus agitated the region of the heavens. And he mangled the gods thus with the wounds inflicted by his wings and beaks.

"And then the god of thousand eyes commanded Vayu (the god of wind), saying, 'dispell thou this shower of dust soon. O Maruta, this is, indeed, thy work!' And then the mighty Vayu soon dispelled that dust. And when the darkness had disappeared, the celestials attacked Gadura. And as he of great might was attacked by the gods, he began to roar loudly, like the great cloud that appeareth in the sky at the end of the *Yuga*, frightening every creature. And that king of birds of great energy and slayer of hostile heroes, then rose on his wings. And him staying in the skies over the heads of the gods, all the wise ones (the celestials) with Indra amongst them covered with double-edged broad-swords, iron-maces furnished with sharp spikes, pointed lances, maces, bright *kshurapras*, and many a discus of the form of the sun. And the king of birds, attacked on all sides with showers of various weapons, fought exceeding hard with-

out wavering for a moment. And the son of Vinata, of great prowess, blazing in the sky, attacked the gods on all sides with his wings and breast. And blood began to flow copiously from the bodies of the gods mangled by the talons and the beak of Gadura. And overcome by the lord of birds, the Sadhyas with the Gandharvas fled eastwards, the Vasus with the Rudras towards the south, the Adityas towards the west, and the twin Aswinas towards the north. And gifted with great energy, they retreated fighting, looking back every moment on their enemy.

"And Gadura had encounters with (the Yakshas) Aswakranda of great courage, with Rainuka, with the bold Krathanaka, with Tapana, with Uluka and Shasanaka, with Nimisha, with Puruja, and with Pulina. And the son of Vinata mangled them with his wings, talons, and beak, like that oppressor of enemies—the holder of the *Pinaka* himself in anger at the end of the *yuga*. And those Yakhas of great might and courage, mangled all over by that ranger of the skies, looked like masses of black clouds dropping thick showers of blood.

"And Gadura depriving them of life then went to where the *amrita* was. And he saw that it was surrounded on all sides with fire. And the terrible flames of that fire covered the entire sky. And moved by violent winds, they seemed bent on burning the Sun himself. And the illustrious Gadura then assumed ninety times ninety (eight thousand and one hundred) mouths. And soon drinking in many rivers with those mouths and returning with great speed, that oppressor of enemies, having wings for his vehicle, extinguished that fire with those rivers. And extinguishing that fire, he assumed another small form, desirous of entering into (where the *Soma* was.)

And so ends the thirty-second Section in the Astika of the Adi Parva.

Section XXXIII.

(Astika Parva continued.)

Sauti said, " And that bird, assuming a golden body bright as the rays of the sun, entered with great force (the region where the *Soma* was), like a torrent entering the ocean. And he saw in the vicinage of the *Soma* a wheel of steel, keen-edged, and sharp as the razor, revolving incessantly. And that fierce instrument, of the lustre of the blazing sun and of terrible form, was devised by the gods for cutting to pieces all robbers of the *Soma*. And Gadura seeing a passage through it stopped there for a moment. And diminishing his body, in an instant he passed through the spokes of that wheel. And within the line of the wheel, he beheld, stationed there for guarding the *Soma*, two great snakes of the lustre of blazing fire, of tongues bright as the lightning flash, of great energy, of mouth emitting fire, of blazing eyes, containing poison, very terrible, always in anger, and of great activity. And their eyes were ceaselessly inflamed with rage and were winkless. And he who is seen by even one of the two is instantly reduced to ashes. And the bird of fair feathers suddenly covered their eyes with dust. And unseen by them he attacked them from all sides. And the son of Vinata—that ranger of the skies—attacking their bodies, mangled them into pieces. And he then approached the *Soma* without loss of time. And the mighty son of Vinata, taking up the *amrita* from the place where it was, rose on his wings with great speed, breaking into pieces the instrument that had surrounded it. And the bird soon came out taking the *amrita* but without drinking it himself. And he then wended on his way without the least fatigue, darkening the splendour of the Sun.

" And the son of Vinata then met with Vishnu in his path along the sky. And Narayana was gratified with that act of self-denial on the part of Gadura. And that deity knowing no deterioration said unto the ranger of the skies, ' O I am inclined to grant thee a boon.' And the ranger of the skies thereupon said, ' I shall stay above thee.' And he again spake

unto Narayana these words :—'I shall be immortal and free from disease without (drinking) *amrita.*' And Vishnu said unto the son of Vinata, 'Be it so.' And Gadura, receiving those two boons, told Vishnu, 'I also shall grant thee a boon ; therefore, let the possessor of the six attributes ask of me.' And Vishnu asked the mighty carrier of great weights to become his vehicle. And he made the bird sit on the flag staff of his car, saying, 'Even thus thou shalt stay above me.' And the ranger of the skies, of great speed, saying unto Narayana, 'Be it so,' swiftly wended on his way, mocking the wind with his fleetness.

"And while that foremost of all rangers of the skies, that first of winged creatures, Gadura, was coursing through the air after robbing the *amrita,* Indra hurled at him his thunderbolt. And Gadura, the lord of birds, struck with the thunder bolt, spake laughingly unto Indra engaged in the encounter, in sweet words, saying, 'I shall respect the Rishi (Dadhichi) of whose bone the *Vajra* hath been made. I shall also respect the *Vajra,* and thee also of a thousand sacrifices. I cast this feather of mine whose end thou shalt not attain. Struck with thy thunder I have not felt the slightest pain.' And having said this, the king of birds cast a feather of his. And all creatures became exceeding glad, beholding that excellent feather of Gadura so cast off by himself. And seeing that the feather was very beautiful, they said, 'Let this bird be called *Suparna* (having fair feathers.)' And Purandara of a thousand eyes witnessing this wonderful incident thought that bird to be some great being and addressed him thus.

"And Indra said, 'O thou best of birds, I desire to know the limit of thy great strength, and I desire also eternal friendship with thee.'"

And so ends the thirty-third Section in the Astika of the Adi Parva.

Section XXXIV.

(Astika Parva continued.)

Sauti continued, "And Gadura said, 'O Purandara let there be friendship between thee and me as thou desirest. My strength, know thou, is great and hard to bear. O thou of a thousand sacrifices, the good never approve of speaking highly of their own strength, nor do they speak of their own merits. But being made a friend, asked by thee, O friend, I will answer thee, although self-praise without reason is ever improper. I can bear on a single feather of mine, O Sakra, this Earth with her mountains and forests and with the waters of the ocean, and with thee also stationed thereon. Know thou, my strength is such that I can bear without fatigue even all the worlds put together, with their animate and inanimate objects.'"

Sauti continued, "O Saunaka, after Gadura of great courage had thus spoken, the chief of the gods—the wearer of the (celestial) crown, the lord bent upon the good of the worlds, replied, saying, 'It is as thou sayest. Everything is possible in thee. Accept now my sincere and hearty friendship. And if thou hast no business with the *Soma*, return it to me. Those to whom thou wouldst give it would always oppose us.' And Gadura, answered, 'There is a certain reason for which the *Soma* is being carried by me. I shall not give the *Soma* to any one for drink. But where I myself, O thou of thousand eyes, place it down, thou lord of the heavens canst then, taking it up, instantly bring it away.' And Indra then said, 'O thou oviparous one, I am highly gratified with this speech now spoken by thee! O thou best of all rangers of the skies, accept from me any boon that thou desirest.'"

Sauti continued, "And Gadura, recollecting then the sons of Kadru and remembering also the bondage of his mother, caused by an act of deception, owing to the well-known reason (the curse of Aruna), said, 'Although I have power over all creatures, yet I shall do your bidding. Let, O Sakra, the mighty snakes become my food!' And the slayer of the Da-

navas, having said unto him 'Be it so,' then went to Hari the god of gods, of great soul, the lord of *Yogees*. And the latter sanctioned everything that had been said by Gadura. And the worshipful lord of the heavens again said unto Gadura, 'I shall bring away the *Soma* when thou placest it down." And having said so, he bade farewell to Gadura. And the bird of fair feathers then went to the vicinage of his mother with great speed.

" And Gadura in joy then spake unto all the snakes, 'Here have I brought the *amrita*. Let me place it on some *kusa* grass. O ye snakes, sitting here, drink of it after ye have performed your ablutions and religious rites. As said by ye, let this my mother become from this day a freed-woman, for by me hath been accomplished your bidding.' And the snakes having said unto Gadura 'Be it so,' then went to perform their ablutions. And Sakra in the meantime taking up the *amrita* wended back to the heavens. And the snakes, after performing their ablutions, their daily devotions, and other sacred rites, returned in joy, desirous of drinking the *amrita*. And they saw that the bed of *kusa* grass whereon the *amrita* had been placed was empty, the *amrita* itself having been taken away by a counter act of deception. And they thereupon began to lick with their tongues the *kusa* grass as the *amrita* had been placed thereon. And the tongues of the snakes by that act became divided in twain. And the *kusa* grass too from contact with *amrita* became sacred from that time. And thus by the illustrious Gadura was *amrita* brought (from the heavens) and brought for the snakes, and by him thus were the snakes made of divided tongues.

" And the bird of fair feathers very much delighted, enjoyed himself in those woods accompanied by his mother. And he of grand achievements, deeply reverenced by all rangers of the skies, gratified his mother by eating of the snakes.

" And that man who would listen to this story, or read it to an assembly of good Brahmanas, must surely go to heaven acquiring great merit from the recitation of (the deeds of) Gadura."

And so ends the thirty-fourth Section in the Astika of the Adi Parva.

Section XXXV.

(Astika Parva continued.)

Saunaka said, "O son of Suta, thou hast unfolded the reason why the snakes were cursed by their mother, and why Vinata was also cursed by her son. Thou hast also related the bestowal of boons by their husband on Kadru and Vinata. Thou hast likewise told us the names of Vinata's sons. But thou hast not yet recited the names of the snakes. We are anxious to hear the names of the principal ones."

Sauti said, "O thou whose wealth is asceticism, from fear of being lengthy, I shall not mention the names of all the snakes. But I will recite the names of the chief ones. Listen ye to me.

Sesha was born first, and then Vasuki. (Then were born) Airavata, Takshaka, Karkotaka, Dhananjaya, Kalakeya, the serpent Mani, Purana, Pinjaraka and Elapatra, Vamana, Nila, Anila, Kalmasha, Savala, Aryaka, Ugraka, Kalasapotaka, Suramukha, Dadhimukha, Vimalapindaka, Apta, Karotaka, Sankha, Valisikha, Nisthanaka, Hemaguha, Nahusha, Pingala, Bahyakarna, Hastipada, Mudgarapindaka, Kamvala, Aswatara, Kaliyaka, Vritta, Samvartaka, Padma, Mahapadma, Sankhamukha, Kushmandaka, Kshemaka, Pindaraka, Karavira, Pushpadanstraka, Vilwaka, Vilwapandara, Mushakada, Sankhashirah, Purnabhadra, Haridraka, Aparajita, Jyotika, Srivaha, Kauravya, Dhritarastra, Sankhapinda, Virajah, Subahu, Salipinda, Hastipinda, Pitharaka, Sumukha, Kaunapashana, Kuthara, Kunjara, Prabhakara, Kumuda, Kumudakshya, Tittiri, Halika, Kardama, Vahumulaka, Karkara, Akarkara, Kundodara and Mahodara.

Thus, O best of Dwijas, have I told the names of the principal serpents. From fear of length I have not told the names of the rest. O thou whose wealth is asceticism, the sons of these snakes, with their grandsons, are innumerable. Reflecting upon this, I shall not name them to thee. O best of ascetics, in this world the number of snakes defies calculation, there being many thousands and *arbudas* of them.

And so ends the thirty-fifth Section in the Astika of the Adi Parva.

SECTION XXXVI.

(*Astika Parva continued.*)

Saunaka said, "O child, thou hast named many of the serpents gifted with great energy and incapable of being easily overcome. What did they do after hearing of that curse?" Sauti said, "The illustrious *Shesha* amongst them, of great renown, leaving his mother, practised hard penances, living upon air and rigidly observing his vows. And he was engaged in these ascetic devotions, having arrived at Gandhamadana, Vadari, Gokarna, the woods of Pushkara, and the foot of Himavat. And he passed his days in those sacred regions, some of which were sacred for their waters and others for their soil, in the rigid observance of his vows, with a singleness of aim and his passions in complete control. And the Grand-father of all saw him—that ascetic with knotted hair and clad in rags, his flesh, skin, and sinews dried up, owing to the hard penances he was practising. And the Grand-father addressing him—that penance-practising one of firm fortitude, said, 'What is this that thou doest, O Shesha? Let the welfare of the creatures of the worlds also engage thy thoughts. O thou sinless one, thou art afflicting all creatures by thy hard penances. O Shesha, tell me the desire that is implanted in thy breast.'

"And Shesha replied, 'My uterine brothers are all of wicked hearts. I do not desire to live amongst them. Let this be sanctioned by thee. Like enemies, they are always jealous of one another. I am therefore engaged in ascetic devotions: I will not see them even. They never show any kindness for Vinata and her son. Indeed, Vinata's son, capable of ranging through the skies, is another brother of ours. They always envy him. And he too is much stronger, from the bestowal of the boon by our father—the high-souled Kasyapa. For these, I am engaged in ascetic penances, and I

will cast off this body of mine, so that companionship with them I may avoid, even in another state of life.'

"And the Grand-father spake unto Shesha who had said so, 'O Shesha, I know the behaviour of all thy brothers, and their great danger owing to their offence against their mother. But, O Snake, a remedy hath been provided by me even before-hand. It behoveth thee not to grieve for thy brothers. O Shesha, ask then of me the boon that thou desirest. I have been highly gratified with thee and I will grant thee to-day a boon. O thou best of snakes, it is fortunate that thy heart hath been set on virtue. Let thy heart be more and more firmly set on virtue.'

"And Shesha replied, 'O divine Grand-father, this is the boon that is desired by me, that my heart may always joy in virtue and in blessed ascetic penances, O Lord of all!'

"And Brahma said, 'O Shesha, I am exceedingly gratified by this thy self-denial and love of peace. But by my command, let this act be done by thee for the good of my creatures! Holding properly and well this Earth with her mountains and forests, her seas and towns and retreats for enjoyments, so unsteady, remain thou, O Shesha, so that she may be steady!'

"And Shesha said, 'O divine lord of all creatures, grantor of boons, O lord of the Earth, lord of every created thing, lord of the universe, I will, even as thou sayest, hold the Earth steady. Therefore, O lord of all creatures, place thou that on my head.'

"And Brahma said, 'O best of snakes, go thou underneath the Earth. She will herself give thee a crevice to pass through. And, O Shesha, by holding this Earth thou shalt certainly do what is prized by me very greatly.'"

Sauti continued, "And then the elder brother of the king of the snakes entering by a hole passed to the other side of the Earth, and holding her, supports with his head the goddess Earth with her belt of seas going all round.

"And Brahma said, 'O Shesha, best of snakes, thou art the god Dharma, because alone, with thy huge body, thou sup-

portest this Earth taking everything with her, even as I myself or Valavit (Indra) can'."

Sauti continued, "And the snake, the lord Ananta, of great prowess, lives underneath the Earth, alone supporting the world at the command of Brahma. And the illustrious Grand-father, the best of the immortals, then gave unto Ananta the bird of fair feathers—the son of Vinata, for Ananta's help."

And so ends the thirty-sixth Section in the Astika of the Adi Parva.

Section XXXVII.

(Astika Parvá continued.)

Sauti said, "That best of snakes, Vasuki, on hearing the curse of his mother, reflected how to render it abortive. Then he held a consultation with all his brothers, Airavata and all others, intent upon doing what they deemed best for themselves.

And Vasuki said, 'O ye sinless ones! The object of this curse is known to ye. It behoveth us to strive to neutralise it. Remedies certainly exist for all curses, but no remedy is available to those cursed by their mother. Hearing that this curse hath been uttered in the presence of the immutable, the infinite, and the true one, my heart trembleth! Surely, this our annihilation hath come; otherwise why should not the immutable god prevent her (our mother) while uttering the curse? Therefore will we consult to-day how we may secure the safety of the snakes. Let us not waste time. All of ye are wise and discerning. We will consult together and find out the means of deliverance,—as (did) the gods of yore to regain lost Agni who had concealed himself within a cave,—so that the sacrifice of Janamejaya for the destruction of the snakes may not take place, and so that also we may not meet with discomfiture.' "

Sauti continued, "Thus addressed, all the offspring of Kadru assembled together, and wise in counsels, submitted

their opinions to one another. One party of serpents said, 'we should assume the guise of Superior Brahmanas, and beseech Janamejaya,saying,—this (intended) sacrifice of yours ought not to take place——'. Other snakes thinking themselves wise, said, 'we should all become his favorite councellors. He shall then certainly ask for our advice in all projects. And we will then give him such advice that the sacrifice may be obstructed. The king, the foremost of wise men, thinking us of sterling worth shall certainly ask us about his sacrifice. and we shall say,—It must not be--. And pointing to many and serious evils in this and the next world with reasons and causes we should take care that the sacrifice may not take place. Or let one of the snakes approaching bite the person who intending the monarch's good, and well acquainted with the rites of the snake sacrifice, may be appointed as the sacrificial priest, so that he may die. And the sacrificial priest dying, the sacrifice shall not be completed. We shall also bite all those who, acquainted with the rites of snake sacrifice, may be appointed *Ritwijas* of the sacrifice, and by that attain our object.' Other snakes, more virtuous and kind, said, 'O this counsel of yours is evil. It is not meet to kill Brahmanas. In danger, that remedy is proper which is based on the practices of the honest. Unrighteousness finally destroyeth the world.' Other serpents said, 'we shall extinguish the flaming sacrificial fire by ourselves becoming clouds luminous with lightning and pouring down showers.' Other snakes, the best of their kind proposed, 'Going by night, let us steal away the vessel of Soma juice; this will disturb the rite. Or in that sacrifice, let the snakes by hundreds and thousands bite the people, and spread terror around. Or let the serpents defile the pure food with their own food-defiling urine and dung.' Others said, 'let us become the king's *Ritwijas*, and obstruct his sacrifice by saying at the outset,—Give us the sacrificial fee— He (the king) being placed in our power, shall do whatever we like.' Others there said, 'when the king will sport in the waters, we shall carry him to our home and bind him, so that the sacrifice may not take place.' Other serpents who conceived themselves wise, said, 'approaching him (king) let us bite the monarch,

so that our object may be accomplished. By his death the root of all evil will be severed. This is the final deliberation of us all, O thou who hearest by thy eyes! Then, do that speedily which thou deemest proper.' Having said this, they looked intently at Vasuki, the best of snakes. And Vasuki also, after reflecting answered the snakes, saying. 'Ye snakes, this final determination of ye all doth not seem worthy of adoption. The advice of ye all is not to my liking. What shall I appoint which would be for your good? I think the grace of the illustrious Kasyapa (our father) can alone do us good. Ye snakes, my heart doth not know which to adopt of all your suggestions for the welfare of my race as also of mine. That must be done by me which would be to your weal. It is this that makes me so anxious, for the credit and the discredit are mine alone.

And so ends the thirty-seventh Section in the Astika of the Adi Parva.

Section XXXVIII.

(Astikă Parvă continued.)

Sauti said, "Hearing the respective speeches of all the snakes, and hearing also the words of Vasuki, Elapatra began to address them, saying, 'That sacrifice is not such that it may not take place. Nor is king Janamejaya of the Pandava race such (as can be hindered), from whom this our great fear proceedeth. The person, O king, who is afflicted by fate hath recourse to fate alone; nothing else can be his refuge. Ye best of snakes, this fear of ours hath fate for its root. Fate alone must be our refuge in this. Listen ye to what I say. When that curse was uttered, ye best of snakes, in fear I had crouched on the lap of our mother. Ye best of snakes, and O lord (Vasuki) of great splendour, from that place I heard the words the sorrowing gods spake thereupon unto the Grand-father. The gods said :—O Grand-father, thou god of gods, who else than the cruel Kadru could thus, after getting such dear children, curse them so, even in thy presence? And O Grand-father, by thee also hath

been spoken in reference to those words of hers, *Be it so.* We wish to know the reason why thou didst not prevent her.— And Brahma thereupon replied,—The snakes have been many, cruel, terrible in form, and highly poisonous. From desire of the good of my creatures, I did not prevent her then. Those poisonous serpents that are always disposed to bite, they who bite for little faults, they who are sinful, biting for no faults, shall indeed be destroyed, not they who are harmless and virtuous. And hear ye, how, when the hour comes, the snakes may escape this dreadful calamity. There shall be born in the race of the Yayavaras a great Rishi known by the name of Jaratkaru, intelligent, given up to ascetic devotions, and having his passions under complete control. That Jaratkaru shall have a son also given up to ascetic penances, of name Astika. He shall put a stop to that sacrifice. And those snakes who shall be virtuous shall escape therefrom.— And the gods replied,—O thou truth-knowing one, in whom shall Jaratkaru that first of munis, gifted with great energy and asceticism, beget his illustrious son ?—And Brahma answered,—Gifted with great energy, that best of Brahmanas shall beget a son possessed of great energy in a wife of the same name with him. Vasuki the king of the snakes hath a sister, of name Jaratkaru ; the son of whom I speak shall be born in her, and he shall liberate the snakes.—'

"Elapatra continued, 'And the gods said unto the Grand-father—*Be it so.* And the lord Brahma having said so unto the gods went to heaven. O Vasuki, I see before me that sister of thine known by the name of Jaratkaru. For relieving us from fear, give her as alms unto *him*, the Rishi Jaratkaru, of excellent vows, who shall roam abegging for a bride. This means of release hath been heard of by me."

And so ends the thirty-eighth Section in the Astika of the Adi Parva.

Section XXXIX.

(Astika Parva continued.)

Sauti said, "O best of dwijas, on hearing these words of Elapatra, all the serpents, in great delight, exclaimed, 'well said, well said!' And from that time Vasuki set about carefully bringing up that maiden, his sister, Jaratkaru. And he took great delight in rearing her.

"And a long time did not elapse from this, when the deities and the Asuras, assembling all together, churned the abode of Varuna. And Vasuki, the foremost of all gifted with strength, became the churning-cord. And directly the work was over, the king of the snakes presented himself before the Grand-father. And the gods, accompanied by Vasuki, addressed the Grand-father, saying, 'O lord, Vasuki is suffering great affliction from fear of (his mother's) curse. It behoveth thee to draw out the dart, begotten of the curse of his mother, that hath pierced the heart of Vasuki desirous of the weal of his race. The king of the snakes is ever our friend and benefactor. O thou lord of the gods, be gracious to him and allay his mind's fever.'

"And Brahma replied, 'O ye immortals, I have thought in my mind what ye have said. Let the king of the snakes himself do that which hath been communicated to him before by Elapatra. The time also hath arrived. Those only shall be destroyed that are wicked, not those that are virtuous. Jaratkaru hath been born, and that Brahmana is engaged in hard ascetic penances. Let Vasuki, at the proper time, bestow on him his sister. Ye gods, what hath been spoken by the snake Elapatra for the weal of the snakes is true and not otherwise.'

Sauti continued, "And the king of the snakes, Vasuki, afflicted with the curse of his mother, on hearing these words of the Grand-father, and intending his sister for bestowal on the Rishi Jaratkaru, commanding all the serpents, even large numbers of them that were ever attentive to their duties, set them to watch the Rishi Jaratkaru, saying, 'when the lord

Jaratkaru will ask for a wife, come immediately and inform me of it. The weal of our race depends upon it.' "

And so ends the thirty-ninth Section in the Astika of the Adi Parva.

SECTION XL.

(Astika Parva continued.)

Saunaka said, " O son of Suta, I desire to know the reason why the illustrious Rishi whom thou hast named Jaratkaru came to be so called on earth. It behoveth thee to tell us the etymology of the name *Jaratkaru.*"

Sauti said, " *Jara* is said to mean *waste,* and *Karu* implies *huge.* This Rishi's body had been huge, and he gradually reduced it by severe ascetic penances. For the same reason, O Brahmana, the sister of Vasuki was called Jaratkaru."

The virtuous Saunaka, when he heard this, smiled, and addressing Ugrasrava said, " It is even so."

Saunaka then said, " I have heard all that thou hast before recited. I desire to know how Astika was born."

And Suta, on hearing these words, began to say according to what was written in the *Shastras.*

Sauti said, " And Vasuki desirous of bestowing his sister upon the Rishi Jaratkaru gave the snakes (necessary) orders. But days went on, yet that wise Muni of rigid vows, deeply engaged in ascetic devotions, sought not for a wife. And that high-souled Rishi, engaged in study and deeply devoted to asceticism, his vital seed under full control, fearlessly wandered over the whole earth and felt not a wish even for a wife.

" Afterwards, once upon a certain time, there was a king, O Brahmana, of the name of Parikshita, born of the race of the Kauravas. And, like his great-grand-father Pandu of old, he was of mighty arm, the first of all bearers of bows in war and given up to hunting. And the monarch wandered about piercing deer, wild boars, wolves, and buffaloes, and

various other kinds of wild animals. One day having pierced a deer with a sharp arrow and slung his bow on his back, he penetrated into the deep forest, searching for the animal here and there, like the illustrious Rudra himself of old pursuing in the heavens, with bow in hand, the deer which was the celestial sacrifice itself turned into that shape, after having pierced it. No deer that was pierced by Parikshita had ever escaped in the woods with life. This deer, however, wounded as before, fled with speed, as the (proximate) cause of the king's attainment of heaven. And the deer that Parikshita—that king of men—had pierced was lost to his gaze and drew the monarch far enough into the forest. And fatigued and thirsty, he came upon a Muni, in the forest, seated in a fold of kine and drinking to his fill the froth oozing out of the mouths of calves sucking the milk of their dams. And approaching him hastily, the monarch, hungry and fatigued, and raising his bow, asked that Muni of rigid vows, saying, 'O Brahmana, I am king Parikshita, the son of Abhimanyu. A deer pierced by me hath been lost. Hast thou seen it?' But that Muni, observing then the vow of silence, spake not unto him a word. And the king in anger thereupon placed upon his shoulder a dead snake, taking it up with the end of his bow. And the Muni suffered him to do it without protest. And he spake not a word, good or bad. And the king seeing him in that state, cast off his anger and became sorry. And he returned to his capital, but the Rishi continued in the same state. And the forgiving Muni, knowing that the monarch who was a tiger amongst kings was true to the duties of his order, cursed him not though insulted. And that tiger amongst monarchs, the foremost of the Bharata race, also knew him not for a virtuous Rishi. And it was for this that he had insulted him so.

"And that Rishi had a son by name *Sringi*, of tender years, gifted with great energy, deep in ascetic penances, severe in his vows, very wrathful, and difficult to be appeased. At times, he worshipped with great attention and respect his preceptor, seated with ease on his seat and ever engaged in the good of all creatures.

"And commanded by his preceptor he was coming home when,

O best of Brahmanas, a companion of his, a Rishi's son named Krisha in a playful mood laughingly spake unto him. And Sringi, wrathful and like unto poison itself, hearing those words in reference to his father, flamed up in a rage.

"And Krisha said, 'Be not proud, O Sringi, for ascetic as thou art and possessed of energy, thy father bears on his shoulder a dead snake. Henceforth speak not a word to sons of Rishis like ourselves who have knowledge of the truth, are deep in ascetic penances, and have attained success. Where is that manliness of thine, those high words of thine begotten of pride, when thou must have to behold thy father bearing a dead snake? O thou best of all the Munis, thy father too had done nothing to deserve this treatment, and it is for this that I am particularly sorry as if the punishment were mine.'"

And so ends the fortieth Section in the Astika of the Adi Parva.

Section XLI.

(*Astika Parva continued.*)

Sauti said, "Thus addressed, and hearing that his sire was bearing a dead snake, the powerful Sringi burned with wrath. And looking at Krisha, and speaking softly, he asked him, 'Pray, why doth my father bear to-day a dead snake?' And Krisha replied, 'Even as the king Parikshita was roving for purposes of hunting, O dear one, *he* placed the dead snake on the shoulder of thy sire?'

"And Sringi asked, 'What wrong was done to that wicked monarch by my father? O Krisha tell me this, and witness thou the force of my asceticism.'

"And Krisha answered, 'King Parikshita, the son of Abhimanyu, while hunting, wounded a fleet stag with an arrow and chased it alone. And the king lost sight of the animal in that extensive wilderness. And on seeing thy sire, he immediately accosted him. He was then observing the vow of silence. Oppressed by hunger, thirst, and labour, the prince again and again asked thy father sitting motionless, about the

missing deer. And the sage being under the vow of silence returneth no reply. And the king thereupon placeth the snake on thy father's shoulder with the end of his bow. O Sringi, thy father engaged in devotion is in the same posture still. And the king also hath gone to his capital named after the elephant ?'"

Sauti continued, "Having heard of a dead snake being placed upon his (father's) shoulder, the son of the Rishi, his eyes reddening with anger, as it were flamed up with rage. And possessed by anger, the puissant Rishi then cursed the king, touching water and overcome with wrath.

"And Sringi said, 'That sinful wretch of a monarch who hath placed a dead snake on the shoulder of my lean and old parent, that insulter of Brahmanas and tarnisher of the fame of the Kurus, shall be taken within seven nights hence to the regions of Yama by the snake Takshaka, the powerful king of serpents, stimulated thereto by the strength of my words.'"

Sauti continued, "And having thus cursed (the king) from anger, Sringi went to his father, and saw the sage sitting in the cow-pen, bearing the dead snake. And seeing his parent in that plight, he was again inflamed with ire. And he shed tears of grief, and addressed his sire, saying, 'Father, having been informed of this thy disgrace at the hands of that wicked wretch, the king Parikshita, I have from anger even cursed him; and that worst of Kurus hath richly deserved my potent curse. Seven days hence, Takshaka, the lord of snakes, shall take the sinful king to the horrible mansions of death.' And the father said to the enraged son, 'Child, I am not pleased with thee. Ascetics should not act thus. We live in the domains of that great king. We are protected by him righteously. In all he does, the reigning king should by the like of us be forgiven. If thou destroy Dharma, verily Dharma will destroy thee. If the king doth not properly protect us, we fare very ill; we can not perform our religious rites according to our desire. But protected by righteous sovereigns, we attain immense merit, and they are entitled to a share thereof. Therefore reigning royalty is by all means to be forgiven. And Parikshita like unto his great-grandsire protecteth us as a king should protect his subjects. That

penance-practising monarch was fatigued and oppressed with hunger. Ignorant of my vow (of silence) he did this. A kingless country always suffereth from evils. The king punisheth offenders, and fear of punishments conduceth to peace; and people do their duties and perform their rites undisturbed. The king establisheth religion (Dharma) and religion establisheth the kingdom of heaven. The king protecteth sacrifices from annoyance, and sacrifices please the gods. The gods cause rain, and rain produceth medicinal herbs, which are always useful to man. Manu sayeth, a ruler of the destinies of men is equal (in dignity) to ten veda-studying priests. Fatigued and oppressed with hunger, that penance-practicing prince hath done this through ignorance of my vow. Why then hast thou rashly done this unrighteous action, through childishness? O son, in no ways doth the king deserve a curse from us.' "

And so ends the forty-first Section in the Astika of the Adi Parva.

Section XLII.

(Astika Parva continued.)

Sauti said, "And Sringi then replied to his father, saying, 'Whether this be an act of rashness, O father, or an improper act that I have done, whether thou likest it or dislikest it, the words spoken by me shall never be vain. O father, I tell thee, this (curse) can never be otherwise. I have never spoken a lie even in jest.'

"And Shamika said, 'Dear child, I know that thou art of great prowess, and truthful in speech. Thou hast never spoken a falsehood before, so that thy curse shall never be falsified. The son, even when he attaineth to age, should yet be always counselled by the father, so that crowned with good qualities he may acquire great renown. A child as thou art, how much more dost thou stand in need of counsel? Thou art ever engaged in ascetic penances. The wrath of even the illustrious ones possessing the six attributes increaseth greatly. O thou foremost of ordinance-observing persons, seeing that thou art

my son and a minor too, and beholding also thy rashness, I see that I must counsel thee. Live thou, O son, inclined to peace and—eating of the fruits and roots of the forest. Kill this thy anger and destroy not the fruit of thy ascetic acts so. Wrath surely decreaseth the virtue that ascetics acquire with great pains. And then for those deprived of virtue, the blessed state existeth not. Peacefulness ever giveth success to forgiving ascetics. This world and the next are both for the forgiving. Therefore becoming forgiving in thy temper and conquering thy passions, shouldst thou always live. By forgiveness shalt thou obtain worlds that are beyond the reach of Brahma himself. Having adopted peacefulness myself, and with a desire also of doing good as much as lies in my power, I must do something; even must I send to that king, telling him,—O monarch, thou hast been cursed by my son of tender years and undeveloped intellect, in wrath at seeing thy act of disrespect towards myself.—' "

Sauti continued, "And that great ascetic, observant of vows, moved by kindness, sent with proper instructions a disciple of his to king Parikshita. And he sent his disciple Gaurmukha of good manners and engaged also in ascetic penances, instructing him to first inquire about the welfare of the king and then to communicate the real message. And that disciple soon approached that monarch—the head of the Kuru race. And he entered the king's palace having first sent notice of his arrival through the servant in attendance at the gate.

"And the twice-born Gaurmukha was worshipped by the monarch with proper forms. And after resting for a while, he detailed fully to the king in the presence of his ministers the words of Shamika, of cruel import, exactly as he had been instructed.

"And Gaurmukha said, 'O king of kings, there is a Rishi, Shamika, by name, of virtuous soul, his passions under control, peaceful and given up to hard ascetic devotions, living in thy dominions. By thee, O tiger amongst men, was placed on the shoulders of that Rishi observing at present the vow of silence, a dead snake, with the end of thy bow. He himself forgave thee that act. But his son could not. And by the latter hast thou to-day been cursed, O king of kings, without the know-

ledge of his father, to the effect that within seven nights hence shall (the snake) Takshaka be thy death. And Shamika repeatedly asked his son to save thee, but there is none to falsify his son's curse. And because he hath been unable to pacify his son possessed with anger, therefore have I been sent to thee, O king, for thy good.'

"And that king of the Kuru race, himself engaged in ascetic practices, having heard these cruel words and recollecting his own sinful act, became exceedingly sorry. And the king, learning that foremost of Rishis in the forest had been observing the vow of silence, was doubly afflicted with sorrow. And learning the kindness of the Rishi Shamika, and his own sinful act towards him, the king became very repentant. And the king looking like a very god, did not grieve so much for hearing of his death as for having done that act to the Rishi.

"And then the king sent away Gaurmukha, saying, 'Let the worshipful one (Shamika) be gracious to me.' And when Gaurmukha had gone away, the king, in great anxiety, without loss of time, consulted with his ministers. And having consulted with his ministers, the king, wise in counsels himself, caused a mansion to be erected upon one solitary column. And it was well-guarded day and night. And for its protection were placed there physicians and medicines and Brahmanas skilled in *mantras*, all around. And the monarch, protected on all sides, discharged his kingly duties from that place surrounded by his virtuous ministers. And no one could approach that best of kings there. The air even could not go there, being prevented from entering.

"And when the seventh day had arrived, that best of Brahmanas, the learned Kasyapa, was coming (towards the king's residence) desirous of treating the king (after the snake-bite.) He had heard all that had taken place, *viz.*, that Takshaka, that first of snakes, would send that best of monarchs to the vicinage of Yama. And he thought, 'I would cure the monarch after he is bit by the first of snakes. By that I may have wealth and may acquire virtue also.' But that prince of snakes, Takshaka, in the form of an old Brahmana, saw Kasyapa approaching on his way, his heart set upon curing the king. And the prince of snakes then spake unto that bull amongst

Munis, Kasyapa, saying, 'Whither dost thou go with such speed? What, besides, is the business upon which thou art intent ?'

"And Kasyapa, thus addressed, replied, 'Takshaka, by his poison, will to-day burn king Parikshita of the Kuru race, that oppressor of all enemies. And I go with speed, O amiable one, to cure, without loss of time, that king of immeasurable prowess, the sole representative of the Pandava race, after he is bit by the same Takshaka like to Agni himself in energy.' And Takshaka answered, 'I am that Takshaka, O Bráhmana, who shall burn that lord of the earth. Stop thou, for thou art unable to cure one bit by me.' And Kasyapa rejoined, 'I am sure that possessed of the power of learning, going thither I shall cure that monarch bit by thee.'"

And so ends the forty-second Section in the Astika of the Adi Parva.

Section XLIII.

(Astika Parva continued.)

Sauti said, "And Takshaka, after this, answered, 'If, indeed, thou art able to cure any creature bit by me, thou, O Kasyapa, revive thou this tree bit by me. O thou best of Brahmanas, I burn this banian in thy sight. Try thy best and show me that skill in *mantras* of which thou hast said.'

"And Kasyapa said, 'If thou art so minded, bite thou then, O king of snakes, this tree.. O snake, I shall revive it bit by thee.'"

Sauti continued, "That king of snakes, thus addressed by the illustrious Kasyapa, bit then that banian tree. And that tree, bit by the illustrious snake, and penetrated by the poison of the serpent, blazed up all around. And having burnt the banian so, the snake then spake again unto Kasyapa, saying, 'O first of Brahmanas, try thy best and revive this lord of the forest.'"

Sauti continued, "The tree was reduced to ashes by the poison of the king of snakes. And taking up those ashes,

Kasyapa spake these words :—' O king of snakes, behold the power of my knowledge as applied to this lord of the forest! O snake, in thy very sight I shall revive it.' And then that best of Brahmanas, the illustrious and learned Kasyapa revived, by his learning, that tree which had been reduced to a heap of ashes. And first he created the sprout, then he furnished it with two leaves, and then he made the stem, and then the branches, and then the full-grown tree with leaves and all. And Takshaka seeing the tree revived by the illustrious Kasyapa said unto him, ' It is not wonderful in thee that thou wouldst destroy my poison or that of any one else like myself. O thou whose wealth is asceticism, desiring what wealth thither goest thou ? The reward that thou expectest to have from that best of monarchs, even *I* will give thee, however difficult it may be to obtain it. Decked with fame as thou art, thy success may be doubtful on that king affected by a Brahmana's curse and whose period itself of life hath been shortened. And in that case, this blazing fame of thine that hath overspread the three worlds will disappear like the sun when deprived of his splendour (on the occasion of eclipses.)'

"And Kasyapa said, ' I go there for wealth ; give it unto me, O snake, so that taking thy gold, I may return.' And Takshaka answered, ' O best of Dwijas, even I will give thee wealth more than what thou expectest from that king. Therefore, cease to go."

Sauti continued, "And that best of Brahmanas, Kasyapa, of great prowess and intelligence, hearing those words of Takshaka sat in *yoga* meditation over the king. And the foremost of Munis, Kasyapa, of great prowess and gifted with spiritual knowledge, ascertaining that the period of life of that king of the Pandava race had really come to its end, returned, receiving from Takshaka as much wealth as he desired.

" And upon the illustrious Kasyapa retracing his steps, Takshaka at the proper time speedily entered the city of Hastinapore. And on his way he heard that the lord of the earth was living very carefully, protected by means of poison-neutralising *mantras* and medicines. "

Sauti continued, " And he there-upon reflected, saying,

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'The monarch must be deceived by my power of illusion. But what must be the means ?' And then Takshaka sent to the king (his attendant) snakes in the guise of ascetics taking with them fruits, the *kusa* grass, and water (as presents). And Takshaka, addressing them, said, 'Go ye all to the king alleging urgent business, without sign of impatience, as if to make the monarch only accept the fruits, flowers and water (that ye shall carry as presents to him).'"

Sauti continued, "And those snakes, thus commanded by Takshaka, acted accordingly. And they took to the king *kusa* grass, water, and fruits. And the foremost of kings, of great prowess, accepted those offerings. And after thier business was finished, he said unto them, 'Retire'. And when those snakes disguised as ascetics had gone away, the king of men then addressed his ministers and friends, saying, 'Eat ye, with me, all these fruits of excellent taste brought by the ascetics.' And then moved by fate and the words of the Rishi, the king, with his ministers, entertained the desire of eating those fruits. And the particular fruit, within which Takshaka was, was eaten by the king himself. And when he was eating the fruit, there appeared, O Saunaka, in it an ugly insect, of shape scarcely discernible, of eyes black and color as copper. And the formemost of kings, taking that insect, addressed his councillors, saying, 'The sun is setting ; to-day I have no more fear from poison. Therefore, let this insect becoming as Takshaka, bite me, so that my sinful act be expiated and the words of the ascetic rendered true.' And those councillors also, impelled by fate, approved of that speech. And then the monarch smiled, losing his senses, his honr having come. And he quickly placed that insect on his neck. And as the king was smiling, Takshaka, who had (in the form of that insect) come out of the fruit that had been offered to the king, coiled with his own body, round the neck of the monarch. And quickly coiling round the king's neck and uttering a tremendous roar, Takshaka, the lord of snakes, then bit the protector of the earth."

And so ends the forty-third Section in the Astika of the Adi Parva.

Section XLIV.

(Astika Parva continued.)

Sauti said, "And the councillors beholding the king in the coils of Takshaka, became pale with fear, and they all wept in exceeding grief. And hearing the roar of Takshaka, the ministers all fled. And as they were flying away in great grief they saw Takshaka, the king of snakes, that wonderful of serpents, coursing through the blue sky like a lotus-colored streak, very much looking like the vermeil-colored line on a woman's crown dividing in the middle the dark masses of her hair.

"And the mansion in which the king was, blazed up with Takshaka's poison. And the king's counicillors on beholding it fled away in all directions. And the king himself fell down as if struck with lightning.

"And when the king was fairly laid low by Takshaka's poison, the councillors of the monarch, with the king's priest —a holy Brahmana, performed all his last rites. And all the citizens assembling together made the minor son of the deceased monarch their king. And the people called their new king, that slayer of all enemies, that hero of the Kuru race, by the name of Janamejaya. And that excellent of monarchs, Janamejaya, though a child, was wise in mind. And with his councillors and priest, the eldest son of that bull amongst the Kurus, ruled his kingdom like his heroic great-grand-father (Yudhish-thira.) And then the ministers of the youthful monarch beholding that he could now keep his enemies in check, went to Suvarnavarmana, the king of Kasi (Beneras) and asked him his daughter Vapushtama for a bride. And the king of Kasi, after due inquiries bestowed with ordained rites his daughter Vapushtama on the mighty hero of the Kuru race. And the latter receiving his bride became exceedingly glad. And he gave not his heart at any time to any other woman. And gifted with great energy, he wandered in pursuit of pleasure, with a cheerful heart, on expanses of water and amid woods and flowery fields. And that first of monarchs

passed his time in pleasure as Pururava of old did on receiving the celestial damsel Urvasi. And the fairest of the fair, the damsel Vapushtama too, devoted to her lord and celebrated for her beauty, having gained a desirable husband, pleased him by the excess of her affection during the period he spent in the pursuit of pleasure."

And so ends the forty-fourth Section in the Astika of the Adi Parva.

Section XLV.

(Astika Parva continued.)

Meanwhile, the great ascetic Jaratkaru wandered over the whole Earth making the place where evening fell his home for the night. And gifted with ascetic power, he roamed, practising various vows difficult of being practised by the immature, and bathing also in various sacred waters. And the Muni had air alone for his food, and was free from the desire of worldly enjoyment. And he became daily emaciated and grew lean-fleshed. And he saw one day the spirits of his ancestors hanging with heads downward in a hole, by a cord of *virana* roots having one only thread entire. And that single thread even was being gradually eaten away by a large rat dwelling in that hole. And the *pitris* in that hole were without food, emaciated, pitiable, and eagerly wishing for their salvation. And Jaratkaru approaching the pitiable ones, himself in humble guise, asked them, 'Who are ye hanging by this cord of *virana* roots ? The single weak root that is still left in this cord of *virana* roots already eaten away by the rat dwelling in this hole, is itself being gradually eaten away by the rat with his sharp teeth. The little that remains of that single thread will soon be cut away. It is clear ye shall then fall down into this pit with faces downwards. Seeing ye with faces downwards, and overtaken by this great calamity, my pity hath been excited. What good can I do to ye ? Tell me quickly, whether this calamity can be relieved by a fourth, a third, or even with a half of this my asceticism. O relieve your-

selves with even the whole of my asceticism. I consent to all this. Do ye as ye please !'

"And the *pitris* said, 'Venerable *Brahmacharin*, thou desirest of relieving us ! But, foremost of Brahmanas, thou canst not dispel our affliction by thy asceticism. O child, O thou first of speakers, we too have the fruits of our asceticism. But, O Brahmana, it is for the loss of children that we are falling down into the unholy hell ! The Grand-father himself hath said, that a son is a great merit. Prone as we are in this hole, our ideas are no longer clear ; therefore, O child, we know thee not, although thy manhood is well-known on earth. Venerable thou art and of good fortune, who thus from kindness grievest for us worthy of pity and greatly afflicted. O Brahmana, listen, who we are.

"'We are Rishis of the Yayavara sect, of rigid vows. And, O Muni, from loss of children, we have fallen down from a sacred region. Our severe penances have not been destroyed ; we have a thread yet. But we have one only thread now. But it matters little whether he *is* or *is* not. Unfortunate as we are, we have a thread in one known as Jaratkaru. The unfortunate one has crossed the Vedas and the Vedangas and, has adopted asceticism alone. Of soul under complete control, of desires set high, observant of vows, and deeply engaged in ascetic penances, by him, from temptation of the merits of asceticism, have we been reduced to this deplorable state. He hath no wife, no son, no relatives. Therefore do we hang in this hole, our consciousness gone, like men having none to take care of us. If thou meetest him, O tell him, from thy kindness to ourselves,—Thy *pitris*, in sorrow are hanging with faces downwards in a hole. Holy one, take to wife and beget children. O thou of ascetic wealth, thou art, amiable one, the only thread that remaineth in the line of thy ancestors.—O Brahmana, the cord of *virana* roots that thou seest we are hanging by, is the cord representing our grown up race. And, O Brahmana, those threads of the cord of Virana roots that thou seest have been eaten away, are ourselves who have been eaten up by Time. This root that thou seest hath been half-eaten and by which we are hanging in this hole, is *he* that

hath adopted asceticism alone. The rat that thou beholdest is Time of infinite strength. And he (Time) is gradually weakening the wretch Jaratkaru engaged in ascetic penances tempted by the merits thereof, but wanting in prudence and heart. O thou excellent one, his asceticism cannot save us. Behold, our roots being torn, cast down from higher regions, deprived of consciousness by Time, we are going downwards like sinful wretches! And upon our going down into this hole with all our relatives, eaten up by Time even he shall sink with us into hell. O child, whether it is asceticism, or sacrifice, or whatever else there be of very holy acts, everything is inferior. These cannot count with a son. O child, having seen all, speak unto that Jaratkaru of ascetic wealth. Thou shouldst tell him in detail everything that thou hast beheld. And, O Brahmana, from thy kindness towards ourselves, thou shouldst tell him all that would induce him to take a wife and beget children. Amongst his friends, or of our own race, who art thou, O excellent one, that thus grieveth for us all like a friend? We wish to hear who thou art that stayest here.'"

And so ends the forty-fifth Section in the Astika of the Adi Parva.

SECTION XLVI.

(Astika Parva continued.)

Sauti said, "Jaratkaru, hearing all this, became excessively sorry. And from sorrow he spake unto those *pitris* in words obstructed by tears. And Jaratkaru said, 'Ye are even *my* fathers and grand-fathers gone before me. Therefore tell me what must I do for your welfare. I am that sinful son of yours,—Jaratkaru! Punish me of sinful deeds and worthless as I am.'

"And the *pitris* replied, saying, 'O son, by good fortune hast thou arrived at this spot in the course of thy rambles. O Brahmana, why hast thou not taken a wife?'

"And Jaratkaru said, 'ye *pitris*, this desire hath always existed in my heart that I would, with vital seed drawn up,

carry this body to the other world. My mind hath been possessed with the idea that I would not take a wife. But ye grand-fathers, having seen ye hanging like birds, I have diverted my mind from the *Brahmacharya* mode of life. I will truly do what ye like. I will certainly marry, if ever I get a maiden of my own name. I shall accept her who shall, bestowing herself of her own accord, be as alms unto me, and whom I shall not have to maintain. I shall marry if I get such a one ; otherwise, I shall not. This is the truth, ye grand-fathers ! And the offspring that will be begot in her shall be your salvation. And, ye *pitris* of mine, ye shall live for ever in blessedness and without fear of fall.' "

Sauti continued, " And the Muni having said so unto the *Pitris,* wandered over the earth again. And, O Saunaka, old as he was, he obtained not a wife. And he grieved much that he was not successful. But directed (as before) by his ancestors, he continued the search. And going into the forest he wept loudly in great grief. And having gone into the forest, the wise one, moved by the desire of doing good to his ancestors, said, 'I will ask for a bride distinctly repeating these words thrice.' And he said, 'Whatever creatures are here, fixed and moving, or whatever that are invisible, O hear my words ! My ancestors, afflicted with grief, have directed me engaged in the most severe penances, saying,—Marry thou for the acquisition of a son.—O ye, directed by my ancestors, I am roaming, in poverty and sorrow, over the wide world for wedding a maiden I may obtain as alms. Let that creature, amongst those I have addressed, who hath a daughter, bestow her on myself roaming on all sides ! Such a bride who is of the same name with me, to be bestowed on me as alms, and whom besides I shall not maintain, O bestow on me !' Then those snakes that had been set on Jaratkaru, ascertaining this his inclination gave information to Vasuki. And the king of the snakes hearing their words, taking with him that maiden decked with ornaments, went into the forest unto that Rishi. And, O Brahmana, Vasuki the king of the snakes, having gone there, offered that maiden as alms to that high-souled Rishi. But the Rishi did not at once accept her. And the Rishi

thinking her not to be of the same name with himself, and the question of her maintenance also being unsettled, reflected for a few moments, hesitating to accept her. And then, O son of Bhrigu, he asked Vasuki the maiden's name, and also said unto him, 'I shall not maintain her.'"

And so ends the forty-sixth Section in the Astika of the Adi Parva.

Section XLVII.

(Astika Parva continued.)

Sauti said, "And then Vasuki spake unto the Rishi Jaratkaru these words :—' O best of Brahmanas, this maiden is of the same name with thee. She is my sister and hath ascetic merit. I will maintain thy wife ; accept of her. O thou of ascetic wealth, I shall protect her with all my ability. And O thou foremost of great Munis, she hath been reared by me for thee !' And the Rishi replied, 'This is appointed between us that I shall not maintain her : and she shall not do aught that I do not like. And if she do, I leave her.'"

Sauti continued, "And when the snake had promised, saying, 'I shall maintain my sister,' Jaratkaru then went to the snake's home. Then that first of *mantra*-knowing Brahmanas, observant of rigid vows, the virtuous and veteran ascetic, took her hand presented to him with ordained *mantras*. And taking his bride with him, adored by the great Rishis, he then entered the delightful chamber set apart for him by the king of the snakes. And in that chamber was a bedstead covered with very valuable coverlets. And Jaratkaru lived there with his wife. And the excellent Rishi made an appointment with his wife, saying, 'Nothing must ever be done or said by thee that is against my liking. And upon thy doing any such thing I would leave thee and no longer continue in thy house. Take these words that have been spoken by me.'

"And then the sister of the king of the snakes, in great anxiety and grieving exceedingly, spake unto him, saying, 'Be it so.' And moved by the desire of doing good to her relatives, of unsullied reputation, she then began to attend upon

her lord with the wakefulness of the dog, the timidity of the deer, and knowledge of signs possessed by the crow. And the sister of Vasuki, one day, when her season arrived, approached, after bath according to the custom, her lord the great Muni. And she conceived, and the being conceived was like unto a flame, possessed of excessive energy, and resplendent as fire. And he grew like the moon in the lighted fortnight.

"And one day, within a short time, Jaratkaru of great fame, placing his head on the lap of his wife, slept, looking like one fatigued. And as he was sleeping, the sun entered his chambers in the western mountain. And, O Brahmana, as the day was fading, she, the excellent sister of Vasuki, became thoughtful, fearing the loss of her husband's virtue. And she thought, 'What is proper for me now to do? Shall I wake my husband or not? He is both exacting and punctilious in his religious duties. How can I so act as not to offend? The alternatives are his anger and the loss of virtue of a virtuous man. The loss of virtue is the greater of the two evils, I ween. Again, if I wake him, he will be angry. But if twilight passeth away, he shall certainly sustain loss of virtue.'

"And, having resolved at last, the sweet-voiced Jaratkaru, the sister of Vasuki, then spake softly unto that Rishi resplendent with his ascetic devotions, and lying prostrate like a flame of fire. 'O thou of great good fortune, awake, the sun is setting! O thou of rigid vows, thou illustrious one, adore the twilight after touching water! The time for the evening *homa* hath come. Twilight, O lord, is even now gently covering the western side!'

"And the illustrious Jaratkaru of great ascetic merit, thus addressed, spake unto his wife these words, his upper lip quivering in anger. 'Thou amiable one of the Naga race, thou hast insulted me. I shall no more abide with thee, but shall go whithersoever I came from. O thou of beautiful lower limb, I believe in my heart that the sun hath not power to set in the usual time, if I am asleep. An insulted person should never live where he hath met with the insult, far less should I—a virtuous person, or those that are like me!' And Jaratkaru, the sister of Vasuki, thus addressed by her lord, began to

quake with terror, and she spake unto him, saying, 'O Brahmana, I have not waked thee from desire of insult; but I have done it so that thy daily rites may not be passed over unperformed.'

"And the Rishi Jaratkaru, great in ascetic merit, possessed with anger and desirous of forsaking his spouse, thus addressed, spake unto his wife, saying, 'O thou fair one, never have I spoken a falsehood. Therefore, go I shall. This was also the appointment between ourselves made by me with thee. Amiable one, I have passed the time happily with thee. And, O fair one, tell thy brother when I am gone that I have left thee. And upon my going away, it behoveth thee not to grieve for me.'

"Thus addressed, Jaratkaru, the fair sister of Vasuki, of faultless features, steeped in anxiety and sorrow, having mustered sufficient caurage and patience, though her heart was quaking yet, then spake unto the Rishi Jaratkaru. And her words were obstructed with tears and her face was hueless with fear. And the palms of her hands were joined together, and her eyes were bathed in tears. And she said, 'It behoveth thee not to leave me without fault. Thou art ever in virtue's ways? I too have been in the same path, with heart fixed on the good of my relatives. And, O best of Brahmanas, the purpose for which I have been bestowed on thee hath not been accomplished yet. Unfortunate as I am, what shall Vasuki say unto me? And, O excellent one, the offspring desired of thee by my relatives afflicted by a mother's curse, doth not yet appear! The welfare of my relatives dependeth on the acquisition of an offspring from thee! And in order that my connection with thee may not be fruitless, O illustrious Brahmana, moved by the desire of doing good to my race do I entreat thee! And, O excellent one, high-souled as thou art, why shalt thou leave me who am faultless? This conception of mine is as yet indistinct.'

"Thus addressed, the Muni of ascetic merit then spake unto his wife, Jaratkaru, these words that were proper and suitable to the occasion. And he said, 'O thou fortunate one, the being thou hast conceived, even like unto Agni himself,

is a Rishi of soul highly virtuous, and a master of the Vedas and the Vedangas.'

"And having said so, the great Rishi Jaratkaru, of virtuous soul, went away, his heart firmly fixed on practising again the severest of penances."

And so ends the forty-seventh Section in the Astika of the Adi Parva.

SECTION XLVIII.

(Astika Parva continued.)

Sauti said, "O thou of ascetic wealth, as soon as her lord left her, Jaratkaru went to her brother. And she told him everything as it transpired. And the first of snakes, hearing the calamitous news, spake unto his miserable sister, himself more miserable still.

"And he said, 'Thou knowest, amiable one, what the purpose of thy bestowal, what the reason thereof. If from that, for the welfare of the snakes, a son be born, he of energy shall save us all from the snake sacrifice! The Grand-father had said so of old in the midst of the gods. O thou fortunate one, hast thou conceived from thy union with that best of Rishis? My heart's desire is that my bestowal of thee on that wise one may not be fruitless. Truly, it is not proper for me to ask thee about such a business. But from the gravity of that business do I ask thee. Knowing also the obstinacy of thy lord ever engaged in severe penances, I shall not follow him, for he may curse me. Tell me in detail all that thy lord, O amiable one, hath done, and extract the terribly afflicting dart that is implanted, from a long time past, in my heart.'

"Jaratkaru, thus addressed, consoling Vasuki, the king of the snakes, atlengh replied, saying, 'Asked by me about offspring, the high-souled and mighty ascetic said—*There is*, and then he went away. I do not remember him to have ever before spoken even in jest aught that is false. Why should he, O king, speak a falsehood at such a serious occasion? He said,—Thou shouldst not grieve, O daughter of the snake-race, with

regard to the purpose of our union! A son shall be born to thee, resplendent as the blazing sun.—O brother, having said this to me, my husband of ascetic wealth hath gone away. Therefore let this great grief abiding in thy heart disappear.'"

Sauti continued, "Thus addressed, Vasuki, the king of the snakes, accepted those words of his sister, and in great joy said, 'Be it so.' And the best of snakes then adored his uterine sister with his best regards, gift of wealth, and fitting adorations. Then, O best of Brahmanas, the embryo gifted with great energy and of great splendour, began to develop, like the moon in the heavens in the lighted fortnight.

"And in due time, the sister of the snake, O Brahmana, gave birth to a son of the splendour of a celestial child, and the reliever of the fears of his paternal ancestors and maternal relatives. And the child grew up there in the house of the king of the snakes. And he studied the Vedas and the Vedangas with the Muni Chyavana the son of Bhrigu. And though but a boy, his vows were rigid. And he was gifted with great intelligence, and with the several attributes of virtue, knowledge, freedom from the world's indulgences, and saintliness. And the name by which he was known in the world was *Astika*. And he was known by the name of Astika (*whoever is*) because his father had gone to the woods, saying, *There is*, when he was within the womb. And though but a boy he had great gravity and intelligence. And he was reared with great care in the palace of the king of the snakes. And he was like the illustrious lord of the celestials, Mahadeva of the golden form, the wielder of the trident. And he grew up day by day, the delight of all the snakes."

And so ends the forty-eighth Section in the Astika of the Adi Parva.

Section XLIX.

(Astika Parva continued.)

Saunaka said, "Tell me again in detail all that king Janamejaya had asked his ministers about his father's ascension to heaven."

Sauti said, "O Brahmana, hear all that the king asked his ministers, and all that they said about the death of Parikshita.

"Janamejaya asked, 'Know ye all that befell my father? How also the famous one, in time, meet with his death? Hearing from ye the incidents of my father's life in detail, I shall ordain something if it be for the benefit of the world: otherwise I shall do nothing.'

"And the ministers replied, 'Hear, O monarch, what thou askest,—an account of thy illustrious father's life, and how also that king of kings hath gone on his final journey. Thy father was virtuous, and high-souled, and the protector of his people. And hear how he of high soul conducted himself on earth. Like unto an impersonation of virtue and justice, the monarch, cognisant of virtue, virtuously protected the four orders, each engaged in the practice of their specified duties. Of incomparable prowess, and blessed with fortune, he protected the goddess Earth. He had none who hated him and he himself hated none. Like unto Prajapati (Brahma) he was equally disposed to all creatures. And, O monarch, Brahmanas and Kshetrias and Vaisyas and Sudras, all engaged contentedly in the practice of their respective duties, were impartially cherished by that king. Widows and orphans, the maimed and the poor, he maintained. Of handsome features, he was unto all creatures like another *Shoma* (Moon.) Cherishing his subjects and keeping them contented, blessed with good fortune, truth-telling, of severe prowess, he was the disciple, in the science of arms, of *Sharadwat* (Kripacharya.) And, O Janamejaya, thy father was dear unto Govinda! Of great fame, he was loved by all men. And he was born in the womb of Uttara when the Kuru race was almost extinct. And, therefore, the mighty son of *Saubhadra* (Abhimanyu) came to be called *Parikshita* (born in an extinct line.) Well-versed in the interpretation of treatises on the duties of kings, he was gifted with every virtue. Of passions under complete control, intelligent, possessing a retentive memory, the practiser of all virtues, the conqueror of the six passions, of powerful mind, excellent over all, and fully acquainted with the science of morality and political con-

verse, thy father ruled over these subjects for sixty years. And he then died making all his subjects deeply sorry. And, after him, O first of men, thou hast acquired this hereditary sovereignty of the Kurus, for the last thousand years. Thou hast been installed while a child and art protecting every creature.'

"And Janamejaya said, 'There hath not been born in our race a king who hath not sought the good of his subjects or been loved by them. Behold especially the conduct of my grand-fathers ever engaged in grand achievementes. How did my father, blessed with so many virtues, receive his death? Describe everything to me as it fell out. I am desirous of hearing it from ye!'"

Sauti continued, "And thus directed by the monarch, those councillors, ever solicitous of the good of the king, told him everything exactly as it fell out.

"And the councillors said, 'O king, that father of thine, the protector of the whole Earth, the foremost of all obedient to the injunctions of the *shastras*, became addicted to the sports of the field, even as Pandu of mighty arm and the first of all bearers of the bow in battle. And he made over to us all the affairs of state, from the most trivial to the most inportant. And one day, going into the forest, he pierced a deer with an arrow. And having pierced it he followed it quickly on foot into the deep woods, armed with sword and quiver. But thy father could not come upon the lost deer. Sixty years of age and decrepit, he was soon fatigued and became hungry. And he then saw in the deep woods an excellent Rishi. And the Rishi was then observing the vow of silence. And the king asked him, but though asked he made no reply. And the king, tired with exertion and hunger, suddenly became angry with that Rishi, sitting motionless like a piece of wood in observance of his vow of silence. And the king knew not that he was a Muni observing the vow of silence. And being under the control of anger thy father insulted him. And, O excellent one of the Bharata race, the king, thy father, taking up from the ground with the end of his bow a dead snake, placed it on the shoulders of that Muni of pure soul. But the

Muni spake not a word good or bad and became not angry. And he continued in the same posture, bearing the dead snake."

And so ends the forty-ninth Section in the Astika of the Adi Parva.

Section L.

(Astika Parva continued.)

Sauti continued, "And the ministers said, 'The king of kings then tired with hunger and exertion, having placed the snake upon the shoulder of that Muni, wended back to his capital. The Rishi had a son, born of a cow, of name *Sringi.* And he was widely known, of great prowess, excessive energy, and very wrathful. And going to his preceptor he was in the habit of worshiphing him. And commanded by him he was returning home, when he heard from a friend of his about the insult to his father by thy parent. And, O tiger among kings, he heard that his father, without having committed any fault, was bearing, motionless like a stake, upon his shoulder a dead snake placed thereon. And, O king, the Rishi, insulted by thy father, was severe in ascetic penances, the foremost of Munis, the controller of passions, pure, and ever engaged in wonderful acts. And his soul was enlightened with ascetic penances, and his organs and their functions were under complete control. And his practices and his speech were both handsome. And he was contented and without avarice. And he was without meanness of any kind and without envy. And he was old and in the observance of the vow of silence. And he was the refuge whom all creatures might seek in distress.

"And such was the Rishi insulted by thy father! And the son of that Rishi in wrath cursed thy father. And though young in years, the powerful one was old in ascetic splendour. And speedily touching water he spake, from anger and burning as it were with energy, these words in allusion to thy father:— 'Behold the power of my asceticism! Directed by my words, the snake Takshaka of powerful energy and virulent poison, shall, within seven nights hence, burn with his poison, the

wretch that hath placed the dead snake upon my unoffending father !' And having said this, he went to where his father was. And seeing his father he told him of his curse. And that tiger among Rishis thereupon sent to thy father a disciple of his, named Gourmukha, of amiable manners and possessed of every virtue. And having rested awhile (after arrival at court) he told the king everything, saying in the words of his master, 'Thou hast been cursed, O king, by my son. Takshaka shall burn thee with his poison : therefore, O king, be careful.' And, O Janamejaya, hearing those terrible words, thy father took every precaution against the powerful snake Takshaka.

"'And when the seventh day had arrived, the Brahmana Rishi, Kasyapa, desired to come to the vicinage of the monarch. But the snake Takshaka saw Kasyapa. And the prince of snakes spake unto Kasyapa without loss of time, saying,—Where dost thou go so quickly, and what is the business after which thou goest ?—And Kasyapa replied, saying,—O Brahmana, I am going whither king Parikshita, the best of the Kurus, is. He shall to-day be burnt by the poison of the snake Takshaka. I go there quickly in order to cure him, in fact, in order that, protected by me, the snake may not bite him to death.—And Takshaka answered, saying,—Why dost thou seek to revive the king to be bitten by me ? I am that Takshaka. O Brahmana, behold the wonderful power of my poison ! Thou art incapable of reviving that monarch when bit by me.—And so saying, Takshaka, then and there, bit a lord of the forest (banian tree.) And the banian, as soon as bit by the snake, was converted into ashes. But Kasyapa, O king, revived the banian. And Takshaka thereupon tempted him, saying,—Tell me thy desire. And Kasyapa too, thus addressed, spake again unto Takshaka, saying,—I go there from desire of wealth. And Takshaka, thus addressed, then spake unto the high-souled Kasyapa in these soft words :—O sinless one, receive thou from me more wealth than what thou expectest from that monarch, and go back thy way.—And Kasyapa, the foremost of bipeds, thus addressed by the snake and receiving from Takshaka as much wealth as he desired, wended back his way.

"'And on Kasyapa wending back his way, Takshaka, approaching in disguise, burnt with the fire of his poison thy virtuous father, that first of kings, then staying in his mansion with all precautions. And after that, thou hast, O tiger among men, been installed (on the throne.) And, O best of monarchs, we have thus told thee all that we have seen and heard, cruel though the account be. And hearing all about the discomfiture of the monarch thy father, and of the insult to the Rishi Utanka, appoint thou that which should follow.'"

Sauti continued, "And king Janamejaya, that punisher of enemies, then spake unto all his ministers. And he said, 'Whence have ye learned all that happened unto that banian reduced to ashes by Takshaka, wonderful as it is, which was subsequently revived by Kasyapa? Assuredly, my father could not have died, for the poison could have been neutralised by Kasyapa with his *mantras*. The worst of snakes, of sinful soul, thought within his mind that if Kasyapa would revive the king bit by him, he, Takshaka, would be an object of ridicule in the world owing to the neutralisation of his poison. Assuredly, having thought so, he pacified the Brahmana. I have devised a way, however, of inflicting punishment upon him. I like to know, however, how have ye seen or heard what happened in the deep solitude of the forest,—the words of Takshaka and the speeches of Kasyapa. Having known it, I shall devise the means of exterminating the snake race.'

"And the ministers said, 'Hear, O monarch, of him who told us before of that meeting between the foremost of Brahmanas and the prince of snakes in the woods. A certain person, O monarch, had climbed on that tree containing some dry branches with the object of breaking them for sacrificial fuel. He was not perceived by both of the snake and the Brahmana. And, O king, that man was reduced to ashes along with the tree itself. And, O king of kings, he was revived with the tree by the power of the Brahmana. That man—a Brahmana's menial—having come to us represented fully everything as it happened between Takshaka and the Brahmana. Thus have we told thee, O king, all that we have seen and heard. And

having heard it, O tiger among kings, appoint that which should follow.'"

Sauti continued, "And king Janamejaya, having listened to the words of his ministers, afflicted with grief, began to weep. And the monarch began to squeeze his hands. And the lotus-eyed king began to exhale long and hot sighs, and shed tears with his two eyes, and shrieked aloud. And possessed with grief and sorrow, and shedding copious tears, and touching water according to the form, the monarch spake. And reflecting for a moment, as if settling something in his mind, the angry monarch, addressing all his ministers, said these words:—

'I have heard your account of my father's ascension to heaven. Now know ye what my fixed resolve is. I conceive, no time must be lost in avenging this injury upon the wretch Takshaka that hath slain my father. He hath burnt my father making Sringi only a secondary cause. From malignity alone he made Kasyapa return. If that Brahmana had arrived, my father assuredly would have lived. What would he have lost if the king had revived by the grace of Kasyapa and the precautionary measures of his ministers? From ignorance of the effects of my wrath, he prevented Kasyapa—that excellent of Brahmanas and whom he could not defeat, from coming to my father with the desire of reviving him. The act of aggression is great of the wretch Takshaka who gave wealth unto that Brahmana in order that he might not revive the king. I must now avenge on my father's enemy to please myself, the Rishi Utanka, and ye all.'"

And so ends the fiftieth Section in the Astika of the Adi Parva.

SECTION LI.

(Astika Parva continued.)

Sauti said, "King Janamejaya having said so, his ministers expressed their approbation. And the monarch then expressed his determination of performing a Snake-sacrifice. And the lord of the Earth—that tiger of the Bharata race—

the son of Parikshita, then called his priest and Ritwijas; and accomplished in speech, he spake unto them these words relative to the accomplishment of his great task :—'I must avenge on the wretch Takshaka who hath slain my father. Tell me what must I do. Do ye know any act by which I may cast into the blazing fire the snake Takshaka with his relatives? I desire to burn that wretch even as he of yore had burnt by the fire of his poison my father.'

"And the chief priests answered, 'There is, O king, a great sacrifice for thee devised by the gods themselves. It is known as the snake-sacrifice, and is read of in the Purana. O king, thou art alone the accomplisher of it, and no one else. Men versed in the Puranas have told us, there *is* such a sacrifice.'"

Sauti continued, "Thus addressed, the king, O excellent one, thought Takshaka to be already burnt and thrown into the blazing mouth of the eater of the sacrificial butter. The king then spake unto those Brahmanas versed in *mantras*, 'I shall make preparations for that sacrifice. Tell me the things that are necessary.' And the king's Ritwijas then, O excellent Brahmana, versed in the Vedas and wise in knowledge, measured, according to the *shastras*, the land for the sacrificial platform. And the platform was decked with much valuable wealth and with Brahmanas. And it was full of wealth and paddy. And the Ritwijas sat upon it at their ease. And after the sacrificial platform had been thus constructed according to the rule and as desired, they then installed the king in the snake-sacrifice for the attainment of its object. And before the commencement of the snake-sacrifice that was to come, there occurred this very important incident foreboding obstruction to the sacrifice. For when the sacrificial platform was being constructed, a professional builder of great intelligence and well-versed in the knowledge of laying foundations, a Suta by caste and acquainted with the Puranas, said, 'The soil upon which and the time at which the measurement for the sacrificial platform hath been made, indicate that this sacrifice will not be completed, a Brahmana becoming the reason thereof.' Hearing this, the king, before his installation, gave

orders to his gate-keepers not to admit anybody without his knowledge."

And so ends the fifty-first Section in the Astika of the Adi Parva.

Section LII.

(Astika Parva continued.)

Sauti said, "The Snake-sacrifice then commenced according to due form. And the sacrificial priests, competent in their respective duties according to the ordinance, clad in black garments and their eyes red from contact with smoke, poured clarified butter into the blazing fire, uttering proper *mantras.* And causing the hearts of all the snakes to tremble with fear, they poured clarified butter into the mouth of Agni uttering the names of the snakes. And the snakes thereupon began to fall into the blazing fire, benumbed and piteously calling upon each other. And swollen and breathing hard, and twining each other with their heads and tails, they came in large numbers and fell into the fire. The white, the black, the blue, the old, and the young, all fell alike into the fire, uttering various cries. Those measuring a *cross,* and those measuring a *yojana,* and those of the measure of a *gokarna,* fell continuously with great violence into that first of all fires. And thus hundreds and thousands, and ten thousands and hundred thousands of snakes, deprived of all control over their limbs, perished on that occasion. And amongst those that perished, there were some that were like horses, others like the trunks of elephants, and others of huge bodies and strength like maddened elephants. Of various colors and of virulent poison, terrible and looking like maces furnished with iron spikes, of great strength, ever inclined to bite, the snakes afflicted with their mother's curse, fell into the fire.

And so ends the fifty-second Section in the Astika of the Adi Parva.

Section LIII.

(Astika Parvá continued.)

Saunaka asked, "What great Rishis became the Ritwijas in the snake-sacrifice of the wise king Janamejaya of the Pandava line? Who also became the Sadasyas in that terrible snake-sacrifice, so frightful to the snakes, and begetting such sorrow in them? It behoveth thee, O child, to describe all these in detail, so that, O son of Suta, we may know who were acquainted with the ritual of the snake-sacrifice!"

Sauti answered, "I shall recite the names of those wise ones who became that monarch's Ritwijas and Sadasyas. The Brahmana, Chanda-vargava, became the *Hota* in that sacrifice. He was of great reputation, and was born in the race of Chyavana and was a Brahmana, foremost of those acquainted with the Vedas. The learned old Brahmana, Kautsa, became the *Udgata* (the chaunter of the Vedic hymns.) Jaimini became the *Brahma*, and Saranga-rava and Pingala became the *Adhwaryus*. Vyasa with his son and disciples, Uddalaka, Pramataka. Shetaketu, Pingala, Asita, Devala, Narada, Parvata, Atreya, Kundo-jathara, the Brahmana Kalghata, Vatsya, old Sruta-srava ever engaged in *japa* and the study of the Vedas, Kohala, Deva-sarma, Maud-galya, Sama-saurava, these, and many other Brahmanas who had crossed the Vedas, became the Sadasyas in that sacrifice of the son of Parikshita.

"When the Ritwijas in that Snake-sacrifice began to pour clarified butter into the fire, terrible snakes, striking fear unto every creature, began to fall into it. And the fat and the marrow of the snakes thus falling into the fire began to flow in rivers. And the atmosphere was filled with an insufferable stench owing to the incessant burning of the snakes. And cries also were incessant of the snakes fallen into the fire and of those in the air about to fall into it.

"Meanwhile, Takshaka, the prince of snakes, as soon as he heard that king Janamejaya was installed in the sacrifice, went to the palace of Purandara. And that best of snakes having represented all that had taken place, sought in terror

the protection of Indra after having acknowledged his fault. And Indra, gratified, then told him, 'Thou prince of snakes, Takshaka, here thou hast no fear from that Snake-sacrifice. The Grand-father was pacified by me for thy sake. Therefore, thou hast no fear. Let this fever of thy heart be dispelled.'"

Sauti continued, "Thus encouraged by him, that best of snakes began to dwell in Sakra's abode in joy and happiness. But Vasuki seeing that the snakes were incessantly falling into the fire, and that his family was reduced to only a few, became exceedingly sorry. And the king of the snakes was pierced with great grief, and his heart began to swim. And summoning his sister he spake unto her, saying, 'O amiable one, my limbs are burning and I no longer see the points of the heavens. I am about to fall down from loss of consciousness. My mind is turning, my sight is failing, and my heart is breaking. Benumbed, I may fall to-day into that blazing fire. This sacrifice of the son of Parikshita is for the extermination of our race. It is evident I also shall have to go to the abode of the king of the dead. That time is arrived, O my sister, on account of which thou wert bestowed by me on Jaratkaru. O protect us with our relatives! Thou best of the women of the snake race, Astika shall put an end to the sacrifice that is going on. The Grand-father himself told me this of old. Therefore, O child, solicit thy dear son who is fully conversant with the Vedas and regarded even by the old, for the protection of myself with those dependent on me!'"

And so ends the fifty-third Section in the Astika of the Adi Parva.

Section LIV.

(Astika Parva continued.)

Sauti said, "Then the snake-dame Jaratkaru, calling her own son, told him these words according to the directions of Vasuki the king of the snakes. 'O son, the time is come for the accomplishment of that object for which I was bestowed on thy father by my brother. Therefore do thou what should be done.'

"And Astika asked, 'For what wert thou, O mother, bestowed on my father by my uncle? Tell me all truly so that hearing I may do what is proper.'

"Then Jaratkaru, the sister of the king of the snakes, herself unmoved by the general distress, and ever desirous of the welfare of her relatives, said unto him. 'O son, it is said that the mother of all the snakes is Kadru. Know thou for what she cursed in anger her sons! Addressing the snakes she said,—As ye have refused to falsify (the color of) Uchchaisrava, the prince of horses, for bringing about Vinata's bondage according to the wager, therefore, shall he whose charioteer is Vayu burn ye all in Janamejaya's sacrifice. And perishing in that sacrifice, ye shall go to the region of unredeemed spirits.—The Grand-father himself of all the worlds spake unto her while uttering this curse—*Be it so*, and thus approved her speech. And Vasuki having heard that curse and then the words of the Grand-father, sought the protection of the gods, O child, on the occasion when the *amrita* was being churned for. And the gods, their object fulfilled, they having obtained the excellent *amrita*, with Vasuki ahead, approached the Grand-father. And all the gods with king Vasuki, sought to incline him who was born of the lotus into grace so that the curse might be made abortive.

"'And the gods said,—O Lord, Vasuki, the king of the snakes, is sorry on account of his relatives. How may his mother's curse prove abortive?

"'And Brahma thereupon replied, saying,—Jaratkaru shall take unto himself a wife of the name of Jaratkaru: the Brahmana born in her shall relieve the snakes.

"'And Vasuki, the best of snakes, hearing these words, bestowed me, O thou of god-like looks, on thy high-souled father a little before the commencement of the sacrifice. And from that marriage art thou born of me. That time hath come. It behoveth thee to protect us from this danger. It behoveth thee to protect my brother and myself from the fire, so that the object—our relief—for which I was bestowed on thy wise father may not be unfulfilled. What dost thou think, O son?'"

Sauti continued, "Thus addressed, Astika said unto his mother, 'Yea, I shall.' And he then spake unto the afflicted Vasuki, as if infusing life into him, saying, 'O Vasuki, thou best of snakes, thou great being, truly do I say, I shall relieve thee from that curse. Be easy, O snake! There is no fear any longer. I shall strive earnestly so that good may come. Nobody hath ever said that my speech even in jest hath been false. As to serious occasions I need not say anything. O uncle, going thither to-day, I shall gratify, with words mixed with blessings, the monarch Janamejaya installed in the sacrifice, so that, O excellent one, the sacrifice may stop. O thou high-minded one, thou king of the snakes, believe all that I say. Believe me, my resolve can never be unfulfilled.'

"And Vasuki then said, 'O Astika, my head swims and my heart breaks! I cannot discern the points of the Earth, afflicted as I am with a mother's curse!'

"And Astika said, 'Thou best of snakes, it behoveth thee not to grieve any longer. I shall dispell this fear of thine from the blazing fire. This terrible punishment, capable of burning like the fire at the end of the *yuga*, shall I extinguish. Nurse not thy fear any longer!'"

Sauti continued, "Then that best of Brahmanas, Astika, dispelling the terrible fever of Vasuki's heart, and taking it, as it were, on himself, wended, for the relief of the king of the snakes, with speed to Janamejaya's sacrifice blessed with every merit. And Astika having gone thither, beheld the excellent sacrificial compound covered with numerous *Sadasyas* of splendour like unto that of the Sun or of Agni. But that best of Brahmanas was denied admittance by the door-keepers. And the mighty ascetic gratified them, being desirous of entering the sacrificial compound. And the best of Brahmanas,—the foremost of all virtuous men, having entered the excellent sacrificial compound began to adore the king of infinite achievements, the *Ritwigas*, the *Sadasyas*, and also the sacred fire."

And so ends the fifty-fourth Section in the Astika of the Adi Parva.

SECTION LV.

(Astikâ Parvâ continued.)

Astika said, " Shoma and Varuna and Prajapati had performed sacrifices of old in Prayaga. But thy sacrifice, O thou foremost of the Bharata race, thou son of Parikshita, is not inferior to any of those. Let those dear to us be blessed! Sakra had performed an hundred sacrifices. But this sacrifice of thine, thou foremost of the Bharata race, thou son of Parikshita, is fully equal to ten thousand sacrifices of Sakra. Let those dear to us be blessed! Like the sacrifice of Yama, of Harimedha, of king Rantideva, is this sacrifice of thine, thou foremost of the Bharata race, thou son of Parikshita. Let those dear to us be blessed! Like the sacrifice of Maya, of king Shashavindu, of king Vaisravana, is this sacrifice of thine, thou foremost of the Bharata race, thou son of Parikshita. Let those dear to us be blessed! Like the sacrifice of Nriga, of Ajamida, of the son of Dasaratha, is this sacrifice of thine, thou foremost of the Bharata race, thou son of Parikshita. Let those dear to us be blessed! Like the sacrifice of Yudhish-thira the son of a god, and of king Ajamida, both heard even in the heavens, is this sacrifice of thine, thou foremost of the Bharata race, thou son of Parikshita. Let those dear unto us be blessed! Like the sacrifice of Krishna (Dwaipayana) the son of Satyavati, in which, besides, he himself was the chief-priest, is this sacrifice of thine, thou foremost of the Bharata race, thou son of Parikshita. Let those dear unto us be blessed! These (Ritwijas and Sadasyas) that sitting here make thy sacrifice like unto the sacrifice of the slayer of Vritra, are of splendour equal to that of the sun. There now remains nothing for them to know, and gifts made to them become inexhaustible (in merit.) There is none in the world equal to thy Ritwija. This has been settled by Dwaipayana himself. *His* disciples, becoming Ritwijas competent in their duties, travel over the earth.

In this world of men there is no other monarch equal to thee in the protection of subjects. I am ever well pleased with

thy abstinence. Indeed, thou art either Varuna, or Yama the god of justice! Like Sakra himself with thunderbolt in hand, thou art, in this world, the protector of all creatures. In this earth there is no man so great as thou, and no monarch who is thy equal in sacrifice. Thou art like Khatwanga, Nabhaga, and Dilipa, in prowess like Yayati and Mandhta, in splendour equal to the measure of the sun's, a monarch like Subrata Vishma! Like Valmiki thou art of energy concealed! Like Vashishta hast thou controlled thy wrath! Like Indra is thy lordship! Thy splendour also shines like that of Narayana! Like Yama art thou conversant with the judgments of justice! Thou art like Krishna decked with every virtue! Thou art the home of the good fortune that belongeth to the Vasus! Thou art also the refuge of the sacrifices! In strength art thou equal to Damvodvava (Indra)! Like Rama (the son of Jamadagni) art thou conversant with the *Shastras* and arms! In energy art thou equal to Aurva and Trita. Thou inspirest terror by thy looks like Bhagiratha!"

Sauti said, "Astika, having thus adored them, gratified them all,—the king, the Sadasyas, the Ritwijas, and the sacrificial fire. And king Janamejaya, beholding the signs and indications manifested all round, addressed them as follows."

And thus ends the fifty-fifth Section in the Astika of the Adi Parva.

Section LVI.

(Astika Parva continued.)

Sauti continued, "Janmejaya said, 'Though this one is but a boy he speaks yet like a wise old man. He is not a boy but wise and old do I think. I desire to confer on him a boon. Therefore, ye Brahmanas, give me the necessary permission.'

"The Sadasyas said, 'A Brahmana, though a boy, deserves the respect of kings. He again who is learned does more so. This boy deserves the fulfilment of every desire from thee, but not before Takshaka comes with speed.'"

Sauti continued, "The king, being inclined to grant the Brahmana a boon, said, 'Ask thou the boon.' The Hota, how-

ever, being rather displeased, said, 'Takshaka hath not come as yet into this sacrifice.'

"And Janamejaya replied, 'Exert ye to the height of your power so that this sacrifice of mine may attain to completion, and so that Takshaka also may soon come here. He is my enemy.'

"And the Ritwijas replied, 'As the Shastras declare unto us, and as the fire also saith, O monarch, Takshaka is now staying in the abode of Indra, afflicted with fear.'"

Sauti continued, "The illustrious Suta Lohitaksha also, conversant with the Puranas, had said so before. Asked by the king on the present occasion, he again told the monarch, 'Sir, it is even so as the Brahmanas have said. Knowing the Puranas, I say, O monarch, that Indra hath granted him this boon, saying,—Dwell thou with me in concealment, and Agni shall not burn thee.—'"

Sauti continued, "Hearing this, the king installed in the sacrifice became very sorry and urged the Hota to do his duty. And as the Hota, with *mantras*, began to pour clarified butter into the fire, Indra himself appeared on the scene. And the illustrious one came on his car (in the sky) adored by all the gods standing around, followed by masses of clouds, celestial singers, and the several tribes of celestial dancing girls. And Takshaka, anxious with fear, hid himself in the upper garment of Indra and came not. And the king in anger again told his *mantra*-knowing Brahmanas these words, desirous of the destruction of Takshaka :—'If that snake Takshaka be in the abode of Indra, cast him into the fire with Indra himself.'"

Sauti continued, "Urged by king Janamejaya in reference to Takshaka, the Hota poured libations in the name of Takshaka then staying there. And as the libations were poured, Takshaka, with Purandara himself, anxious and afflicted, became visible in a moment in the skies. And Purandara seeing that sacrifice became much alarmed. And quickly casting Takshaka off, he wended back to his own abode. And when Indra had gone away, Takshaka the prince of snakes, insensible with fear, was, by virtue of the *mantras*, brought to the vicinage of the flames of the sacrificial fire.

"And the Ritwijas then said, 'O king of kings, this sacrifice of thine is being performed duly. It behoveth thee, O Lord, to grant a boon now to this first of Brahmanas.'

"And Janamejaya then said, 'Thou immeasurable one, I desire to grant thee that art of such handsome child-like features a worthy boon. Therefore, ask thou that which thou desirest in thy heart. I promise thee, that I will grant it even if it be ungrantable!'

"And the Ritwijas said, 'O monarch, this Takshaka is soon coming under thy control! Uttering terrible cries, his loud roar is being heard! Assuredly, the snake hath been forsaken by the wielder of the thunder. And his body disabled by our *mantras*, he is falling from the heaven. Even now, rolling in the skies, and deprived of consciousness, the prince of snakes cometh, breathing loudly.'"

Sauti continued, "While Takshaka the prince of snakes was about to fall into the sacrificial fire, during those few moments Astika spake as follows:—'O Janamejaya, if thou wouldst grant me a boon, let this sacrifice of thine come to an end and let no more snakes fall into the fire."

"O Brahmana, the son of Parikshita, thus addressed by him, became exceedingly sorry and spake unto Astika thus:—"Thou illustrious one, gold, silver, kine, what other boon thou desirest, shall I give unto thee! But let not my sacrifice come to an end!'

"And Astika thereupon replied, 'Gold, silver, or kine, I do not ask of thee, O monarch! But let thy sacrifice be ended so that my maternal relations be relieved.'"

Sauti continued, "The son of Parikshita, thus addressed by Astika, repeatedly said this unto him, that foremost of speakers:—'Thou best of superior Brahmanas, ask thou some other boon. O, blest be thou!' But, O thou of the Bhrigu race, he did not beg any other boon. Then all the Sadasyas conversant with the Vedas told the king with one voice, 'Let the Brahmana receive his boon.'"

And so ends the fifty-sixth Section in the Astika of the Adi Parva.

Section LVII.

(Astika Parva continued.)

Saunaka said, "O son of Suta, I desire to hear the names of all those snakes that fell into the fire of this snake-sacrifice."

Sauti replied, "Many thousands and tens of thousands and *Arbudas* (of snakes fell into the fire.) O excellent of Brahmanas, so great is the number that I am unable to count them all. As far, however, as I remember, hear thou the names I mention of the principal snakes cast into the fire. Hear first the names of the principal ones of Vasuki's race alone, of color blue, red, and white, terrible in form, and of body huge, and of dreadful poison.

"Kotisha, Manasa, Purna, Shala, Pala, Halimaka; Pitchchala, Kaunapa, Chakra, Kalavega, Prokalana; Hiranya-bahu, Sharana, Kakshaka, Kala-dantaka. These snakes, born of Vasuki, fell into the fire. And, O Brahmana, numerous other snakes born of the same race, of terrible form and great strength, were burnt in the blazing fire. I shall now mention those born in the race of Takshaka. Hear thou their names! Puchchandaka, Mandalaka, Pinda-sekta, Ravenaka; Uchchikha, Sharava, Vanga, Vilwa-teja, Virohana; Shili, Shali, Kara, Muka, Sukumara, Pravepana; Mudgara and Shishu-roma, and Suroma and Moha-hanu. These snakes born of Takshaka fell into the fire. And Paravata, Parijata, Pandara, Harina, Krisha; Vihanga, Sharava, Meda, Pramoda, Sanha-tapana. These born in the race of Airavata fell into the fire. Now hear, O best of Brahmanas, the snakes I mention born of the race of Kauravya! Eraka, Kundala Veni, Veni-skandha, Kumaraka; Vahuka, Sringa-vera, Dhurtaka, Prata and Ataka. These born in the race of Kauravya fell into the fire. Now hear the names I mention, in order, of those snakes endued with the speed of the wind and with virulent poison, born in the race of Dhritarashtra. Shanku-karna, Pitharaka, Kuthara, Sukha-shechaka; Purnangada, Purna-mukha, Prahasa, Shakuni, Dari; Ama-hatha, Kamathaka, Sushena, Manasa, Avya; Vairava, Munda-vedanga, Pishanga, Udraparaka; Rishava, the snake Begavana, Pindaraka, Maha-hanu; Raktanga, Sarva-saranga, Samridha, Pa-

tha-vasaka ; Varahaka, Viranaka, Suchitra, Chitra-vegika, Parashara, Tarunaka, Mani-skandha, and Aruni.

"O Brahmana, thus I have recited the names of the principal snakes known widely for their achievements ! I have not been able to name all, the number being countless. The sons of these snakes, the sons of those sons, that were all burnt, having fallen into the fire, I am unable to mention. They are so many ! Some of three heads, some of seven, others of ten, of poison like unto the fire at the end of the *yuga*, and terrible in form, were burnt by thousands !

"Many others, of huge bodies, of great speed, tall as mountain summits, of the length of a *yama*, a *yojana*, and of two yojanas, capable of assuming at will any form and of mustering at will any degree of strength, of poison like unto blazing fire, afflicted by the curse of a mother, were burnt in that great sacrifice !"

And so ends the fifty-seventh Section in the Astika of the Adi Parva.

Section LVIII.

(*Astika Parva continued.*)

Sauti said, " Listen now to another very wonderful incident in connection with Astika ! When king Janamejaya was about to gratify Astika by granting the boon, the snake (Takshaka,) thrown off Indra's hands, remained in mid-air without actually falling. King Janamejaya thereupon became curious, for Takshaka afflicted with fear did not at once fall into the fire although libations were poured in proper form into the blazing sacrificial Agni in his name. "

Saunaka said, " Was it, O Suta, that the *mantras* of those wise Brahmanas were not propitious, as Takshaka did not fall into the fire ?"

Sauti replied, " Unto the unconscious Takshaka, that best of snakes, after he had been cast off Indra's hands, Astika had said thrice these words—' stay '—' stay. ' And he succeeded in staying in the skies, with afflicted heart, like a person between the vault of the welkin and the Earth.

"The king then, repeatedly urged by his *Sadasyas*, said, 'Let it be done as Astika hath said. Let the sacrifice be ended, let the snakes be safe, let this Astika also be gratified, and let, O Suta, thy words also be true.' And when the boon was granted to Astika, plaudits rang through the air expressive of joy. And that sacrifice of the son of Parikshita—that king of the Pandava race—came to an end. And king Janamejaya of the Bharata race was pleased himself. And unto the Ritwijas with the Sadasyas, and unto all who had come there, the king, bestowed money by hundreds, and thousands. And unto the *Suta* Lohitaksha—conversant with the rules of buildings and foundations—who had at the commencement said that a Brahmana would prove the cause of the interruption of the snake-sacrifice, the king gave much wealth. And the king, of immeasurable kindness, also gave him various things, with food and wearing apparel, according to his desert, and became very much pleased. And then he concluded his sacrifice according to the rites of the ordinance. And after treating him with every respect, the king in joy sent home the wise Astika exceedingly gratified for he had attained his object. And the king said unto him, 'Thou must come again to become a Sadasya in my great horse-sacrifice ? And Astika said, *yea*, and then returned home in great joy, having achieved his great end after gratifying the monarch. And returning in joy to his uncle and mother and touching their feet he recounted to them everything as it had happened."

Sauti continued, "Hearing all he said, the snakes that had come thither became very much delighted, and their fears were dispelled. And they were mightily pleased with Astika and asked him to solicit a boon. And they repeatedly asked him, 'O thou learned one, what good shall we do unto thee ? We have been very much gratified, having been all saved by thee ! What shall we accomplish for thee, O child !'

"And Astika said, 'Those Brhamanas, and other men, who shall, in the morning or the evening, cheerfully and with attention, read the sacred account of this my act, let them have no fear from ye !' And the snakes in joy thereupon said, 'O nephew, in the matter of thy boon, let it be exactly as thou sayest !

That which thou askest shall we all cheerfully do, O nephew! And those also that recall to their minds Asita, Artiman, and Sunitha, in the day or in the night, shall have no fear of snakes. He again shall have no fear of snakes who will say,—I recall to my mind the famous Astika born of Jaratkaru by Jaratkaru, that Astika who saved the snakes from the snake-sacrifice, therefore, ye snakes of great good fortune, it behoveth ye not to bite me, but go ye away, blessed be ye, or go away thou snake of virulent poison, and remember the words of Astika after the snake-sacrifice of Janamejay.—That snake who does not cease from biting after hearing such mention of Astika, shall have his hood divided a hundred-fold like the fruit of the *shingsha* tree.' "

Sauti continued, " That first of Brahmanas, thus addressed by the foremost of the chief snakes assembled together, was very much gratified. And the high-souled one then set his heart upon going away.

" And that best of Brahmanas, having saved the snakes from the snake-sacrifice, ascended to heaven when his time came, leaving sons and grandsons behind him.

" Thus have I recited to thee this history of Astika exactly as it happened. Indeed, the recitation of this history dispelleth all fear of snakes."

Sauti continued, " O Brahmana, thou foremost of the Bhrigu race, as thy ancestor Pramati had cheerfully narrated it to his inquiring son Ruru, and as I had heard it, thus have I recited this blessed history, from the beginning, of the learned Astika! And, O Brahmana, thou oppressor of all enemies, having heard this holy history of Astika that increaseth virtue, and which thou hadst asked me about after hearing the story of the Dundubha, let thy ardent curiosity be satisfied!"

And thus ends the fifty-eighth Section in the Astika of the Adi Parva.

Section LIX.

(*Adivansavatarana Parva.*)

Saunaka said, "O child, thou hast narrated to me this extensive and great history commencing from the progeny of Bhrigu! O son of Suta, I have been much gratified with thee! I ask thee again, recite to me, O son of Suta, the history composed by Vyasa! The varied and wonderful narrations that were recited amongst those illustrious Sadasyas assembled in the sacrifice, in the intervals of their duties in that long-extending snake-sacrifice, and the objects also of those narrations, I desire to hear from thee, O son of Suta! Recite then, therefore, all those to me fully!"

Sauti said, "The Brahmanas, in the intervals of their duties, spake of many things founded on the Vedas. But Vyasa recited the wonderful and great history called the *Bharata*."

Saunaka said, "That sacred history called the Mahabharata, spreading the fame of the Pandavas, which Krishna Dwaipayana, asked by Janamejaya, caused to be duly recited after the completion of the sacrifice, I desire to hear duly! That history hath been born of the ocean-like mind of the great Rishi of soul purified by *yoga*. Thou foremost of good men, recite it unto me, for, O son of Suta, my thirst hath not been appeased by all thou hast said."

Sauti said, "I shall recite to thee from the beginning that great and excellent history called the Mahabharata composed by Vyasa. O Brahmana, listen to it in full, as I recite it! I myself feel a great pleasure in reciting it!"

And so ends the fifty-ninth Section in the Adivansavatarana of the Adi Parva.

Section LX.

(Adivansavatarana Parva continued.)

Sauti said, "Hearing that Janamejaya was installed in the snake-sacrifice, the learned Rishi Krishna-Dwaipayana went thither on the occasion. And he, the grand-father of the Pandavas, was born in an island of the Yamuna, of the virgin Kali by Sakti's son Parashara. And the illustrious one developed by his will alone his body as soon as he was born, and mastered the Vedas with the Angas, and the histories. And he readily obtained that which no one could obtain by asceticism, by the study of the Vedas, by vows, by fasting, by progeny, and by sacrifice. And the first of Veda-knowing ones, he divided the Veda into four parts. And the Brahamana Rishi had knowledge of the supreme Brahma, knew the past by intuition, was holy, and cherished truth. Of sacred deeds and great fame, he begat Pandu and Dhritarashtra and Vidura in order to continue the line of Shantanu.

"And the high-souled Rishi with his disciples all conversant with the Vedas and the Vedangas entered the sacrificial tent of the royal sage Janamejaya. And he saw that the king Janamejaya was seated in the sacrificial compound, like the god Indra, surrounded by numerous Sadasyas, by kings of various countries worshipping him with heads downwards, and by competent Ritwijas like unto Brahma himself. And the best of the Bharata race, the royal sage Janamejaya, beholding the Rishi come, advanced quickly with his followers and relatives in great joy. And the king with the approval of his Sadasyas gave the Rishi a golden seat like Indra to Vrihaspati (the spiritual guide of the celestials.) And when the Rishi, capable of granting boons and adored by the celestial Rishis themselves had been seated, the king of kings then worshipped him according to the rites of the *shastras*. And the king then offered him—his grand-father Krishna—who fully deserved them, *Padya, Achmanya, Arghya,* and kine. And accepting those offerings, from the Pandava Janamejay and ordering the kine also not to be slain, Vyasa became very much gratified. And

the king after these adorations then bowed down to his great-grand-father, and sitting in joy asked him about his welfare. And the illustrious Rishi also, casting his eyes upon him and asking him about his welfare, then worshipped the Sadasyas, having been before worshipped by them all. And after all this, Janamejaya with all his Sadasyas, asked that first of Brahmanas, with joined hands, the following:—

'O Brahmana, thou hast seen with thy own eyes the acts of the Kurus and the Pandavas. I am desirous of hearing thee recite their history! What was the cause of the disunion amongst them of extraordinary deeds? Why also did that great war which was the death of countless creatures occur between all my grand-fathers—their clear sense over-clouded by fate? O excellent of Brahmanas, tell me all this in full, as every-thing had happened!'

"And hearing those words of Janamejaya, Krishna-Dwaipayana then directed his disciple Vaisampayana seated at his side, saying, 'The disunion that happened between the Kurus and the Pandavas of old, repeat all to him about as thou hast heard from me.'

"Then that bull amongst Brahmanas, at the command of his master, recited the whole of that old history unto the king, the Sadasyas, and all the princes and chieftains there assembled. And he told them all about the hostility and the utter extinction of the Kurus and the Pandavas."

And so ends the sixtieth Section in the Adivansavatarana of the Adi Parva.

SECTION LXI

(Adivansavatarana Parva continued.)

Vaisampayana said, "Bowing down in the first place to my preceptor with the eight parts of the body touching the ground, with devotion and reverence, and singleness of heart, worshipping the whole assembly of Brahmanas and other learned persons, I shall recite in full the narration I have heard of this high-souled great Rishi Vyasa, the first of intelligent men in the three worlds. And having got it within thy reach,

O monarch, thou also art a fit person to hear the composition called Bharata. And encouraged by the command of my preceptor, my heart feeleth no fear.

"Hear, O monarch, why that disunion occurred between the Kurus and the Pandavas, and why also that exile into the woods immediately proceeding from the game at dice prompted by the desire (of the Kurus) for rule. I shall relate all to thee who askest it, thou best of the Bharata race.

"On the death of their father, those heroes (the Pandavas) came to their own home. And within a short time became well-versed in the science of the bow. And the Kurus beholding the Pandavas gifted with physical strength, energy and power of mind, popular also with the citizens and blessed with good fortune, became very much jealous. And then the crooked-minded Duryodhana, and Karna, with (the former's maternal uncle) the son of Suvala, began to persecute them and devise means of their exile. Then the wicked Duryodhana, guided by the counsels of that bird of ill omen, Sakuni (his maternal uncle), persecuted the Pandavas in various ways for the acquirement of undisputed sovereignty. The wicked son of Dhritarashtra gave poison to Bhima, but Bhima of the stomach of the wolfe digested the poison with his food. And then the wretch again tied the sleeping Bhima of the wolfe's stomach on the margin of the Ganges and casting him into the water went away. But when Bhima-sena of strong arms, the son of Kunti, awoke, he tore the strings with which he had been tied and came up, his pains all gone. And while asleep and in the water, black snakes of virulent poison bit him in every part of his body but the slayer of foes did not perish still. And in all those persecutions of the Pandavas by their cousins the Kurus, the high-minded Vidura became attentively engaged in neutralising the evil designs and rescuing the persecuted ones. And as Sakra from the heavens keeps in happiness the world of men, so did Vidura ever keep the Pandavas from all evils.

"And when Duryodhana, by various means, both secret and open, found himself incapable of destroying the Pandavas protected by the fates and kept alive for grave future purposes

(such as the extermination of the Kuru race), he then called together his councillors consisting of Vrisha (Karna), Dush-shasana and others, and with the knowledge of Dhrita-rashtra caused a house of lac to be constructed. And king Dhrita-rashtra—the son of Amvica,—from affection for his children, and tempted by the desire of sovereignty, sent the Pandavas to exile. And the Pandavas then went away with their mother from the city called after the name of the elephant. And when they went away, Vidura (born of a Vaisya woman by a Kshetria) became the adviser of those illustrious ones. Rescued by him from the house of lac, they fled in the deep mid-night to the woods.

"The sons of Kunti having reached the town of Varana-vata, lived there with their mother. And according to the command of Dhrita-rashtra, those illustrious slayers of all enemies lived in the palace of lac while in that town. And they lived in that palace for one year, protecting themselves from Purochana very wakefully. And causing a subterranean passage to be constructed, acting according to the directions of Vidura, they set fire to that house of lac and burnt Purochana (their enemy and spy of Duryodhana) to death. Those slayers of all enemies anxious with fear then fled with their mother. In the woods beside a fountain they saw a Rakshasa of the name of Hidimva. And they slew that king of Rakshasas. But alarmed at the risk they ran of exposure by such an act, the sons of Pritha (Kunti) fled in the darkness, afflicted with the fear of the sons of Dhrita-rashtra. It was here that Bhima acquired Hidimvā (the sister of the Rakshasa he slew) for a wife, and it was of her that Gatotkacha was born. Then the Pandavas, of rigid vows and conversant with the Vedas, wended to a town of name Ekachakra and dwelt there in the guise of *Brāhmacharis*. And those bulls among men dwelt in that town in the house of a Brahmana for some time, in temperance and abstinence. And it was here that Bhima of the wolfe's stomach and of mighty arms came upon a hungry and mighty and man-eating Rakshasa of the name of Vaka. And Bhima the son of Pandu, that tiger among men, slew him speedily with the strength of his arms and made the citizens

safe and fearless. Then they heard of Krishnâ (the princess of Panchala) having become disposed to elect a husband from among the assembled princes. And hearing they went to Panchala and going there they obtained the maiden. And having obtained Draupadi (for their common wife) they then dwelt there for a year. And after they were known, those persecutors of all enemies went back to Hastinapura. And they were then told by king Dhrita-rashtra and the son of Shantanu (Visma) as follows :—'In order that, O dear ones, dissensions may not take place between ye and your cousins, we have settled that Khandava-prastha should be your abode. Therefore, go ye, casting all jealousy away, to Khandava-prastha containing many towns and divided by many broad roads for dwelling there!' And according to these words, the Pandavas went, with all their friends and followers, to Khandavaprastha, taking with them many jewels and precious stones. And the sons of Pritha dwelt there for many years. And they brought, by force of arms, many princes under their subjection. And thus, setting their hearts on virtue and firmly adhering to truth, unexcited by affluence, calm in deportment, and putting down numerous evils, the Pandavas gradually rose in power. And Bhima of great reputation subjugated the East; the heroic Arjuna, the North ; Nakula, the West ; and Sahadeva—the slayer of all hostile heroes, the South. And having done this, their dominion was spread over the whole world. And owing to the five Pandavas, each like unto the Sun, with the Sun himself in his splendour, the Earth looked as if she had six Suns.

"Then for some reason, Yudhish-thira the just, gifted with great energy and prowess, sent his brother Arjuna (the right and left handed one) dearer unto him than life itself, into the woods. And Arjuna, that tiger among men, of firm soul, and gifted with all virtues, lived in the woods for eleven years and ten months. And during this period, on a certain occasion, Arjuna went to Krishna in Dwaravati. And Vivatsu (Arjuna) there obtained for wife the lotus-eyed younger sister of Vasudeva, of name Suvadra, of sweet speech. And she became united, in gladness, with Arjuna the son of Pandu,

like Shachi with the great Indra, or Sri with Krishna himself. And then, O best of monarchs, the son of Kunti, Arjuna, with Vasudeva, gratified Agni—the carrier of the sacrificial butter, in the forest of Khandava (by burning the medicinal plants in that wood to cure Agni of his indigestion.) And to Arjuna, assisted as he was by Keshava, the task did not at all appear as heavy, even as nothing is heavy to Vishnu with the help of means in the matter of destroying his enemies. And Agni gave unto the son of Pritha the excellent bow Gandiva, and a quiver inexhaustible and a war-chariot marked by the sign of the monkey. And it was on this occasion that Arjuna relieved the great Asura (Maya) from fear (of being consumed in the fire.) And Maya, in gratitude, built (for the Pandavas) a celestial court decked with every sort of jewels and precious stones. And the wicked Duryodhana, beholding that building, was tempted with the desire of possessing it; and deceiving Yudhish-thira by means of the dice played through the hands of the son of Suvala (Duryodhana's maternal uncle and chief adviser,) sent the Pandavas into the woods for twelve years and one additional year to be passed in concealment thus making the period full thirteen.

"And on the fourteenth year, O monarch, when the Pandavas returned and claimed their own property, they did not obtain it. And thereupon war was declared. And the Pandavas exterminating the whole race of Kshetrias and slaying king Duryodhana obtained back their ruined kingdom.

"This is the history of the Pandavas who never acted under the influence of evil passions; and this the account, O first of victorious monarchs, of the disunion that ended in the loss of their kingdom by the Kurus and the victory of the Pandavas."

And so ends the sixty-first Section in the Adivansavatarana of the Adi Parva.

Section LXII.

(Adivansavatarana parva continued-)

Janamejaya said, " O excellent of Brahmanas, thou hast, indeed, told me, in abstract, the history, called Mahabharata, of the great acts of the Kurus. But, O thou of ascetic wealth, recite now that wonderful narration very fully. I feel a great curiosity to hear it. It behoveth thee to recite it therefore in full. I am not satisfied with hearing in the abstract the great history. That could never have been a trifling cause for which the virtuous ones could slay those they should not have slain, and for which they are yet applauded by men. Why also those tigers among men, perfectly innocent and quite capable of avenging themselves upon their enemies, calmly suffered the persecutions of the wicked Kurus ? And why also, O best of Brahmanas, Bhima of mighty arm and having the strength of ten thousand elephants controlled his anger even though wronged ? Why also the chaste Krishnā—the daughter of Drupada, wronged by those wretches, and able to burn them, did not burn the sons of Dhrita-rashtra by her wrathful eyes ? Why also did the two other sons of Pritha (Bhima and Arjuna) and the two sons of Madri (Nakula and Sahadeva,) themselves injured by the wretched Kurus, follow Yudhishthira inveterately addicted to the evil habit of gaming ? Why also did Yudhishthira, the foremost of all virtuous men, the son of Dharma himself, and fully acquainted with all duties, suffer that excess of affliction ? Why also did the Pandava Dhananjaya having Krishna for his charioteer, who by his arrows sent to the other world that dauntless host of fighting men, (suffer such persecution ?) O thou of ascetic wealth, tell me all these as every thing happened, and every thing that those mighty charioteers achieved ! "

Vaisampayana said, " O monarch, appoint thou a time for hearing it. This history spoken by Krishna-Dwaipayana is very extensive. This is but the beginning. I will recite it. I will repeat the whole of the composition in full, of the illustrious and great Rishi Vyasa of immeasurable mental power and

worshipped in all the worlds. This Bharata consists of an hundred thousand sacred *slokas* composed by the son of Satyavati of immeasurable mental powers. He that shall read it to others, or they who shall hear it read, shall attain to the world of Brahma and be equal to the very gods. This Bharata is equal unto the Vedas, is holy and excellent; is the worthiest of all to be listened to, and is a Purana worshipped by the Rishis. It containeth much useful instruction on *Artha* and *Kama* (profit and pleasure.) This sacred history maketh the heart desire for salvation. Learned persons by reciting this Veda of Krishna-Dwaipayana to those that are noble and liberal, truthful and believing, earn much wealth. Sins such as killing the embryo in the womb are destroyed assuredly by this. A person, however cruel and sinful, by hearing this history, escapes from all his sins like the Sun from Rahu (after the eclipse is over.) This history is called *Jaya*. It should be heard by those desirous of victory. A king by hearing it may bring the whole world under subjection and conquer all his foes. This history of itself is a mighty act of propitiousness, a mighty sacrifice, to give blessed fruit. It should ever be heard by a young monarch with his queen, for then they may have a heroic son or a daughter who shall be the heiress to a kingdom. This history is the sacred *Dharma-shastra*; this too is the great *Artha-shastra*; and this also is the *Moksha-shastra*: it hath been so said by Vyasa himself of mind that is immeasurable. This history is recited in the present age and will be so recited in the future. They that hear it have sons and servants always obedient to them and doing their behests. All sins that are committed either by body, word, or mind, immediately leave him who hath heard this history. They who hear, without a spirit of fault-finding, the story of the birth of the Bharata princes, have no fear of maladies, let alone the fear of the other world.

"For extending the fame of the high-souled Pandavas and of other Kshatrias versed in all branches of knowledge, high-spirited, and already known in the world for their achievements, Krishna-Dwaipayana, guided also by the desire of benefitting the world, hath composed this work that is excel-

lent, bestowing fame, granting length of life, sacred, and heavenly. He who, from desire of acquiring religious merit, causeth this history to be heard by sacred Brahmanas, doth acquire great merit and virtue that is inexhaustible. He that reciteth the famous generation of the Kurus becometh immediately purified, and acquireth a large family himself, and is respected in the world. That Brahmana who regularly studies this sacred Bharata for the four months of the rainy season, is cleared of all his sins. He that hath read the Bharata may be regarded as one acquainted with the Vedas.

"In this have been described the gods, the royal sages, the holy Brahmarshis; the sinless Keshava; the god of gods Mahadeva and the goddess Parvati; the birth of Kartikeya (the generalissimo of the celestials) sprung from and reared by many mothers; and the greatness of Brahmanas and of kine. This Bharata is a collection of all the *Srutis*, and is fit to be heard by every virtuous person. That learned man who reciteth it to Brahmanas during the sacred lunations, becometh purified of his sins, and not caring for the heavens as it were, attaineth to a union with Brahma. He that causeth even a single foot of this poem to be heard by Brahmanas during the performance of a *Shraddha*, that *Shraddha* becometh inexhaustible, the Pitris becoming ever gratified with the articles once presented to them. The sins that are committed daily by our senses or the mind, those that are committed knowingly or unknowingly by any man, are all destroyed by hearing the Mahabharata. The history of the exalted birth of the Bharata princes is called the Mahabharata. He who knoweth this etymology itself of the name is cleared of all his sins. And because this history of the Bharata race is so wonderful, therefore, when recited, it assuredly purifieth mortals from all sins. The Muni Krishna-Dwaipayana attained his object in three years. Rising daily and purifying himself and performing his ascetic devotions, he composed this Mahabharata. Therefore should this be heard by Brahmanas with the formality of a vow. He who reciteth this holy narration composed by Krishna (Vyasa) for the hearing of others, and they who hear it, in whatever state they may be, can never be

affected by the fruit of their deeds good or bad. The man desirous of acquiring virtue should hear it all. This is equivalent to all histories, and he that heareth it always attaineth to purity of heart. The gratification that one deriveth on attaining to heaven is scarcely equal to that which one deriveth on hearing this holy history. The virtuous man who with reverence heareth it or causeth it to be heard, obtaineth the fruit of the Rajasuya and the horse sacrifice. This Bharata is said to be as much a mine of gems as the illustrious Ocean or the great mountain Meru. This history is sacred and excellent, and is equivalent to the Vedas ; worthy of being heard, pleasing to the ear, purifying, and virtue-increasing. O monarch, he that giveth a copy of the Bharata to one that asketh for it, doth, indeed, make a present of the whole Earth with her belt of seas. O son of Parikshita, this pleasant narration that giveth virtue and victory, I am about to recite in its entirety. Listen to it ! The Muni Krishna-Dwaipayana regularly rising for three years composed this wonderful history called the Mahabharata. O thou bull amongst the Bharata monarchs, whatever about religion, profit, pleasure, and salvation is contained in this, may be seen elsewhere ; but whatever is not contained herein is not to be found anywhere.' "

And thus endeth the sixty-second Section in the Adivansavatarana of the Adi Parva.

Section LXIII.

(Adivansavatarana Parva continued.)

Vaisampayana said, "There was a king of name Uparichara. And the monarch was devoted to virtue. And he was very much addicted also to hunting. And this monarch of the Paurava race, called also Vasu, conquered the excellent and delightful kingdom of Chedi under instructions from Indra. Sometime after, the king gave up the use of arms, and dwelling in a recluse asylum practised the most severe austerities. And the gods with Indra ahead once approached the monarch during this period, believing that he sought the headship of the gods by those severe austerities of his. And the

celestials, becoming objects of his sight, by soft speeches succeeded in winning him away from his ascetic austerities.

"And the gods said, 'O lord of the Earth, thou shouldst take care so that virtue may not sustain a diminution on Earth! Protected by thee, virtue itself will in return protect the universe!' And Indra said, 'O king, protect thou virtue on Earth, attentively and rigidly! Being virtuous, thou shalt, for all time, behold (in after life) many sacred regions! And though I am of heaven, and thou art of the Earth, yet art thou my friend and dear to me. And, O king of men, dwell thou in that region of the Earth which is the most delightful, which aboundeth in animals, is sacred, full of wealth and corn, well-protected like heaven, of agreeable climate, graced with every object of enjoyment and blessed with fertility. And, O monarch of Chedi, this thy dominion is full of riches, of gems and precious stones, and containeth besides much mineral wealth. The cities and towns of this region are all devoted to virtue; the people are honest and contented; they never lie even in jest. Sons never divide their wealth with their fathers and are ever mindful of the welfare of their parents. Lean cattle are never yoked to the plough or the cart, or engaged in carrying merchandise; on the other hand, they are well-fed and fattened. In Chedi, O thou reverencer of the gods and guests, the four orders are always engaged in their respective vocations. Let nothing be unknown to thee that happens in the three worlds. I shall give thee a crystal car such as the celestials alone have, capable of carrying thee through mid-air. Thou alone, of all mortals on the Earth, riding on that best of cars, shalt range through mid-air like a celestial endued with a physical frame. I shall also give thee a triumphal garland of unfading lotuses wearing which in battle thou shalt not be wounded by weapons. And, O king, this blessed and incomparable garland, widely known on Earth as *Indra's garland*, shall be thy distinctive badge.'

"And the slayer of Vitra also gave the king, for his gratification, a bamboo pole for protecting the honest and the peaceful. And after the expiration of a year, the king planted it on the ground for the purpose of worshipping the giver

thereof, viz, *Sakra*. From that time forth, O monarch, all kings, following Vasu's example, plant a pole for the celebration of Indra's worship. The next-day, the pole that is erected is decked with golden cloth and scents and garlands and various ornaments. And the god Vasava is worshipped in due form with such garlands and ornaments. And the god, for the gratification of the illustrious Vasu, assuming the form of a swan came himself to accept the worship thus offered. And the god, the great Indra, beholding the auspicious worship thus made by Vasu—that just of monarchs, was delighted, and said unto him, 'Those men, and kings also, who shall worship me and joyously observe this festivity of mine like the king of Chedi, shall have glory and victory for their countries and kingdoms. And their cities also shall expand and be ever in joy.'

"King Vasu was thus blessed by the gratified Maghavat—the high-souled chief of the gods. Indeed, those men who cause this festivity of Sakra to be observed with gifts of land, of gems and precious stones, do become the respected of the world. And king Vasu—the lord of Chedi—bestowing boons and performing great sacrifices and observing the festivity of Sakra, was respected by Indra. And from Chedi he ruled the whole world virtuously. And for the gratification of Indra, Vasu, the lord of Chedi, observed the festivity of Indra.

"And Vasu had five sons of great energy and immeasurable prowess. And the emperor installed his sons as governors of various provinces.

"And his son Vrihadratha was installed in Magadha and was known by the name of Maharatha. And another son of his was Pratyagra; and another, Kusamva, who was also called Mani-vahana. And the two others were Mavellya and Yadu of great prowess and invincible in war.

"These, O monarch, were the sons of that royal sage of mighty energy. And the five sons of Vasu planted kingdoms and towns in their own names and founded separate dynasties that lasted for long ages.

"And when king Vasu was seated on that crystal car, the gift of Indra, and coursed through the sky, he was approached

by Gandharvas and Apsaras (the celestial singers and dancing-maids.) And because he coursed through the upper regions, therefore was he called *Uparichara.* And by his capital flowed a river called *Shuktimati.* And that river was once attacked by a life-endued mountain called *Kolahala* maddened by lust. And Vasu, beholding the foul attempt, struck the mountain with his foot. And by the indentation caused by Vasu's stamp, the river came out (of the embraces of Kolahala.) But the mountain begat in the river two children that were twins. And the river, grateful to Vasu for his having set her free from Kolahala's embraces, gave them both to Vasu. And the child that was male was made by Vasu—that best of royal sages and giver of wealth and the punisher of his enemies—the generalissimo of his forces. But the daughter, called Girika—was by Vasu made his wife.

"And Girika the wife of Vasu, when her season came, becoming pure after a bath, represented her state unto her lord. But that very day, the *Pitris* of Vasu came unto that best of monarchs and foremost of the wise, and asked him to slay deer (for their *Shradha.*) And the king, thinking that the command of the *Pitris* should not be disobeyed, went ahunting, wishfully thinking of Girika alone who was gifted with great beauty and like unto another Sree (Laksmi) herself. And the season being spring, the woods within which the king was roaming, had become delightful like unto the garden of the king of the Gandharvas himself. There were *Ashokas* and *Champakas,* and *Chutas* and *Atimuktas* in abundance; and there were *Punnagas* and *Karnikaras* and *Vakulas* and *Divya Patalas* and *Patalas* and *Narikelas* and *Chandanas* and *Arjunas* and such other beautiful and sacred trees resplendant with fragrant flowers and tasteful fruits. And the whole forest was maddend by the sweet notes of the Kakila and echoed with the hum of the maddened bee. And the king became possessed with desire and he saw not his wife before him. Maddened by desire as he was roaming hither and thither, he saw a beautiful Ashoka decked with dense foliage and its branches covered with flowers. And the king sat at his ease in the shade of that tree. And excited by the fragrance of

the season and the charming odours of the flowers around, and maddened also by the delicious breeze, the king could not keep away from his mind the thoughts of the beautiful Girika. *Ibique in silvis semen suum continere non potuit. Rex autem, illud frustra profundi nolens, ut excidit, in folium recepit. Agnovit etiam tempestivam conjugis suæ horam adventam esse. Itaque rex rem multa cogitatione iterum atque iterum revolvens, (scivit enim semen suum frustra perdi non posse et tempus jam adesse in quo conjux illius egeret), carmina super illo recitavit.* And beholding that a swift hawk was resting very near to him, the king, acquainted with the subtle truths of *Dharma* and *Artha*, went unto him and said, 'Amiable one, carry thou this seed for my wife Girika and give it unto her. Her season hath arrived.'

"And the hawk, swift of speed, took it from the king and rapidly coursed through the air. And while thus passing, the hawk was seen by another of his species. And thinking that the first one was carrying meat, the second one flew at him. And the two fought with each other in the sky with their beaks. And while they were fighting, the seed fell into the waters of the Yamuna (Jumna.) And in those waters dwelt an Apsara of the higher ranks, known by the name of Adrika, but transformed by a Brahmana's curse into a fish. And that Adrika, transformed into a fish, as soon as the seed of Vasu fell into the water from the claws of the hawk, rapidly approaching, swallowed it at once. And that fish was, sometime after, caught by the fishermen. And it was the tenth month of the fish's having swallowed the seed. And from the stomach of that fish came out a male and a female child of human form. And the fishermen wondered much, and wending unto king Uparichara (for they were *his* subjects) told him all. And they said, 'O king, these two of human shape have been born in the body of a fish.' And the male child amongst the two was taken by Uparichara. And this child afterwards became the virtuous and truthful monarch Matsya.

"And after the birth of the twins, the Apsara herself became freed from her curse. For she had been told before by the illustrious one (who had cursed her) that she would, while

living in her piscatorial form, give birth to two children of human shape and then would be freed from the curse. And then, according to these words, having given birth to the two, and slain by the fishermen, leaving her fish form she assumed her own celestial shape. And that Apsara then went away into the regions of the Rishis crowned with success and of the Charanas.

"And the fish-smelling daughter of the Apsara in her piscatorial form was then given by the king unto the fishermen, saying, 'Let this one be *thy* daughter.' And the daughter was known by the name of Satyavati. And gifted with great beauty and possessed of every virtue, she of agreeable smiles, owing to contact with fishermen, was for some time of fishy smell. And wishing to serve her (foster) father, she plied a boat on the waters of the Yamuna.

"While engaged in this vocation, Satyavati was seen one day by the great Rishi Parashara, in course of his wanderings. Gifted with great beauty and an object of desire with even an anchoret, and of graceful smiles, the wise one, as soon as he beheld her, desired to have her. And that bull amongst Munis addressed the daughter of Vasu, of celestial beauty and tapering thighs, saying, 'Accept my embraces, O blessed one!' And Satyavati replied, 'O thou possessor of six attributes, behold the Rishis standing on both banks of the river. Seen by them, how can I grant thy wish?'

"Thus addressed by her, the illustrious lord thereupon created the fog (which existed not before) and by which the whole region was enveloped in darkness. And the maiden, beholding the fog that was created by the great Rishi wondered much. And the helpless one became suffused with the blushes of bashfulness. And she said, 'O thou possessor of the six attributes, know that I am a maiden always under the control of my father. O thou sinless one, by accepting your embraces my virginity will be sullied. O thou best of Brahmanas, my virginity being sullied, how shall I, O Rishi, be able to return home? Indeed, I shall not then be able to bear life! Reflecting upon all this, O illustrious one, do that which should be next done.' And the best of Rishis gratified with all she said, replied, 'Thou shalt remain a virgin even

if thou grantest my wish. And, O timid fair one, do thou solicit the boon that thou desirest! Thou of fair smiles, my grace hath never before proved fruitless.' And thus addressed, the maiden asked for the boon that her body might emit a sweet scent (instead of the fishy odor that it had.) And the illustrious Rishi thereupon granted the wish of her heart.

"And having obtained her boon, she became very much gratified, and her season immediately came. And she accepted the embraces of that Rishi of wonderful deeds. And she thenceforth became known among men by the name of *Gandhavati* (the sweet-scented one.) And men could perceive her scent from the distance of a *yojana*. And for this she was known by another name which was *Yojanagandha* (one who scatters her scent for a *yojana* all around.) And the illustrious Parashara, after this, went to his own asylum.

"And Satyavati gratified with having attained the excellent boon (*viz*, that she became sweet-scented and that her virginity also remained unsullied), conceived in consequence of having admitted Parashara unto herself. And she brought forth the very day, on an island in the Jumna, the child begot in her by Parashara and gifted with great energy. And the child, with the permission of his mother, set his mind on asceticism. And (he went away) saying, 'As soon as remembered by thee when occasion comes, shall I appear unto thee.'

"And it was thus that Dwaipayana was born of Satyavati by Parashara. And because he was born in an island, therefore was he called *Dwaipayana*, (*Dwipa*- or *island-born*.) And the learned Dwaipayana, beholding that virtue is destined to become lame by one *pada* each *yuga* (there being four *padas* in all) and that the period of life and strength too of men followed the yugas, and moved by the desire of doing good to Brahma and the Brahmanas, arranged the Vedas. And therefore came he to be called *Vyasa* (*the arranger or compiler* of the Vedas.) The boon-giving great one then taught Sumantu, Jaimini, Paila, his own son Suka, and Vaisampayana, the Vedas having the Mahabharata for their fifth. And the compilation of the Bharata was published by him through them separately.

"Then Bhisma of great energy and fame and of immeasurable splendour, and sprung from the component parts of the Vasus, was born in the womb of Ganga by king Shantanu. And there was a Rishi of the name of Animandavya of great fame. And he was conversant with the interpretation of the Vedas, was the possessor of the six attributes, gifted with great energy, and of great reputation. And accused of theft though innocent, the old Rishi was impaled. And he thereupon summoned *Dharma* and told him these words :—'In my childhood I had pierced a little fly in a blade of grass. O Dharma, I do recollect that one sin; but I cannot call to mind any other. I have, however, since practiced penances a thousand-fold. Hath not that one sin been conquered by this my asceticism? And because the killing of a Brahmana is more heinous than that of any other living thing, therefore, hast thou, O Dharma, been sinful. Thou shalt, therefore, be born on Earth in the Sudra caste!' And for that curse was Dharma born a Sudra in the form of the learned Vidura of pure body and perfectly sinless. And Suta Sanjaya, like a Muni, was born of Gavalgana. And Karna of great strength was born of Kunti in her maidenhood by Surya (the Sun). And he came out of his mother's womb with a natural armour and face brightened by ear-rings. And Vishnu himself, of world-wide fame, and worshipped of the worlds, was born of Devaki by Vasudeva, for the benefit of the three worlds. He is without birth and death, displayed in splendour, the creator of the universe and the lord of all! Indeed, he who is called the invisible cause of all, who knoweth no deterioration, who is the all-pervading soul, the centre round which every thing moveth, the substance unto which the three attributes of *Satwa, raja,* and *tamá* co-inhere, the universal soul, the immutable, the material out of which hath been created this universe, the creator himself, the controlling lord, the invisible dweller in every object, whose work is this universe of five elements, who is united with the six high attributes, is the *Pranava* or *Om* of the Vedas, is Infinite, incapable of being moved by any force save his own will, displayed in splendour, the embodiment of the mode of life called *Sannyasa*, who floated

on the waters before the creation, who is the source whence hath sprung this mighty frame, who is the great combiner, the increate, the invisible essence of all, the great immutable, who is THE ONE, is bereft of those attributes that are knowable by the senses, who is the universe itself, without beginning, birth, and decay,—that male being possessed of infinite wealth and the Grand-father of all creatures, took his birth in the race of the Andhaka-Vrishnis for the increase of virtue!

"And Satyaki and Kritavarma, conversant with arms, possessed of mighty energy, well-versed in all branches of knowledge, and obedient to Narayana in everything and competent in the use of weapons, took their births from Satyaka and Hridika. And the seed of the great Rishi Varadwaja of severe penances, kept in a pot, began to develop. And from that seed came *Drona* (the *pot-born.*) And from the seed of Gautama, fallen upon a clump of reeds were born two that were twins, the mother of Aswathama, (called *Kripi,*) and Kripa of great strength. Then was born the mighty Aswathama from Drona. And then was born Dhrishta-dyumna, of the splendour of Agni himself, from the sacrificial fire. And the mighty hero was born with bow in hand for the destruction of Drona. And from the sacrificial altar was born Krishnā (Draupadi) resplendent and handsome, of bright features and excellent beauty. Then were born the disciples of Pralhad—Nagnajit and Suvala. And from Suvala was born a son Sakuni who from the curse of the gods became the slayer of creatures and the foe of virtue. And unto him was also born a daughter (Gandhari) the mother of Duryodhana. And both were well-versed in acquiring worldly profits. And from Krishna-Dwaipayana were born, in the soil of Vichitravirya, Dhrita-rashtra—the lord of men, and Pandu of great strength. And from Dwaipayana was also born, in the Sudra caste, the wise and intelligent Vidura, conversant with both *Dharma* and *Artha,* and free from all sins. And unto Pandu by his two wives were born five sons like the celestials. The eldest of them was Yudhish-thira. And Yudhish-thira was born (of the seed) of Dharma (Yama—the god of justice); and Bhima of the wolfe's stomach of Maruta (Pavana or Vayu—the god

of wind); and Dhananjaya (Arjuna) blessed with good fortune and the first of all wielders of weapons, of Indra; and Nakula and Shahadeva, of handsome features and ever engaged in the service of their superiors, were born of the twin Aswinas. And unto the wise Dhrita-rashtra were born an hundred sons, *viz*, Duryodhana and others, ānd (in addition to the hundred) another, named Yuyutsu who was born of a Vaisya woman. And amongst those hundred and one, eleven, *viz*, Dush-shasana, Dush-saha, Durmarshana, Vikarna, Chitrasena, Vivingsati, Jaya, Satyavrata, Purumitra, and Yuyutsu by a Vaisya wife, were all *Maharathas* (first class charioteers.) And Avimanyu was born of Suvadra, the sister of Vāsudeva, by Arjuna, and was therefore the grandson of the illustrious Pandu. And unto the five Pandavas were born five sons by (their common wife) Panchali (Draupadi.) And these princes were all very handsome and conversant with all branches of knowledge. From Yudhish-thira was born Pritivindhya; from Vrikodara, Suta-soma; from Arjuna, Sruta-kirti; from Nakula, Shatanika; and from Sahadeva, Sruta-sena of great prowess. And Bhima, in the forest, begat in Hidimvā a son named Ghatotkacha. And from Drupada was born a daughter Shikhandi who was afterwards transformed into a male child. And Shikhandi was so transformed into a male by a Yaksha named Shuna for his own purposes.

"In that great battle of the Kurus came hundreds and thousands of monarchs for fighting against each other. The names of that innumerable host I am unable to recount even in ten thousand years. I have named, however, the principal ones who have been mentioned in this history (of the Bharata.)"

And so ends the sixty-third Section in the Adivansavatarana of the Adi Parva.

Section LXIV.

(Adivansavatarana Parva continued.)

Janamejaya said, " O Brahmana, those thou hast named and those thou hast not named, I wish to hear of in detail, as also of other kings by thousands. And, O thou of great good fortune, it behoveth thee to tell me in full the object for which those Maharathas, equal unto the celestials themselves, were born on earth."

Vaisampayana said, " It hath been heard by us, O monarch, that what thou askest is a mystery to even the gods. I shall, however, speak it unto thee, after bowing down to *Swayamvu* (the self-born.) The son of Jamadagni (Parushurama) after thrice seven times making the earth bereft of Kshatrias wended to that best of mountains—Mahendra—and there began his ascetic penances. And then when the earth was made bereft of Kshatrias, the Kshatriā ladies, desirous of offspring, came, O monarch, to the Brahmanas. And Brahmanas of rigid vows had connections with them during the womanly season alone, but never, O king, lustfully and out of season. And Kshatriā ladies by thousands conceived from such connections with Brahmanas. Then, O monarch, were born many Kshatrias of greater energy—boys and girls–so that the Kshatria race might thrive. And thus sprung the Kshatria race from Kshatriā ladies by Brahmanas of ascetic penances. And the new generation, blessed with long life, began to thrive in virtue. And thus the four orders having Brahmanas at their head were re-established. And every man at that time went unto his wife during season, and never from lust and out of season. And, O thou bull of the Bharata race, in the same way, other creatures also, even those born in the race of birds, went unto their wives during season alone. And, O thou protector of the earth, hundreds of thousands of creatures were born, and all were virtuous and began to multiply in virtue, all being free from sorrow and disease. And, O thou of the elephant's tread, this wide earth having the ocean for her boundaries, with her mountains and woods and towns, was once more

governed by the Kshatrias. And when the earth began to be again governed virtuously by the Kshatrias, the other orders having Brahmanas for their first were filled with great joy. And the kings, forsaking all vices born of lust and anger and justly awarding punishments on those that deserved them, protected the earth. And he of a hundred sacrifices possessed also of a thousand eyes, beholding that the Kshatria monarchs ruled so virtuously, pouring down vivifying showers at proper times and places, blessed all creatures. And, O king, then no one of immature years died, and none knew a woman before attaining to age. And thus, O bull of the Bharata race, this earth to the very shores of the ocean became filled with men that were all long-lived. The Kshatrias performed great sacrifices bestowing much wealth. And the Brahmanas also all studied the Vedas with their branches and the *Upanisadas*. And, O king, no Brahmana in those days ever sold the Vedas (*i. e.* taught for money) or ever read aloud the Vedas in the presence of the *Sudras*. And the Vaisyas with the help of bullocks caused the earth to be tilled. And they never yoked the cattle themselves. And they fed with care all cattle that were lean. And men never milched kine as long the calves drank only the milk of their dams (without having taken to grass or any other food.) And no merchant in those days ever sold his articles by false scales. And, O tiger amongst men, all persons living in the ways of virtue did everything with eyes set upon virtue. And, O monarch, all the orders were mindful of the respective duties that appertained to them. Thus, O tiger among men, virtue in those days never sustained any diminution. And, O bull of the Bharata race, both kine and women gave birth to their offspring at the proper time. And the trees bore flowers and fruits duly according to the seasons. And thus, O king, the *krita* age having then duly set in, the whole earth was filled with numerous creatures.

"And, O bull of the Bharata race, when such was the blessed state of the terrestrial world, the Asuras, O lord of men, began to be born in kingly lines. And the sons of Diti (Daityas) being repeatedly defeated in war by the sons of Aditi (celestials) and deprived also of sovereignty and heaven, began

to be incarnate on earth. And, O king, the Asuras possessed of great power, and desirous of sovereignty among men, began to be born on earth amongst various creatures, such as kine, horses, asses, camels, buffaloes, among creatures such as Rakshasas and others, and in elephants and deer. And, O protector of the earth, owing to those already born and those that were being born, the Earth became incapable of supporting herself. And amongst the sons of Diti (Daityas) and of Danu (Danavas) cast out of heaven, some were born on this earth as kings of great pride and insolence. And possessed of great energy, they covered the earth in various shapes. And capable of oppressing all foes, they filled this earth having the ocean for her boundaries. And by their strength they began to oppress Brahmanas and Kshatrias and Vaisyas and Sudras and all other creatures also. Terrifying and killing all creatures, they traversed the earth, O king, in bands of hundreds and thousands. And bereft of truth and virtue, proud of their strength and intoxicated with the wine of insolence, they even insulted the great Rishis in their asylums.

"And the Earth thus oppressed by the mighty Asuras endued with great strength and energy and possessed of abundant means, began to think of going to Brahma. The united strength of the creatures (such as Shesha, the tortoise, and the huge Elephant), and of many Sheshas too, became incapable of supporting the Earth with her mountains, burdened as she was with the weight of the Danavas. And then, O king, the Earth, oppressed with the weight and afflicted with fear, sought the protection of the Grand-father of all creatures. And she beheld the divine Brahma—the creator of the worlds knowing no deterioration—surrounded by the gods, Brahmanas, and great Rishis, of exceeding good fortune, and adored by delighted Gandharvas and Apsaras always engaged in the business of the celestials. And the Earth then adored the Grand-father, having approached him. And the Earth, desirous of protection, then represented everything unto him, in the presence, O Bharata, of all the Protectors of the world. But, O king, the Earth's object had been known before-hand to the Omniscient Self-create Supreme Lord. And, O Bharata,

creator as he is of the universe, why should he not know fully what is in the minds of all his creatures including the gods and the Asuras? And, O king, the lord of the Earth, the creator of all creatures, *Isa, Sambhu, Prajapati,* then spake unto the Earth. And Brahma said, 'O thou holder of wealth, for the accomplishment of the object for which thou hast approached me, I shall appoint all the dwellers of the heavens.'"

Vaisampayana continued, "Having said so unto the Earth, O king, the divine Brahma bade her farewell. And the creator then commanded all the gods saying, 'To ease the Earth of her burden, go ye and take your births on her according to your respective parts and seek ye strife (with the Asuras already born there.)' And the creator of all, summoning also all the tribes of the Gandharvas and the Apsaras, spake unto them these words of deep import:—'Go ye and be born amongst men according to your respective parts in forms that ye like.'

"And all the gods with Indra, hearing these words of the lord of the celestials,—words that were true, desirable under the circumstances, and fraught with benefit,—accepted them. And they all having resolved to come on Earth in their respective parts, then went to Baikuntha where was Narayana—the slayer of all foes, he who has the discus and the mace in his hands, who is clad in purple, who is of bright splendour, who hath the lotus on his navel, who is the slayer of the foes of the gods, who is of eyes looking down upon his wide chest (in *yoga* attitude), who is the lord of the Prajapati himself, the sovereign of all the gods, of mighty strength, who hath the badge of the *Sreevatsa* (the biggest jewel), who is the mover of every one's faculties, and who is adored by all the gods. Him—the most exalted of persons, Indra addressed, saying, 'Be incarnate.' And Hari replied, saying, 'Let it be.'

And thus endeth the sixty-fourth Section in the Adivansavatarana of the Adi Parva.

SECTION LXV.

(Sambhava Parva.)

Vaisampayana said, "Then Indra held a consultation with Narayana about the latter's decent on earth from heaven with all the gods according to their respective portions. And having commanded all the dwellers of heaven, Indra returned from the abode of Narayana. And the dwellers of heaven gradually became incarnate on Earth for the destruction of the Asuras and the welfare of the three worlds. And then, O tiger amongst kings, the celestials took their births, according as they pleased, in the lines of *Brahmarshis* and royal sages. And they slew the Danavas, Rakshasas, Gandharvas and Snakes, other man-eaters, and, indeed, many other creatures. And, O bull of the Bharata race, the Danavas and Rakshasas, Gandharvas and Snakes, could not slay the incarnate celestials even in their infancy, they were so strong!"

Janamejaya said, "I desire to hear, from the beginning, of the births of the gods, the Danavas, the Gandharvas, the Apsaras, men, Yakshas, and Rakshas. Therefore, it behoveth thee to tell me about the births of all creatures."

Vaisampayana said, "Indeed, I shall, having bowed down to the self-create, tell thee in detail the origin of the celestials and other creatures. It is known that Brahmā hath six spiritual sons, *viz*, Marichi, Atri, Angira, Pulastya, Pulaha, and Kratu. And Marichi's son is Kasyapa, and from Kasyapa have sprung these creatures. Unto Daksha (one of the Prajapatis) were born thirteen daughters of great good fortune. The daughters of Daksha are, O tiger among men and prince of the Bharata race, Aditi, Diti, Danu, Kala, Danayu, Sinhika, Krodha, Pradha, Viswa, Vinata, Kapila, Muni, and Kadru. The sons and grand-sons of these, gifted with great energy, have been infinite. From Aditi have sprung the twelve Adityas who are the lords of the universe. And, O Bharata, as they are according to their names, shall I recount them to thee. They are Dhata, Mitra, Aryama, Sakra, Varuna, Angsa, Vaga, Vivaswan, Pusha, Savita, Tashta, and Vishnu. The

youngest, however, is superior to them all in merit. Diti had one son called Hiranya-kashipu. And the illustrious Hiranya-kashipu had five sons, all famous throughout the worlds. The eldest of them all was Prahradha, the next was Sanghradha; the third was Anuhrada; and after him were Shivi and Vashkala. And, O Bharata, it is known everywhere that Prahrada had three sons. They were Virochana, Kumva, and Nikumva. And unto Virochana was born a son, Vali, of great prowess. And the son of Vali is known to be the great Asura Vana. And blessed with good fortune Vana was a follower of Rudra, (Siva) and was known also by the name of Mahakala. And Danu had forty sons, O Bharata! The eldest of them all was king Vipra-chitti of great fame. Shamvara, and Namuchi, and Puloma; Ashiloma, and Keshi, and Durjaya; Ayashira, Aswashira, and the powerful Aswa-sanku; also Gagana-murdha, and Vegavana, and he called Ketumana; Swarvanu, Aswa, Aswapati, Vrishaparva, and then Ajaka; and Aswa-griva, and Sukshma, and Tuhundu of great strength; Ekapada, and Ekachakra, Virupaksha, Mahodara; and Nichandra, and Nikumva, Kupata, and then Kapata; Sarava, and Salava, Surya, and then Chandrama; these in the race of Danu are stated to be well-known. The Surya and Chandrama (the Sun and the Moon) of the celestials are other persons, and not the sons of Danu as mentioned above. The following ten gifted with great strength and vigour were also, O king, born in the race of Danu:—Ekaksha, Amritapa of heroic courage, Pralamva and Naraka; Vatapi, Shatru-tapana, and Shat-ha the great Asura; Gavishta, and Vanayu, and the Danava called Dirghajihva. And, O Bharata, the sons and the grand-sons of these were known to be countless. And Singhika gave birth to Rahu the persecutor of the Sun and the Moon; to three others, Suchandra, Chandra-hanta, and Chandra-pramardana. And the countless progeny of Krura (Krodha) were as much crooked and wicked as herself. And the tribe was wrathful, of crooked deeds, and persecutors of their foes. And Danayu also had four sons who were bulls among the Asuras. They were Vikshara, Vala, Vira, and Vritra the great Asura. And the sons of *Kalā* were all like Kala (Yama) himself and smiters of all

foes. And they were of great fame, of great energy and oppressors of all foes. And the sons of Kala were Vinashana; and Krodha, and then Krodha-hanta, and Krodha-shatru. And there were many others among the sons of Kala. And Sukra the son of a Rishi was the chief priest of the Asuras. And the celebrated Sukra had four sons who were priests of the Asuras. And they were Tashtadhara and Atri and two others, Raudra and Karmi. They were like the Sun himself in energy, and devoted to Brahma and the welfare of the worlds.

"Thus hath been recited by me, as heard in the Purana, the progeny of the gods and the Asuras both of great strength and energy. I am incapable, O king, of counting the descendants of these, countless as they are and not much known to fame.

"And the sons of Vinata were Tarkhya, Arishta-nemi, and then Gadura and Aruna, Aruni, and Varuni. And Shesha, Ananta, Vasuki, Takshaka, Kurma, and Kulika, are known to be the sons of Kadru; and Bhima-sena, Ugra-sena, Suparna, Varuna, Gopati, and Dhrita-rashtra, and Surya-varcha the seventh; Satyavak, Arkaparna, Prayuta, Bhima, and Chitraratha known to fame, of great learning, and the controller of his passions, and then Shalishira, and, O king, Parjannya, the fourteenth in the list; Kali, the fifteenth, and Narada, the sixteenth; these Devas and Gandharvas are known to be the sons of Muni (Daksha's daughter as mentioned before.) I shall recount many others, O Bharata! Anavadya, Manu, Vansa Asurā, Margana-pria, Anupa, Suvaga, Vasi, were the daughters brought forth by Pradha. Sidha, and Purna, and Varhi, and Purnayu of great fame; Brahmachari, Ratiguna, and Suparna who was the seventh; Viswavasu, Vanu, and Shuchandra who was the tenth, were also the sons of Pradha; and they were gods some of them and some Gandharvas. And it is also known that this Pradha of great good fortune by the celestial Rishi (Kasyapa her husband) brought forth the sacred race of the Apsaras. Alamvusa, Misra-keshi, Vidyut-parna, Tilot-tama, Aruna, Rakshita, Ramva, Monorama, Keshini, Suvahu, Surata Suraja, Supria, were the daughters, and Ativahu, and the

celebrated Haha and Huhu, and Tumvuru were the sons—the best of Gandharvas—of Prodha. And Amrita, the Brahmanas, kine, Gandharvas, and Apsaras, were born of Kapila as stated in the Purana.

"Thus hath been recited to thee by me the birth of all creatures duly—of Gandharvas and Apsaras, of Snakes, Suparnas, Rudras, and Marutas ; of kine and of Brahmanas blessed with great good fortune and of sacred deeds. And this account, (if read) extendeth the period of life, is sacred, worthy of all praise, and giveth pleasure to the ear. It should be always heard and recited to others, in a proper frame of mind.

"He who duly readeth this account of the birth of all high-souled creatures, in the presence of the gods and Brahmanas, obtaineth large progeny, good fortune, and fame, and attaineth also to excellent worlds hereafter."

And so ends the sixty-fifth Section in the Sambhava of the Adi Parva.

Section LXVI.

(Sambhava Parva continued.)

Vaisampayana said, " It is known that the spiritual sons of Brahmā were the six great Rishis (already mentioned.) There was another of the name of *Sthanu*. And the sons of Sthanu gifted with great energy were, it is known, eleven. They were Mriga-vyadha, Sarpa, Niriti of great fame ; Ajaikapat, Ahivradhna and Pinaki the oppressor of foes ; Dahana, and Iswara, and Kapali of great splendour ; Sthanu, and the illustrious Bharga. And these are called the eleven Rudras. It hath been already said, that Marichi, Angira, Atri, Pulastya, Pulaha, and Kratu—these six great Rishis of great energy—are the sons of Brahmā. It is well-known in the world that Angira's sons are three,—Vrihaspati, Utathya, and Samvarta, all of rigid vows. And, O king, it is said that the sons of Atri are numerous. And being great Rishis they are all conversant with the Vedas, crowned with ascetic success, and of souls in perfect peace. And, O tiger among kings, the sons of Pulastya of great wisdom are the Rakshasas, Monkeys,

Kinnaras (half-men and half-horses), and Yakshas. And, O king, the sons of Pulaha were, it is said, the Salavas (the winged insects), the lions, the Kimpurushas (half-lions and half-men), the tigers, bears, and wolves. And the sons of Kratu, sacred as sacrifices, were the companions of Surya, (the Valakhilyas), known in the three worlds and devoted to truth and vows. And, O thou protector of the Earth, the illustrious Rishi Daksha, of soul in complete peace, and great asceticism, sprung from the right toe of Brahma. And from the left toe of Brahma sprang the wife of the high-souled Daksha. And the Muni (Daksha) begat in her fifty daughters; and all those daughters were of faultless features and limbs, and of eyes like lotus leaves. And the *Prajapati* Daksha, not having any sons, made those daughters his *Putrikas* (so that their sons might belong both to himself and their husbands.) And Daksha bestowed according to the sacred ordinance, ten of his daughters on Dharma, twenty-seven on Chandra (the Moon), and thirteen on Kashyapa. Listen as I recount the wives of Dharma according to their names! They are ten in all—Kirti, Laksmi, Dhriti, Medha, Pushti, Sradha, Kriā, Budhi, Lajjā, and Mati. These are the wives of Dharma as appointed by the self-create. It is known also throughout the worlds that the wives of Shoma (Moon) are twenty-seven. And the wives of Shoma, all of sacred vows, are employed in indicating time; and they are the *Nakshattras* and the *Yoginis* and they became so for assisting the courses of the worlds.

"And Brahmā had another son named Manu. And Manu had a son of name Prajapati. And the sons of Prajapati were eight and were called the *Vasus* whom I shall name in detail. They were Dhara, Dhruva, Shoma, Aha, Anila, Anala, Pratyusa, and Prabhasa. These eight are known as the Vasus. Of these, Dhara and the truth-knowing Dhruva were born of Dhumra; Chandrama (Shoma) and Shasana (Anila) were born of the amiable Shasa; Aha was the son of Rata; and Hutashana (Anala) of Shandilya; and Pratyusha and Prabhasa were the sons of Prabhata. And Dhara had two sons, Dravina and Hutahavyavaha. Aud the son of Dhruva is the illustrious Kala

(Time) the destroyer of the worlds. And Shoma's son is the resplendant Varcha. And Varcha begets in his wife Manoharā three sons—Shishira, Prana, and Ramana. And the sons of Aha were Jyoti, Shama, Shanta, and also Muni. And the son of Agni is the handsome Kumara born in the forest of reeds. And he is also called *Kartikeya* because he was reared by Krittika and the others. And after Kartikeya were born his three brothers Shakha, Vishakha, Naigameya. And the wife of Anila is *Shivā*. And Shiva's sons were Manajava and Avijnata-gati. These two were the sons of Anila. The son of Pratyusha, you must know, is the Rishi by name Devala. And Devala had two sons who were both exceedingly forgiving and of great mental power. And the sister of Vrihasptai, the first of women, uttering the sacred truth, engaged in ascetic penances, roamed over the whole Earth. And she became the wife of Prabhasha the eighth Vasu. And she begat the illustrious Viswakarma the founder of all arts. And he was the originator of a thousand arts, engineer of the immortals, the maker of all kinds of ornaments, and the first of artists. And he it was who constructed the celestial cars of the gods. And mankind are enabled to live in consequence of the inventions of that illustrious one. And he is worshipped for that reason by men. And he is eternal and immutable this—Viswakarma.

" And the illustrious Dharma, the dispenser of all happiness, assuming a human countenance came out through the right breast of Brahma. And Ahasta (Dharma) hath three excellent sons capable of charming every creature. And they are Shama, Kama, and Harsha. (Peace, Desire, and Gladness,) And by their energy they are supporting the worlds. And the wife of Kama is Rati, of Shama is Prapti; and the wife of Harsha is Nanda. And upon them, indeed, are the worlds made to depend (for all that their inhabitants do.)

"And the son of Marichi is Kasyapa. And Kasyapa's offspring are the gods and the Asuras. And therefore is Kasyapa the Father of the worlds. And Tastri, of the form of (a mare) Vadava, became the wife of Savitri. And she gave birth, in the skies, to two greatly fortunate twins the Aswinas. And, O king, the sons of Aditi are twelve with Indra heading them

all. And the youngest of them all was Vishnu upon whom are the worlds dependent.

"These are the thirty three gods (eight Vasus, eleven Rudras, twelve Adityas, Prajapati, and Vashatkara). And I shall now recount their progeny according to their *Pakshas*, *Kulas*, and *Ganas*. The Rudras, the Sadhyas, the Marutas, the Vasus, the Bhargavas, and the Viswadevas are each reckoned as a Paksha. Gadura the son of Vinata and the mighty Aruna also, and the illustrious Vrihaspati are reckoned among the Adityas. The twin Aswinas, all annual plants, and all inferior animals, are reckoned among the Guhyakas.

"These are the *Ganas* of the gods recited to thee, O king! This recitation washes men of all sins.

"The illustrious Bhrigu came out, ripping open the breast of Brahma. The learned Sukra is Bhrigu's son. And the learned Sukra becoming a planet and engaged according to the command of the self-existent in pouring and withholding rain, and in despensing and remitting calamities, for sustaining the lives of all creatures in the three worlds traverses through the skies. And the learned Sukra, of great intelligence and wisdom, of rigid vows, leading the life of a Brahmachari, divided himself in twain by power of asceticism, and became the spiritual guide of both the Daityas and the gods. And after Sukra was thus employed by Brahma in seeking the welfare (of the gods and the Asuras), Bhrigu begat another excellent son. This was Chyavana who was like the blazing sun, of virtuous soul, of great fame. And he came out of his mother's womb in anger and became the cause of his mother's release, O king, (from the hands of the Rakshasa.) And Arushi, the daughter of Manu, became the wife of the wise Chyavana. And in her was born Aurva of great reputation. And he came out ripping open the thigh of Arushi. And Aurva begat Richika. And Richika in his boyhood even became possessed of great power and energy, and of every virtue. And Richika begat Jamadagni. And the high-souled Jamadagni had four sons. And the youngest of them all was Rama (Parashurama). And Rama was superior to all his brothers in the possession of good qualities. And he was skilful in all weapons, and became the

slayer of the Kshatrias. And he had his passions under complete control. And Aurva had an hundred sons with Jamadagni the eldest. And these hundred sons had offspring by thousands spread over this Earth.

"And Brahma had two other sons, *viz, Dhata* and *Vidhata,* who stayed with Manu. Their sister is the auspicious Laksmi, having her abode amid lotuses. And the spiritual sons of Laksmi are the sky-ranging horses. And the daughter born of Sukra, named Divi, became the eldest wife of Varuna. In her were born a son named Vala, and a daughter named Surā (wine) giving joy unto the gods. And Adharma (Sin) was born when creatures (from want of food) began to devour each other. And Adharma always destroys every creature. And Adharma had *Niriti* for his wife, whence the Rakshasas who are called Nairitas (offspring of Niriti.) And she hath also three other cruel sons always engaged in sinful deeds. They are *Vaya* (fear), *Mahavaya* (terror), and *Mrityu* (Death) who is always engaged in slaying every created thing. And all-destroyer as he is, he hath no wife, and no son. And *Tamrā* brought forth five daughters known throughout the worlds. They are Kaki (crow), Shyeni (hawk), Vashi (hen), Dhrita-rashtri (goose), and Shuki (parrot). And Kaki brought forth the crows; Shyeni, the hawks; Vashi, the cocks and vultures; Dhrita-rashtri, all ducks and swans; and she also brought forth all Chakravakas; and the fair Shuki of amiable qualities and possessing all auspicious signs brought forth all the parrots. And Krodha gave birth to nine daughters all of wrathful disposition. And their names were *Mrigi, Mrigamanda, Hari, Bhadramana, Matangi, Sharduli, Sheta, Suravi,* and the agreeable *Surasā* blessed with every virtue. And, O thou foremost of men, the offspring of Mrigi are all animals of the deer species. And the offspring of Mrigamandā are all animals of the bear species and those called *Srimara* (swift-footed.) And Bhadramana begat the celestial elephant Airavata for her son. And the offspring of Hari are all animals of the monkey species endued with great activity and also all the horses. And those animals also that are called *Golangula* (the cow-tailed) are said to be the offspring of Hari. And Sharduli begat

lions and tigers in numbers, and also leopards and, no doubt of it, all other strong animals. And, O king, the offspring of Matangi are all the elephants. And Shetā begat the large elephant known by the name of *Sheta* endued with great speed. And, O king, Suravi gave birth to two daughters, the amiable *Rohini* and the far-famed *Gandharvi.* And, O Bharata, she had also two other daughters named Vimalā and Analā. From Rohini have sprung all kine, and from Gandharvi all animals of the horse species. And Anala begat the seven kinds of trees yielding pulpy fruits. (They are the *date*, the *palm*, the *hintala*, the *tali*, the *little date*, the *nut*, and the *cocoanut.*) And she had also another daughter called *Shuki* (the mother of the parrot species.) And Surasa begat a son called *Kanka* (a species of long-feathered birds.) And *Shyeni*, the wife of Aruna, gave birth to two sons of great energy and strength named *Sampati* and the mighty *Jatayu.* Surasa also begat the *Nagas* and Kadru the *Pannagas* (snakes.) And Vinata begat two sons Gadura and Aruna known extensively. And, O king of men, O thou first of intelligent persons, thus hath the genealogy of all the principal creatures been fully described by me. By listening to this a man is fully cleansed from all his sins, and acquireth great knowledge, and finally attaineth to the first of states in after life."

And thus endeth the sixty-sixth Section in the Sambhava of the Adi Parva.

Section LXVII.

(Sambhava Parva continued.)

Janamejaya said, "Worshipful one, I wish to hear from thee in detail about the birth, among men, of the gods, the Danavas, the Gandharvas, the Rakshas, the lions, the tigers, and other animals, the snakes, the birds, in fact, of all creatures! I wish also to hear about the acts and achievements of these, in due order, after they became incarnate in human forms!"

Vaisampayana said, "O king of men, I shall first tell thee all about those celestials and Danavas that were born among

men. The first of Danavas who was known by the name of Vipra-chitti became that bull among men noted as Jarasandha. And, O king, that son of Diti who was known as Hiranya-kasipu was known in this world among men as the powerful Shishupala. He who had been known as Sang-hlada, the younger brother of Prahlada, became among men the famous Salya,—that bull amongst the Vahlikas. The spirited Anuhlad who had been the youngest became noted in the world as Dhrista-ketu. And, O king, that son of Diti who had been known as Shivi became on earth the famous monarch Druma. And he who was known as the great Asura Vashkala became on earth the great Bhaga-datta. The five great Asuras gifted with great energy, Aya-shira, Aswa-shira, the spirited Aya-shanku, Gagana-murdha, and Vegavana; were all born in the royal line of Kekaya and all became great monarchs. That other Asura of mighty energy who was known by the name of Ketumana became on earth the monarch Amitouja of terrible deeds. That great Asura who was known as Swarvanu became on earth the monarch Ugra-sena of fierce deeds. That great Asura who was known as Aswa became on earth the monarch Asoka of exceeding energy and invincible in battle. And, O king, the younger brother of Aswa who was known as Aswapati, a son of Diti, became on earth the mighty monarch Hardikya. The great and fortunate Asura who was known as Vrisha-parva became noted on earth as king Dhirgha-prajna. And, O king, the younger brother of Vrisha-parva who was known by the name of Ajaka became noted on earth as king Shalya. The powerful and mighty Asura who was known as Aswa-griva became noted on earth as king Rocha-mana. And, O king, the Asura who was known as Suksma, endued with great intelligence and whose achievements also were great, became on earth the famous king Vrihad-ratha. And that first of Asuras who was known by the name of Tuhunda became noted on earth as the monarch Senavindu. That Asura of great strength who was known as Ishupa became the monarch Nagna-jita of famous prowess. The great Asura who was known as Ekachakra became noted on earth as Priti-vindhya. The great Asura Virupaksha capable

of displaying various modes of fight became noted on earth as king Chitravarma. The first of Danavas, the heroic Hora, who quelled the pride of all foes became on earth the famous and fortunate Suvahu. The Asura Suhara of great energy and the destroyer of foemen became noted on earth as king Vahlika. That best of Asuras called Nichandra whose face was as handsome as that of the Moon became noted on earth as the fortunate monarch Munja-kesha. That Asura of great intelligence called Nikumbha who was never vanquished in battle was born on earth as king Devadhipa the first among monarchs. That great Asura known amongst the sons of Diti by the name of Sharava became on earth the royal sage called Paurava. And, O king, the great Asura of exceeding energy, the fortunate Kupatha was born on earth as the famous monarch Suparsha. The great Asura, O king, who was called Kratha was born on earth as the royal sage Parvatya of form resplendent like a golden mountain. He amongst the Asuras who was known as Shalava the second became on earth the monarch Prahlad in the country of the Vahlikas. The foremost among the sons of Diti known by the name of Chandra and handsome as the lord of the stars himself became on earth noted as Chandra-varma the king of the Kambojas. That bull amongst the Danavas who was known by the name of Arka became on earth, O king, the royal sage Rishika. That best of Asuras who was known as Mritapa became on earth, O best of kings, the monarch Paschimanupaka. That great Asura of surpassing energy known as Garishta became noted on earth as king Druma-sena. The great Asura who was known as Mayura became noted on earth as the monarch Viswa. He who was known as the younger brother of Mayura became noted on earth as the monarch Kalakirti. The mighty Asura who was known as Chandrahanta became on earth the royal sage Sunaka. The great Asura who was called Chandra-vinashana became noted on earth as the monarch Janaki. That bull amongst the Danavas, O prince of the Kuru race, who was called Dhirgha-jihva, became noted on earth as Kashi-raja. The *Graha* who was brought forth by Singhika and who persecuted the Sun and

the Moon became noted on earth as the monarch Kratha. The eldest of the four sons of Danayu who was known by the name of Vikshara became on earth the spirited monarch Vasumitra. The second brother of Vikshara—that great Asura, was born on earth as the king of the country called Pandya. That best of Asuras who was known by the name of Valina became on earth the monarch Paundra-matsyaka. And, O king, that great Asura who was known as Vitra became on earth the royal sage known by the name of Manimana. That Asura who was the younger brother of Vitra and known as Krodha-hanta became noted on earth as king Danda. That other Asura who was known by the name of Krodha-vardhana became noted on earth as the monarch Danda-dhara. The eight sons of the Kaleyas that were born on earth all became great kings endued also with the prowess of tigers. The eldest of them all became king Jayat-sena in Magadha. The second of them, in prowess like to Indra, became noted on earth as Aparajita. The third of them, endued with great energy and power of producing deception, was born on earth as the king of the Nishadhas gifted with great prowess. That other amongst them who was known as the fourth was noted on earth as Sreniman, that best of royal sages. That great Asura amongst them who was the fifth became noted on earth as king Mahouja the oppressor of enemies. That great Asura possessing great intelligence who was the sixth of them became noted on earth as Abhiru that best of royal sages. The seventh of them became known throughout the earth, from the centre to the sea, as king Samudrasena well-acquainted with the truths of the Dharma *Shastras.* The eighth of the Kaleyas known as Vrihat became on earth a virtuous king ever engaged in the good of all creatures. The mighty Danava known by the name of Kukshi became known on earth as Parvatia of form resplendent as a golden mountain. The mighty Asura Krathana gifted with great energy became noted on earth as the monarch Suryaksha. The great Asura of handsome features known by the name Surya, became on earth the monarch of the Vahlikas by name Darada, the foremost of all kings, And, O king, from the tribe

of Asuras called Krodhavasa, of whom I have already spoken to thee, were born many heroic kings on earth. Madraka, and Karna-veshta, Sidhartha, and also Kitaka; Suvira, and Suvahu, and Mahavira, and also Vahlika; Kratha, Vichitra, Suratha, and the handsome king Nila; and Chiravasa, and Bhumi-pala; and Dantavakra, and he who was called Durjaya; that tiger amongst kings named Rukmi, and king Janamejaya; Ashada, and Vahu-vega, and also Bhuriteja; Ekalavya, and Sumitra, Vatadhana, and also Gomukha; the tribe of kings called the Karushakas, and also Khema-dhurti; Srutayu, and Udvaha, and also Vrihat-sena; Kshema, Ugra-tirtha, the king of the Kalingas; and Matiman, and he who was known as king Iswara; *these* first of kings were all born of the Asura class called Krodhavasa.

"There was also born on earth a mighty Asura known amongst the Danavas by the name of Kalanemi, endued with great strength, of grand achievements, and blessed with a large share of prosperity. He be came the mighty son of Ugrasena and was known on earth by the name of Kansa. And he who was known among the Asuras by the name of Devaka and was besides in splendour like unto Indra himself, was born on earth as the foremost king of the Gandharvas. And, O monarch, know thou that Drona the son of Varadwaja, not born of any woman, sprung from a portion of the celestial Rishi Vrihaspati of grand achievements. And he was the prince of all bowmen, conversant with all weapons, of mighty achievements, of great energy. Thou shouldst know he was also well acquainted with the Vedas and the science of arms. And he was of wonderful deeds and the pride of his race. And, O king, his son the heroic Aswathama, of eyes like the leaves of lotus, gifted with surpassing energy and the terror of all foes, the great oppressor of all enemies, was born on earth of the united portion of Mahadeva, Yama, Kama, and Krodha. And from the curse of Vashista and the command also of Indra, the eight Vasus were born of Ganga by her husband Shantanu. The youngest of them was Visma the dispeller of the fears of the Kurus, gifted with great intelligence, conversant with the Vedas, the first of speakers, and the thinner of

the enemy's ranks. And possessed of mighty energy and the first of all persons acquainted with all weapons, he encountered the illustrious Rama himself the son of Jamadagni of the Bhrigu race. And, O king, that Brahmana sage who on earth was known by the name of Kripa and was the embodiment of all manliness, was born of the tribe of the Rudras. And the mighty charioteer and king who on earth was known by the name of Sakuni, that crusher of foes, thou shouldst know, O king, was Dwapara himself (the third *yuga*.) And he who was Satyaki of sure aim and the upholder of the pride of the Visni race, that oppressor of foes was begotten of the portion of the gods called the Marutas. And that royal sage Drupada who on earth was a monarch the first among all persons bearing arms was also born of the same tribe of the celestials. And, O king, thou shouldst also know that Kritavarma, that prince among men, of deeds, unsurpassed by any one, and the foremost of all bulls amongst Khatrias, was born of the portion of the same celestials. And that royal sage also, Virata by name, the scorcher of the kingdoms of others, and the great oppressor of all foes, was born of the portion of the same gods. That son of Arishta who was known by the name of Hansa was born in the Kuru race and became the monarch of the Gandharvas. He who was known as Dhrita-rashtra born of the seed of Krishna-Dwaipayana, and gifted with long arms and great energy, a monarch besides of the prophetic eye, became blind in consequence of the fault of his mother and the wrath of the Rishi. His younger brother possessed of great strength and who was really a great being, known as Pandu, was devoted to truth and virtue and was purity's self. And, O king, thou shouldst know that he who was known on earth as Vidura, who was the first of all virtuous men, who was the god himself of justice, was the excellent and greatly fortunate son of the Rishi Atri. The evil-minded and wicked king Duryodhana, the destroyer of the fair fame of the Kurus, was born of a portion of Kali on earth. He it was who caused all creatures to be slain and the earth to be wasted; and he it was who fanned the fire of hostility that ultimately consumed all. They who had been the sons of Pulastya (the

Rakshasas) were born on earth among men as Duryodhana's brothers—that century of wicked individuals commencing with Dush-shasana as their first. And, O bull among the Bharata princes, Durmukha, Dush-shaha, and others whose names I do not mention, who always supported Duryodhana (in all his schemes), were, indeed, the sons of Pulastya. And over and above these hundred, Dhrita-rashtra had one son named Yuyutsu born of a Vaisya wife."

Janamejaya said, "O illustrious one, tell me the names of Dhrita-rashtra's sons according to the order of their births beginning from the eldest."

Vaisampayana said, "O king, they are as follows:—Duryodhana, and Yuyutsu, and also Dush-shasana; Dushshaha, and Dush-shala, and then Durmukha; Viving-shati, and Vikarna, Jala-sandha, Sulochana; Vinda and Anuvinda, Dud-dharsha, Suvahu, Dushpradharsana; Durmarshana, and Durmukha, Dushkarna, and Karna; Chitra and Upachitra, Chitraksha, Charuchitra, and Angada; Durmada, and Dushpradharsha, Vivitsu, Vikata, Sama; Urna-nava, and Padma-nava, Nanda and Upanandaka; Senapati, and Sushena, Kundodara and Mahodara; Chitra-vahu, and Chitra-varma, Suvarma, Durvirochana; Ayavahu, Maha-vahu, Chitrachapa and Sukundala; Bhima-vega, Bhim-vala, Valaki, Bhima-vikrama; Ugrayudha, Bhima-shara, Kanakayu, Dridhayudha; Dridha-varma, Dridha-kshatra, Soma-kirti, Anudara; Jara-sandha, Dridha-sandha, Satya-sandha, Sahasra-vak; Ugrasrava, Ugra-sena, and Kshema-murti; Aparajita, Panditaka, Vishalaksha, Duradhara; Dridha-hasta, and Suhasta, Vata-vega and Suvarchasa; Aditya-ketu, Vahvasi, Naga-datta and Anuyaina; Nishangi, Kavachi, Dandi, Danda-dhara, Dhanugraha; Ugra, Bhima-ratha, Vira, Viravahu, Alolupa; Abhaya, and Raudra-karma, also he who was Dridha-ratha; Ana-dhrishya, Kunda-veda, Viravi, Dhirgha-lochana; Dirgha-vahu, Maha-vahu, Vyudhoru, Kanakangada; Kundaja, and Chitraka. There was also a daughter named Dush-shalā who was over and above the hundred. And Yuyutsu who was Dhrita-rashtra's son by a Vaisya wife was also over and above the hundred. Thus, O king, have I recited the names of the hundred sons and the name also of the

daughter (of Dhrita-rashtra.) Thou hast now known their names according to the order of their births. All of them were heroes and great charioteers, and skilled in the art of war. All of them were, besides, versed in the Vedas, and, O king, all of them had crossed the *Shastras*. All of them were mighty in attack and defence, and all were graced with learning. And, O monarch, all of them had wives suitable to themselves in grace and accomplishments. And, O king, when the time came, the Kaurava monarch bestowed his daughter Dush-shala on Jayadratha the king of Sindhu agreeably to the counsels of Sakuni.

"And, O monarch, know thou that king Yudhish-thira was a portion of Dharma; that Bhim-sena was of the diety of wind; that Arjuna was of Indra the chief of the celestials; and that Nakula and Sahadeva, the handsomest beings among all creatures, and unrivalled in beauty on earth, were similarly portions of the twin Aswinas. And he who was known as the mighty Varcha—the son of Shoma—became Abhimanyu of wonderful deeds, the son of Arjuna. And before his incarnation, O king, the god Soma had said these words to the celestials:—'I cannot give (part with) my son. He is dearer to me than life itself. Let this be the compact and let it not be transgressed. The destruction of the Asuras on earth is the work of the celestials and therefore is it our work as well. Let this Varcha therefore go thither but let him not stay there long. Nara, whose companion is Narayana, will take his birth as Indra's son and, indeed, will be known as Arjuna the mighty son of Pandu. This boy of mine shall be his son and become a mighty charioteer in his boyhood. And let him, ye best of immortals, stay on earth for sixteen years. And when he attaineth to his sixteenth year that war shall take place in which all who are born of your portions shall achieve the destruction of mighty warriors. But a certain encounter shall take place without both Nara and Narayana (taking any part in it.) And, indeed, your portions, ye celestials, shall fight having made that disposition of the forces which is known by the name of the *Chakra-vuha*. And my son shall compell all foes to retreat before him. The boy of mighty arms having

penetrated the impenetrable *Vuha* shall range within it fearlessly and send a fourth part of the hostile force, in course of half a day, unto the regions of the king of the dead. Then numberless heroes and mighty charioteers returning to the charge towards the close of the day, shall my boy of mighty arms re-appear before me. And he shall beget one heroic son in his line who shall continue the almost extinct Bharata race.' Hearing these words of Shoma, the dwellers of heaven replied, 'So be it.' And they then all together applauded and worshipped (Shoma) the king of the stars. Thus, O king, have I recited to thee the (particulars of the) birth of thy father's father!

"Know thou also, O monarch, the mighty charioteer Drishtadyumna was a portion of Agni. And know also that Shikhandi, who was at first a female, was (the incarnation of) a Rakshasa. And, O thou bull of the Bharata race, they who had become the five sons of Draupadi—those bulls amongst the Bharata princes—were the celestials known as the Viswas. Their names were Pritivindhya, Suta-soma, Sruta-kirti, Satanika the son of Nakula, and Sruta-sena endued with mighty energy.

"Shura—the first of the Yadus—was the father of Vasudeva. He had a daughter called Prithā who in beauty was unrivalled on earth. And Shura, having promised in the presence of fire that he would give his first-born child to Kunti-bhoja the son of his paternal aunt who was without offspring, gave his daughter unto that monarch in expectation of his favors. And Kunti-bhoja thereupon made her his daughter. And she was thenceforth, in the house of her (adoptive) father, engaged in attending upon Brahmanas and guests. One day she had to attend upon the wrathful ascetic of rigid vows—Durvasha by name—acquainted with truth and fully conversant with the mysteries of religion. And Prithā with all possible care gratified the wrathful Rishi of soul under complete control. And the worshipful one gratified with the attentions bestowed on him by the maiden told her, 'I am satisfied, O fortunate one, with thee! By this *mantra* (that I am about to give thee, thou shalt be able to summon (to thy side) what-

ever celestials thou likest. And by their grace shalt thou also obtain children !' Thus addressed, the girl, (a little while after) possessed with curiosity, summoned, during the period of her maiden-hood, the god Arka (Sun.) And the lord of light thereupon made her conceive and begat in her a son who was the first of all wielders of weapons. And from fear of her relatives she brought forth in sceresy that child who came out with ear-rings and coat of mail. And he was gifted with the beauty of a celestial infant, and in splendour was like unto the maker of day himself and every part of his body was symmetrical and well embellished. And Kunti cast the handsome child into the water. But the child thus thrown into the water was taken up by the excellent husband of Radha and given by him to his wife to be by her adopted as their son. And the couple gave him the name of Vasu-sena by which appellation the child soon became known all over the land. And as he grew up he became very strong and excelled in all arms. And the first of all successful persons, he soon mastered the Vedangas. And while the intelligent one who had truth for his strength was studying the Vedas, there was nothing he would not give to the Brahmanas. At that time Indra—the originator of all things—moved by the desire of benefiting his own son Arjuna, assuming the guise of a Brahmana, came to him and begged of the hero his ear-rings and natural armour. And the hero taking off his ear-rings and armour gave them unto the Brahmana. And Sakra (accepting the gifts) presented to the giver a *Sakti* (missile weapon) surprised (at his open-handedness) and addressed him these words :—'O invincible one, amongst the celestials, Asuras, men, Gandharvas, Nagas, and Rakshasas, he at whom thou hurlest (this weapon), that one shall certainly be slain !' And the son of Surya was at first known in the world by the name of Vasu-sena. But for his deeds he subsequently came to be called Karna. And because the hero of great fame had taken off his natural armour therefore was he—the first son of Prithā—called Karna. And, O thou best of kings, the hero began to grow-up in the Suta caste. And, O king, know thou that Karna—the first of all exalted men—the foremost of all wielders of weapons—the

slayer of foes—and the best portion of the maker of day—was the friend and counsellor of Duryodhana. And he called Vāsudeva, endued with great valor, was among men a portion of him called Narayana—the god of gods—eternal! And Valadeva of exceeding strength was a portion of the Naga Shesha. And, O monarch, know thou that Pradyumna (Kama) of great energy was Sanat-kumara. And in this way the portions of various other dwellers of heaven became exalted men in the race of Vasudeva increasing the glory thereof. And, O king, the portions of the *Gana* of Apsaras which I have mentioned already, also became incarnate on earth according to Indra's commands. And sixteen thousand portions of those goddesses became, O king, in this world of men the wives of Vāsudeva. And a portion of Sri herself became incarnate on earth, for the gratification of Narayana, in the line of Bhismaka. And she was by name the chaste Rukmini. And the faultless Draupadi, slender-waisted like the wasp, was born of the portion of Shachi (the queen of the celestials) in the line of Drupada. And she was niether low nor tall in stature. And she was of the fragrance of the blue lotus, of eyes large as lotus leaves, of thighs fair and round, of dense masses of black curly hair. And endued with every auspicious feature and of complexion like that of the emerald, she became the charmer of the hearts of five foremost of men. And the two goddesses Siddhi and Dhriti became the mothers of those five and were called Kunti and Madri. And she who was Mati became the daughter (Gandhari) of Suvala.

"Thus, O king, have I recited to thee all about the incarnations, according to their respective portions, of the gods, the Asuras, the Gandharvas, the Apsaras, and of the Rakshasas. They who were born on earth as monarchs invincible in war, those high-souled ones who were born in the wide extended line of the Yadus, they who were born as mighty monarchs in other lines, they who were born as Brahmanas and Kshatrias and Vaisyas, have all been recited by me duly. And this account of the incarnation (of superior beings according to their respective portions) capable of bestowing wealth, fame, offspring, long life, and success, should always be heard

in a proper frame of mind. And having listened to this account of incarnations, according to their portions, of gods, Gandharvas, and Rakshasas, the hearer becoming acquainted with the creation, preservation, and destruction of the universe and acquiring wisdom, is never depressed even under the most engrossing sorrows."

And so ends the sixty-seventh Section in the Sambhava of the Adi Parva.

Section LXVIII.

(*Sambhava Parva continued.*)

Janamejaya said, "O Brahmana, I have, indeed, heard from thee this account of the incarnation, according to their portions, of the gods, the Danavas, the Rakshasas, and also of the Gandharvas and the Apsaras. I, however, again desire to hear of the dynasty of the Kurus from the very beginning. Therefore, O Brahmana, speak of this in the presence of all these Brahmarshis!"

Vaisampayana said, "O exalted one of the Bharata race, the founder of the Paurava line was Dushmanta gifted with great energy. And he was the protector of the earth bounded by the four seas. And that king had full sway over four quarters of this world. And he was the lord also of various regions in the midst of the sea. And that great oppressor of all foes had sway over the countries even of the *mlecchas*.

And during his rule there were no men of mixed castes, no tillers of the soil (for the land of itself yielded produce), no workers of mines (for the surface of the earth yielded abundance), and no sinful men. All were virtuous, and did every thing from motives, O tiger among men, of virtue. There was no fear of thieves, O dear one, no fear of famine, no fear of disease. And all the four orders took pleasure in doing their respective duties and never performed religious acts for obtaining fruition of desires. And his subjects depending upon him never entertained any fear. And Parjannya (Indra) poured showers at the proper time and the produce of the fields was always pulpy and juicy. And the earth was full of all kinds

of wealth and all kinds of animals. And the Brahmanas were always engaged in their duties and they were always truthful. And the youthful monarch was endued with wonderful prowess and a physical frame hard as thunder-bolt so that he could, taking up the mountain Mandara, support it in his arms with its forests and bushes. And he was well-skilled in four kinds of encounters with the mace (hurling it at foes in a distance, striking at those that are near, whirling it in the midst of many, and driving the foe before.) And he was skilled also in the use of all kinds of weapons and in riding elephants and horses. And in strength he was like unto Vishnu, in splendour like unto the maker of day, in gravity like unto the Ocean, and in patience like unto the Earth. And the monarch was loved of all his subjects, and he ruled his contented people virtuously."

And thus ends the sixty-eighth Section in the Sambhava of the Adi Parva.

Section LXIX.

(Sambhava Parva continued.)

Janamejaya said "I desire to hear from thee about the birth and life of the high-souled Bharata and of the origin of Sakuntala. And, O worshipful one, I also desire to hear all about Dushmanta—that lion among men—and how the hero obtained Sakuntala. It behoveth thee, O knower of truth and first of all intelligent men, to tell me everything."

Vaisampayana said, "Once on a time (king Dushmanta) of mighty arm and accompanied by a large force went into the forest. And he took with him also hundreds of horses and elephants. And the force that accompanied the monarch was of four kinds (foot-soldiers, charioteers, cavalry, and elephants,)—heroes armed with swords and darts and bearing in their hands maces and stout clubs. And surrounded by hundreds of warriors with *Prasa* and *Tomara* (missile weapons) in their arms, the monarch set out on his journey. And with the leonine roar of the warriors and with the notes of the conch and the sound of the drum, with the rumbling of the chariot wheels,

and with the deep roar of the huge elephants, all mingling with the neighing of horses and the clashing of weapons of the variously armed attendants in diversified dresses, there arose a deafening tumult while the king was on his march. And ladies gifted with great beauty, from the terraces of goodly mansions, beheld that heroic monarch the achiever of his own fame. And the ladies saw that he was like unto Sakra, the slayer of his enemies, capable of repulsing the elephants of foes. And they believed that he was the wielder of the thunder-bolt himself. And they said, 'This is that tiger among men who in war is equal unto Vasu in prowess, and in consequence of the might of whose arm there are no foes left.' And saying this, the ladies from affection gratified the monarch by showering flowers on his head. And followed by foremost of Brahmanas uttering blessings all the way, the king in great gladness of heart went towards the forest eager on slaying the deer. And many Brahmanas, Kshatrias, Vaisyas, and Sudras followed the monarch who was like unto the king of the celestials seated on the back of a proud elephant. The citizens and other classes followed the monarch for some distance. And they at last refrained from going further at the command of the king. And the king, then, ascending on his chariot, of winged speed filled the whole earth and even the heavens, with the *ghar-ghara* of his chariot wheels. And as he went he saw around him a forest like unto *Nandana* itself (the celestial gardens.) And it was full of *Vilwa, Arkă, Khădira* (catechu) *Kopithwa,* and *Dhava* trees. And he saw that the soil was uneven and scattered over with blocks of stone loosened from the neighbouring cliffs. And he saw that it was without water and without human beings and lay extended for many *Yojanas* around. And it was full of deer and lions and other terrible beasts of prey.

"And king Dushmanta, that tiger among men, assisted by his followers and the warriors in his train, agitated that forest killing numerous animals. And Dushmanta, piercing them with his arrows, felled numerous tigers that were within shooting range. And the king wounded many that were too distant, and killed many that were too near with his heavy sword. And

that foremost of all wielders of darts killed many by hurling his darts at them. And well conversant with the arts of whirling the mace, the king of immeasurable prowess fearlessly wandered over the forest. And the king roamed about killing the inmates of the wilderness somtimes by his swords and sometimes by fast-descending blows of his mace and heavy short clubs.

"And when the forest was so agitated by the king possessed of wonderful energy and by the warriors in his train delighting in warlike sports, the lions began thereupon to desert it in numbers. And herds of animals deprived of their leaders, from fear and anxiety began to utter loud cries as they fled in all directions. And fatigued with flight they began to fall down on all sides, unable to slake their thirst having reached river-beds that were perfectly dry. And many so falling were eaten up by the hungry warriors. While others were eaten up after having been duly quartered and roasted in fires lit up by the warriors. And many strong elephants maddened with the wounds they received and alarmed also beyond measure fled with trunks upraised on high. And those wild elephants betraying the usual symptoms of alarm by urinating and ejecting the contents of their stomach and vomitting blood in large quantities trampled, as they ran, many warriors to death. And that forest which had been full of animals was by the king with his masses of followers and sharp weapons soon made bereft of lions and tigers and other monarchs of the wilderness."

And thus endeth the sixty-ninth Section in the Sambhava of the Adi Parva.

SECTION LXX.

(Sambhava Parva continued.)

Vaisampayana said, "Then the king with his followers having killed thousands of animals entered another forest for purposes of hunting. And attended by a single follower and fatigued with hunger and thirst he came upon a large desert on the frontiers of the forest. And having crossed this herb-

less plain the king came upon another forest full of the retreats of ascetics, beautiful to look at, delighting the heart, and of cool, agreeable breezes. And it was full of trees covered with blossoms, the soil overgrown with the softest and greenest grass, extending for many miles around, and echoing with the sweet notes of winged warblers. And it resounded also with the notes of the male *Kokila* and of the shrill cicala. And it abounded with magnificient trees with outstreched branches forming a shady canopy overhead. And the bees hovered over flowery creepers all around. And there were beautiful bowers in every place. And there was no tree without flowers, none without fruits, or none that had prickles on it, or none that had no bees swarming around it. And the whole forest resounded with the melody of winged choristers. And it was decked with various flowers. And there were refreshing shades of blossoming trees.

"Such was the delicious and excellent forest that the great bowman entered. And trees with branches beautified with clusters of flowers began to gently wave at the soft breeze and rain their flowers over the monarch's head. And the trees clad in their flowery attire of all colors, with sweet-throated warblers perching on them, stood there in rows with heads touching the very heavens. And around their branches hanging down with the weight of flowers the bees tempted by the honey hummed in sweet chorus. And the king endued with great energy beholding innumerable spots covered with bowers of creepers decked with thick clusters of flowers, from excess of gladness became very much charmed. And the forest was exceedingly beautiful in consequence of those trees ranged around with flowery branches twining with each other and looking like so many rain-bows for gaudiness and variety of color. And it was the resort of bands of ascetics crowned with success, of the *Charanas,* of tribes of Gandharvas and Apsaras, of monkeys and *Kinnaras* drunk with joy. Delicious, cool, and fragrant breezes conveying the effluvia of fresh flowers blew in all directions as if they had come there to sport with the trees. And the king saw that charming forest gifted with such beauties. And it was situate in a delta of

the river, and the cluster of high trees standing together made the place look like a gaudy flatstaff.

" And in that forest which was the resort of ever-cheerful birds, the monarch saw a delightful and charming retreat of ascetics. And there were many trees around it. And the sacred fire was burning within it. And the king worshipped that unrivalled retreat. And he saw sitting in it numerous *Yotis*, *Valakhillyas*, and other Munis. And it was adorned with many chambers containing the sacrificial fire. And the flowers dropping from the trees had formed a thick carpet spread over the ground. And the spot looked exceedingly beautiful with those tall trees of large trunks. And by it flowed, O king, the sacred and transparent Malini with every species of water-fowl playing on its bosom. And that stream infused gladness into the hearts of the ascetics who resorted to it for purposes of ablutions. And the king beheld on its banks many innocent animals of the deer species and was exceedingly delighted with all he saw.

"And the monarch, the course of whose chariot no foe could obstruct, then entered that asylum which was like unto the region of the celestials, being exceedingly beautiful all over. And the king saw that it was on the margent of the sacred stream which was like the mother of all the living creatures residing in its vicinage. And on its beach sported the *Chakravaka*, and waves of milk-white foam. And there stood also the habitation of Kinnaras. And monkeys and bears too disported in numbers. And there lived also holy ascetics engaged in study and meditation. And there could be seen also elephants and tigers and snakes. And it was on the banks of that stream that the excellent asylum of the illustrious Kasyapa stood offering a home to numerous Rishis of great ascetic merit. And beholding that river, and the asylum also washed by that river which was studded with many islands and which possessed banks of so much beauty,—an asylum like unto that of Nara and Narayana laved by the waters of the Ganges,—the king then resolved to enter into that sacred abode. And that bull among men, desirous of beholding the great Rishi of ascetic wealth, the illustrious Kanwa of the race of Kasyapa,

one who possessed every virtue and who for his splendour could with difficulty be gazed at, then approached that forest resounding with the notes of maddened peacocks and like unto the gardens of the great Gandharva Chittra-ratha himself. And halting his army, consisting of flags, cavalry, infantry, and elephants, at the entrance of the forest, the monarch spoke as follows :—'I shall go to behold the mighty ascetic of Kasyapa's race, he who is without darkness. Stay ye here until my return!'

"And the king having entered that forest which was like unto Indra's garden, soon forgot his hunger and thirst. And he was pleased beyond measure. And the monarch, laying aside all signs of royalty, entered that excellent asylum with but his minister and his priest, desirous of beholding that Rishi who was an indestructible mass of ascetic merit. And the king saw that the aylum was like unto the region of Brahma. There were bees sweetly humming here and winged warblers of various species pouring forth their melodies there. At particular places that tiger among men heard the chaunting of the Rig hymns by first-rate Brahmanas according to the just rules of intonation. Other places again were decked with Brahmanas acquainted with the ordinances of sacrifices, of the Angas, and the hymns of the Yayurveda. Other places again were filled with the harmonious strains of *Sama* hymns sung by vow-observing Rishis. At other places the asylum was decked with Brahmanas learned in the *Atharva* Veda. At other places again Brahmanas learned in the Atharva Veda and those capable of chaunting the sacrificial hymns of the Sama were reciting the Sanhitas according to the just rules of voice. At other places again other Brahmanas well-acquainted with the science of ortho-epy were reciting *mantras* of other kinds. In fact, that sacred retreat resounding with these holy notes was like unto a second region of Brahma himself. And there were many Brahmanas skilled in the art of making sacrificial platforms and in the rules of *Krama* in sacrifices, conversant with logic and the mental sciences, and possessing a complete knowledge of the Vedas. There were those also who were fully acquainted with the meanings of all kinds of

expressions, those that were conversant with all especial rites, those also that were followers of *Moksha-dharma* ; those again that were well-skilled in establishing propositions, rejecting superfluous causes, and drawing right conclusions. There were those having a knowledge of the science of words (grammar), of prosody, of *Nirukta* ; those again who were conversant with astrology and learned in the properties of matter and the fruits of sacrificial rites, possessing a knowledge of causes and effects, capable of understanding the cries of birds and monkies, well-read in large treatises, and skilled in various sciences. And the king, as he proceeded, heard their voices. And the retreat resounded also with the voices of men capable of charming human hearts. And the slayer of hostile heroes also saw around him learned Brahmanas of rigid vows engaged in *Japa* and homa. And the king wondered much on beholding the beautiful carpets which those Brahmanas offered to him respectfully. And that excellent of monarchs, at sight of the rites with which those Brahmanas worshipped the gods and great Rishis, thought within himself that he was in the region of Brahma. And the more the king saw that auspicious and sacred asylum of Kasyapa protected by that Rishi's ascetic virtues and possessing all the requisites of a holy retreat, the more he desired to see it. In fact, he was not satisfied with his short survey. And the slayer of heroes at last, accompanied by his minister and his priest, entered that charming and sacred retreat of Kasyapa peopled all around with Rishis of great ascetic wealth and exalted vows."

And thus ends the seventieth Section in the Sambhava of the Adi Parva.

Section LXXI.

(*Sambhava Parva continued.*)

Vaisampayana said, "The monarch then, as he proceeded, left even his reduced attendants at the entrance of the asylum. And entering quite alone, he saw not the Rishi (Kanwa) of rigid vows. And not seeing the Rishi and finding that the abode was empty, he hailed loudly, saying, 'What ho, who is

here ?' And the sound of his voice was echoed back, loud as it was. And hearing the sound of his voice, there came out of the Rishi's abode a maiden beautiful as Sree herself but dressed as an ascetic's daughter. And the black-eyed fair one, as soon as she saw king Dushmanta, bade him welcome and worshipped him duly. And showing him due respect by the offer of a seat, *Padya* and *Arghya*, enquired after, O king, about the monarch's health and peace. And having worshipped the king and asked him about his health and peace, the maiden, reverentially asked, 'What must be done, O king ! I await your commands.' The king duly worshipped by her, then said unto that maiden of faultless features and sweet speech, 'I have come to worship the greatly fortunate Rishi Kanwa. Tell me, O amiable and beautiful one, where has the illustrious Rishi gone?'

"Sakuntala then answered, 'My illustrious father hath gone away from the asylum to fetch fruits. Wait but a moment and thou wilt see him when he arrives.' "

Vaisampayana continued, " The king not seeing the Rishi, and addressed thus by her, beheld that the maiden was exceedingly beautiful and endued with perfect symmetry of shape. And he saw that she was of sweet smiles. And she stood decked in beauty for her faultless features, for ascetic penances, and for humility. And he saw that she was in the bloom of youth. She therefore asked her, ' Who art thou ? And whose daughter, O beautiful one ! Why hast thou come into the woods also ? O handsome one, gifted with so much beauty and such virtues, whence hast thou come ? O charming one, at the very first glance hast thou stolen my heart ! I desire to learn all about thee ; therefore tell me all !' And thus addressed by the monarch in the aslyum, the maiden smilingly replied in these sweet words :—' O Dushmanta, I am the daughter of the virtuous, wise, high-souled, and illustrious ascetic Kanwa ! '

Dushmanta, hearing this replied, "The universally worshipped and greatly fortunate Rishi is one whose seed hath been drawn up. Even Dharma himself might fall off from his course, but ascetics of rigid vows can never fall off so. Therefore, O thou of the fairest complexion, how hast thou been

born *his* daughter? This great doubt of mine it behoveth thee to dispel!'

Sakutala then replied, 'Hear, O king, what I have learnt regarding all that befell me of old and how I am the daughter of the Muni! Once on a time, a Rishi came here and asked about my birth. All that the illustrious one (Kanwa) told him hear now of me, O king!

" 'My father Kanwa, in answer to that Rishi's enquiries said, Viswamitra of old having been engaged in the most austere of penances alarmed Indra the chief of the celestials who thought that the mighty ascetic of blazing energy would, by his penances, hurl him down from his high seat in the heavens. And Indra thus alarmed, summoned Menaka, and told her, "Thou, O Menaka, art the first of all the celestial Apsaras! Therefore, O amiable one, do me this service. Hear what I say. This great ascetic Viswamitra, like unto the Sun himelf in splendour, is engaged in the most severe of penances. My heart is trembling with fear. Indeed, O slender-waisted Menaka, this is thy business! Thou must see that Viswamittra, of soul rapt in contemplation and engaged in the most austere of penances, who might hurl me from my seat. Go and tempt him, and frustrating his continued austerities accomplish my good! Win him away from his penances, O beautiful one, by tempting him with thy beauty, youth, agreeableness, arts, smiles and speech." Hearing all this, Menaka replied, "The illustrious Viswamitra is endued with great energy and is a mighty ascetic. He is very wrathful also as is known to thee. The energy, penances, and wrath of the high-souled one have made even thee anxious. Why should not I also be anxious? He it was who made even the illustrious Vasishta bear the pangs of witnessing the premature death of his children. He it was who though at first was born a Kshatria subsequently became a Brahmana by strength of his ascetic penances. He it was who for purposes of his ablutions created a deep river that can with difficutly be forded, and which sacred stream is known by the name of the Kausiki. It was Viswamitra whose wife in a season of distress was maintained by the royal sage Matanga (Trisanku) who was then

living under a father's curse as a hunter. It was Viswamitra who, returning after the famine was over, changed the name of the stream laving his asylum from Kausiki into Pãrã. It was Viswamitra who, in return for the services of Matanga, himself became the latter's priest for purposes of a sacrifice. The lord of the celestials himself went from fear to that sacrifice for drinking the *Soma* juice. It was Viswamitra who in anger created a second world and numerous stars beginning with Sravana. He it was who granted protection to Trisanku under a superior's curse. I am frightened to approach him whose deeds are such! Tell me, O Indra, the means that should be adopted so that I may not be burnt by his wrath. He can burn the three worlds by his splendour, can, by a stamp, cause the earth to quake. He can sever the great Meru from the earth and hurl it at any distance. He can go round the ten points of the earth in a moment. How can a woman like us even touch such a one full of ascetic virtue, like unto blazing fire, and having his passions under complete control! His mouth is like unto the blazing fire, the pupile of his eye are like the Sun and the Moon, his tongue is like unto Yama himself. How shall, O chief of the celestials, a woman like us even touch him? At the thought of his prowess, Yama, Shoma, the great Rishis, the Saddhyas, the Viswas, the Valakhillyas, are terrified! How can a woman like me refrain from gazing at him in alarm? Commanded, however, by thee, O king of the celestials, I shall somehow approach that Rishi. But, O chief of the gods, devise thou some plan whereby, protected by thee, I may safely move about that Rishi! I think that when I begin to play before the Rishi, Maruta (the god of wind) had better go there and rob me of my dress, and Manmatha (the god of love) had also, at thy command, better help me then. And let also Maruta on that occasion bear thither fragrance from the woods to tempt the Rishi." Saying this, and all she said having been duly provided, Menaka then went to the retreat of the great Kaushika.

And thus endeth the seventy-first Section in the Sambhava of the Adi Parva.

Section LXXII.

(Sumbhava Parva continued.)

Kanwa continued,—And Sakra, thus addressed by her, then commanded him who could aproach every place (the god of wind) to be present with Menaka at the time the latter would be before the Rishi. And the timid and beautiful Menaka then entered the retreat and saw there Viswamitra who had burnt, by his penances, all his sins, and was engaged yet in ascetic penances. And saluting the Rishi, she then began to sport before him. And just at this time Maruta robbed her of her garments that were white as the moon. And she thereupon ran, as if in great bashfulness, to catch her attire, and as if she was exceedingly annoyed with Maruta. And she did all this in the very sight of Viswamitra who was endued with energy like that of fire. And Viswamitra saw her in that attitude. And beholding her divested of her robes, he saw that she was of faultless features. And the best of Munis saw that she was exceedingly handsome, with no marks of age on her person. And beholding her beauty and accomplishments, that bull amongst Rishis was possessed with desire, and made a sign that he desired her companionship. And he invited her accordingly and she of faultless features expressed also her acceptance of the invitation. And they then passed a long time there in each other's company. And sporting with each other just as they pleased, for a long time as if it were only a day, the Rishi begat in Menaka a daughter named Sakuntala. And Menaka (as her conception advanced) went to the banks of the river Malini coursing along a valley of the charming mountains of Himvat. And there she gave birth to that daughter. And she cast the new-born infant on the bank of that river and went away. And beholding the new-born infant lying in that forest destitute of human beings but abounding with lions and tigers, a number of vultures sat around to protect it from harm. No Rakshasas or carnivorous animals took its life. Those vultures protected the daughter of Menaka. I had gone there to per-

form my ablutions and beheld the infant lying in the solitude of the wilderness surrounded by vultures. Bringing her hither I have made her my daughter. Indeed, the maker of the body, the protector of life, the giver of food, are all three, in their order, fathers according to the Dharma shastras. And because she was surrounded, in the solitude of the wilderness, by *Sakuntas* (birds), therefore hath she been named by me *Sakuntala* (bird-protected.) O Brahmana, know that it is thus that Sakuntala hath been my daughter. And the faultless Sakuntala also regards me as her father.——

"This is what my father had said unto the Rishi having been asked by him. And, O king of men, it is thus that thou must know I am the daughter of Kanwa. And not knowing my real father, I regard Kanwa as my father. Thus have I told thee, O king, all that hath been heard by me regarding my birth.' "

And thus ends the seventy-second Section in the Sambhava of the Adi Parva.

Section LXXIII.

(Sambhava Parva continued.)

Vaisampayana continued, " King Dushmanta hearing all this said, 'Well-spoken by thee, O princess, all that, O blessed one, thou hast said ! Be my wife, O beautiful one ! What shall I do for thee ? Golden garlands, robes, ear-rings of gold, whitest and handsomest pearls from various countries, golden coins, finest carpets, I shall present thee this very day. Let the whole of my kingdom be thine to-day, O beautiful one ! Come to me, O timid one, wedding me, O beautiful one, according to the Gandharva form ! O thou of tapering thighs, of all modes of marriage, the Gandharva is regarded as the first.'

"And Sakuntala, hearing this, said, 'O king, my father hath gone from this asylum for fetching fruits. Wait but a moment, he will bestow me on thee !'

"And Dushmanta replied, 'O thou beautiful and faultless one, I desire that thou shouldst be my companion. Know thou that I exist for thee, and my heart is in thee. One is

certainly one's own friend, and one certainly may depend upon one's own self. Therefore, according to the ordinance, thou canst certainly bestow thyself. There are, in all, eight kinds of marriage. These are Brahma, Daiva, Arsha, Prajapatya, Asura, Gandharva, Rakshasa, and Paishacha the eighth. The self-create Manu hath spoken of the appropriateness of all these forms according to their order. Know thou, O faultless one, that the four first of these is fit for the Brahmanas, and six first for the Kshatrias. As regards kings, even the Rakshasa form is permissible. The Asura form is permitted to the Vaisyas and the Sudras. Of the five first, three are proper, the other two being improper. The Paishacha and the Asura forms should never be practised. These are the institutes of religion, and one may act according to them. The Gandharva and the Rakshasa forms are consistent with the practices of Kshatrias. Thou needst not entertain the least alarm. There is not the least doubt that whether according to any of these last mentioned forms, or according to a union of both of them, our wedding may take place. O thou of the fairest complexion, full of desire as I am, thou also in a similar mood canst be my wife according to the Gandharva form.'

"Sakuntala having listened to all this, answered, 'If this be the course sanctioned by religion, if, indeed, I am my own disposer, hear thou, O thou foremost of the Purava race, what are my terms. Promise truly to give me what I ask thee amongst ourselves alone. The son that shall be begotten in me shall become thy heir-apparent. This, O king, is my fixed resolve. And, O Dushmanta, if thou grantest this, then let our union take place.' "

Vaisampayana continued, "The monarch, without taking time to consider, at once told her 'Let it be. And I will even take thee, O thou of agreeable smiles, with me to my capital. I tell thee truly. O thou beautiful one, thou deservest all this! And so saying, that first of kings then wedded the handsome Sakuntala of graceful tread, and knew her as her husband. And assuring her duly he came away, telling her repeatedly, 'I shall send for thy escort my troops

of four classes. Indeed, it is even thus that I shall take thee to my capital, O thou of beautiful smiles.' "

Vaisampayana continued, "O Janamejaya, having promised so to her the king went away. And as he retraced his way homewards he began to think of Kasyapa. And he asked himself, 'What shall the illustrious ascetic say, after he hath known all?' Thinking of this, he entered his capital.

"The moment the king had left, Kanwa arrived at his abode. But Sakuntala, from a sense of shame, did not go out to receive her father. That great ascetic, however, possessed of spritual knowledge, knew all. Indeed, beholding everything with his spiritual eye, the illustrious one was pleased and addressing her said, 'Amiable one, what hath been done by thee today in secret, without having waited for me, *viz*, intercourse with a man, hath not been destructive of thy virtue. Indeed, union according to the Gandharva form, of a wishful woman with a man full of desire, without *mantras* of any kind, it is said, is the best for Kshatrias. That best of men, Dushmanta, is also high-souled and virtuous. Thou hast, O Sakuntala, accepted him for thy husband. The son that shall be born of thee shall be mighty and illustrious in this world. And he shall have sway over the whole of this earth bounded by the sea. And the forces of that illustrious king of kings, while he goeth out against his foes, shall be irresistible.'

"And Sakuntala then approached her fatigued father and washed his feet. And taking down the weight he had on and placing the fruits in proper order, told him, 'It behoveth thee to give thy grace to that Dushmanta whom I have accepted for my husband, as well as to his ministers.'

"Kanwa replied, 'O thou of the fairest complexion, for thy sake, I am inclined to bless him. But receive from me, thou blessed one, the boon that thou desirest.'"

Vaisampayana continued, "Sakuntala thereupon moved by the desire of benefiting Dushmanta, asked the boon that the Paurava monarchs might ever be virtuous and never be deprived of their thrones."

And so ends the seventy-third Section in the Sambhava of the Adi Parva.

SECTION LXXIV.

(*Sambhava Parva continued.*)

Vaisampayana said, "After Dushmanta had left the asylum giving those promises to Sakuntala, the latter of tapering thighs brought forth a boy of immeasurable energy. And when the child was full three years of age, he became in splendour like the blazing fire. And, O Janamejaya, he was possessed of beauty and magnanimity and every accomplishment. And the first of virtuous men, Kanwa, caused all the rites of religion to be performed on that intelligent child thriving day by day. And the boy gifted with pearly teeth and shining locks, capable of slaying lions even at that age, with all auspicious signs on his palm, and broad expansive forehead, grew up in beauty and strength. And like unto a celestial child in splendour he began to grow up rapidly. And when he was only six years of age, endued with great strength he used to seize and bind to the trees that stood around that asylum lions and tigers and boars and buffaloes and elephants. And he rode on some animals, seized some, and pursued others in sportive mood. The dwellers of Kanwa's asylum thereupon bestowed on him a name. And they said, because he seizes and restrains all animals however strong, let him be called *Sarva-damana* (the restrainer of all.) And it was thus that the boy came to be named *Sarva-damana*, endued as he was with prowess and energy, and strength. And the Rishi seeing the boy and marking also his extraordinary acts, told Sakuntala that the time had come for his installation as the heir-apparent. And beholding the strength of the boy, Kanwa commanded his disciples, saying, " Bare ye without delay this Sakuntala with her son from this abode to that of her husband blessed with every auspicious sign. Women should not live long in the houses of their paternal or maternal relations. Such residence is destructive of their reputation, their good conduct, their virtue. Therefore delay not in bear-

ing her hence.' The disciples of the Rishi thereupon, saying 'so be it,' went towards the city named after the elephant (Hastinapore) with Sakuntala and her son before them. And then she of fair eye-brows taking with her that boy of celestial beauty endued with eyes like lotus leaves, left the woods where she had been first known by Dushmanta. And having approached the king, she with her boy resembling in splendour the rising Sun was introduced to him. And the disciples of the Rishi having introduced her, returned to the asylum. And Sakuntala having worshipped the king according to proper form, told him, 'This is thy son, O king! Let him be installed as thy heir-apparent. O king, this child, like unto a celestial, hath been begotten by thee in me. Therefore, O thou best of men, fulfil now the promise thou gavest me. Call to thy mind, O thou of great good fortune, the agreement into which thou hadst entered on the occasion of thy union with me in the asylnm of Kanwa.'

"The king, hearing these her words, and remembering everything, said, 'I do not remember anything. Whose art thou, O wicked woman in ascetic guise? I do not remember having contracted any connection with you in respect of *Dharma*, *Kama* and *Artha*. Go or stay or do as thou pleasest.' Thus addressed by him, the fair-complexioned innocent one became abashed. Grief deprived her of consciousness and she stood for a time like an wooden post. Soon, however, her eyes became red like copper and her lips began to quiver. And the glances she now and then cast upon the king seemed to burn the latter. Her rising wrath, however, and the fire of her asceticism, she extinguished within herself by an extraordinary effort. Gathering her thoughts within a moment, her heart possessed with sorrow and rage, she thus addressed her lord in anger, looking at him. 'Knowing everything, O monarch, how canst thou, like an inferior person, thus say that thou knowest not? Thy heart is a witness a regards the truth or falsehood of this matter. Therefore speak truly without degrading thyself! He who being one thing, representeth himself as another thing to others is like a thief and a robber of his own self. Of what sin is he not capable? Thou thinkest that

thou alone hast knowledge of thy deed. But knowest thou not that the ancient omniscient one (Narayana) lieth in thy heart? He knoweth all thy sins, and thou sinnest in his presence. He that sins thinks that none observeth him. But he is observed by the gods and by him also who occupieth every heart. The Sun, the Moon, the Air, Fire, Earth, Sky, Water, the heart, Yama, the day, the night, both twilights, and Dharma, all witness the acts of man. Yama, the son of Surya, taketh no account of his sins with whom Narayana the witness of all acts is gratified. But he with whom Narayana is not gratified is tortured for his sins by Yama. Him who degradeth himself by representing his self falsely, the gods never bless. Even his own soul doth not bless him. I am a wife devoted to my husband. I have come of my own accord, it is true. But do not, on that account, treat me with disrespect. I am thy wife and therefore deserve to be treated respectfully. Wilt thou not treat me so because I have come hither of my own accord? In the presence of so many, why dost thou treat me like an ordinary woman? I am not certainly crying in the wildneness. Dost thou not hear me? But if thou refusest to do what I supplicate thee for, O Dushmanta, thy head this moment shall burst in hundred pieces. The husband entering the womb of the wife cometh out himself in the form of the son. Therefore is the wife called by those cognisant with the Veda as *Jāyā* (she in whom one is born.) And the son that is so born unto persons cognisant of the Vedic *Mantras* rescueth the spirits of deceased ancestors. And because the son rescueth ancestors from the hell call *Put*, therefore hath he been called by the self-create himself *Puttra* (the rescuer from *Put.*) By a son one conquereth the three worlds. By a son's son, one enjoyeth eternity. And by a grand-son's son great-grand-fathers enjoy everlasting happiness. She is a true wife who is skilful in house-hold affairs. She is a true wife who hath borne a son. She is a true wife whose heart is devoted to her lord. She is a true wife who knoweth none but her lord. The wife is man's half. The wife is the first of friends. The wife is the root of Dharma, Artha, and Kama. The wife is the root of salvation. They that have wives can

perform religious acts. They that have wives can lead domestic lives. They that have wives have the means to be cheerful. They that have wives can achieve good fortune. Sweet-speeched wives are as friends on occasions of joy. They are as fathers on occasions of religious acts. They are as mothers in hours of sickness and woe. Even in the deep woods, a wife to a traveller is his refreshment and solace. He that hath a wife is trusted by all. A wife therefore is one's most valuable possession. Even when the husband leaving this world goeth into the region of Yama, it is the devoted wife that accompanies him there. A wife gone before waits for the husband. But if the husband goeth before, the chaste wife followeth close. For these reasons, O king, doth marriage exist. The husband enjoyeth the companionship of the wife both in this and the other world. It hath been said by learned persons that one is himself born as one's son. Therefore should a man whose wife hath borne a son look upon her as his mother. Beholding the face of the son one hath begot in his wife, like his own face in a mirror, one feeleth as happy as a virtuous man on attaining to heaven. Men scorched by mental grief or suffering under bodily pain feel as much refreshed in the companionship of their wives as one perspiring (under the hot sun) in a cool bath. No man even in anger should ever do anything that is disagreeable to his wife, seeing that happiness, joy, and virtue, everything dependeth on the wife. A wife is the sacred field in which the husband is born himself. Even Rishis cannot create creatures without women. What happiness is greater than what the father feels when the son running towards him, even though his body be smeared with dust, clasps his limbs? Why then dost thou treat with indifference such a son who hath approached thee himself and who casteth wishful glances towards thee for climbing thy knees? Even ants support, without destroying, their own eggs. Then why shouldst not thou, virtuous as thou art, support thy own child? The touch of soft sandal paste, of women, of (cool) water, is not so agreeable as the touch of one's own infant son locked in one's embrace. As a Brahmana is the foremost of all bipeds, a cow the foremost of all

quadrupeds, a preceptor the foremost of all superiors, so is the son foremost of all objects agreeable to the touch. Let therefore, this handsome child touch thee in embrace. There is nothing in the world more agreeable to the touch than the embrace of one's son. O thou chastiser of the foe, I have brought forth this child, O monarch, capable of dispelling all thy sorrows, after bearing him in my womb for full three years. And, O monarch of the Puru race, "He shall perform a hundred horse-sacrifices" were the words uttered in the skies when I was in the lying-in room. Indeed, men going into places remote from their homes take up others' children on their laps and smelling their heads feel great happiness. Thou knowest that Brahmanas repeat these Vedic *mantras* on the occasion of the consecrating rites of infancy. "Thou art born, O son, of my body! Thou art sprung from my heart. Thou art myself in the form of son. Live thou for a hundred years! My life dependeth on thee, and the continuation of my race also on thee. Therefore, O son, live thou in great happiness for a hundred years." He hath sprung from thy body—this second being from thee. Behold thyself in thy son as thou beholdest thy image in the clear lake! As the sacrificial fire is kindled from the domestic one, so hath this one sprung from thee. Though one, thou hast divided thyself. In course of hunting while engaged in the pursuit of deer, I was approached by thee, O king, I who was then a virgin in the asylum of my father! Urvasi, Purva-chitti, Saha-janya, Menaka, Viswachi, and Ghritachi, these are the six foremost Apsaras. Amongst them again, Menaka, born of Brahma, is the first. Descending from heaven on earth, after intercourse with Viswamitra she gave me birth. That celebrated Apsara, Menaka, brought me forth in a valley of the Himalya. And bereft of all affection, she went away casting me there as if I was any body else's child. What sinful act did I do of old in some other life that I was in infancy cast off by my parents and at present am cast off by thee! Cast off by thee I am ready to return to the asylum of my father. But it behoveth thee not to cast off this child who is thy own.'

"Hearing all this, Dushmanta said, 'O Sakuntala, I do not

know having begot in thee this son. Women generally speak untruths. Who shall believe in thy words? Destitute of all affection, the lewd Menaka is thy mother, for by her wast thou cast off on the surface of the Himalya as one throws away, after the worship is over, the flowery offerings he had made to his gods. Thy father too of the Kshatria race, the lustful Viswamitra, who was tempted to become a Brahmana, is destitute of all affection. However, Menaka is the first of Apsaras, and thy father also is the first of Rishis. Being their daughter, why dost thou speak like a woman that is lewd? Thy words deserve no credit. Art thou not ashamed to speak them? Especially before me? Go hence, O wicked woman in ascetic guise. Where is that foremost of great Rishis, where also is that Apsara Menaka? And where art thou, low as thou art, in the guise of an ascetic? Thy child too is grown up. Thou sayest he is a boy, but he is very strong. How hath he so soon grown like a *Shala* sprout? Thy birth is low. Thou speakest like a lewd woman. Lustfully hast thou been begotten by Menaka. O woman of ascetic guise, all that thou sayest is quite unknown to me. I don't know thee. Go whithersoever thou choosest.'

"Sakuntala replied, 'Thou seest, O king, the faults of others, even though they be so small as a mustard seed. But seeing, thou noticest not thy own faults even though they be as large as the Vilwa fruit. Menaka is of the celestials. Indeed, Menaka is reckoned as the first of celestials. My birth, therefore, O Dushmanta, is far higher than thine. Thou walkest upon the earth, O king, but I roam in the skies. Behold, the difference between ourselves is as that between (the mountain of) Meru and a mustard seed. Behold my power, O king! I can repair to the abodes of Indra, Kuvera, Yama, and Varuna. The saying is true which I shall refer to before thee, O sinless one! I refer to it for example's sake and not from evil motives. Therefore it behoveth thee to pardon me after thou hast heard it. An ugly person considereth himself handsomer than others until he sees his own face in the mirror. But when he sees his own ugly face in the mirror, it is then that he perceives the difference between himself and others. He that is really

handsome never taunts anybody. And he that always talketh evil becometh a reviler. And as the swine always affect dirt and filth even when in the midst of a flower-garden, so the wicked always choose the evil out of both evil and good that others speak. Those, however, that are wise, hearing the speeches of others that are intermixed with both good and evil, accept only what is good, like geese that always extract the milk though it be mixed with water. As the honest are always pained in speaking ill of others, so are the wicked always rejoiced in doing the same thing. As the honest are always pleased in showing regard for the old, so are the wicked always rejoiced in aspersing the good. The honest are happy in not seeking for faults. The wicked are happy in seeking for them. The wicked ever speak ill of the honest. But the latter never injure the former even if injured by them. What can be more ridiculous in the world than that those that are themselves wicked should represent the really honest as wicked? When even atheists are annoyed with those that have fallen off from truth and virtue and who are really like angry snakes of virulent poison, what shall I say of myself who am nurtured in faith? He that, having begotten a son who is his own image, regardeth him not, never attaineth to the worlds he coveteth, and verily the gods destroy his good fortune and possesions. The *pitris* have said that the son continueth the race and the line and is, therefore, the best of all religious acts. Therefore should none abandon a son. Manu hath said that there are five kinds of sons: those begotten by one's self in his own wife, those obtained (in gift) from others, those purchased for a consideration, those reared with affection and those begotten in others than wedded wives. Sons support the religion and achievements of men, enhance their joys, and rescue deceased ancestors from hell. It behoveth thee not, therefore, O tiger among kings, to abandon a son who is such. Therefore, O lord of the earth, cherish thy own self, truth, and virtue, by cherishing thy son. O thou lion among monarchs, it behoveth thee not to support this deceitfulness. The dedication of a tank is more meritorious than that of an hundred wells. A sacrifice again is more meritorious than the dedication of a

tank. A son is more meritorious than a sacrifice. Truth is more meritorious than an hundred sons. An hundred horse-sacrifices had once been weighed with Truth. Truth was found heavier than an hundred horse-sacrifices, O king, Truth, I ween, may be equal to the study of the whole Vedas and ablutions in all holy places. There is no virtue equal to Truth. There is nothing superior to Truth. O king, Truth is God himself. Truth is the highest vow. Therefore, violate not thy pledge, O monarch! Let Truth and thee be ever united. If thou placest no credit on my words, I shall of my own accord go hence. Indeed, thy companionship should be avoided. But know thou, O Dushmanta, that when thou art gone, this son of mine shall rule the whole earth surrounded by the four seas and adorned by the king of the mountains.' "

Vaisampayana continued, "And Sakuntala having spoken to the monarch in this wise, then left his presence. But as soon as she had left, a voice from the skies, emanating from no visible shape, thus spoke to Dushmanta as he was sitting surrounded by his Ritwijas, Purohita, Acharyas, and Ministers. And the voice said, 'The mother is but the sheath of flesh: the son sprung from the father is the father himself. Therefore, O Dushmanta, cherish thy son, and insult not Sakuntala. O thou best of men, the son, who is but a form of one's own seed, rescueth (ancestors) from the regions of Yama. Thou art the progenitor of this boy. Sakuntala hath spoken the truth. The husband dividing his body in twain is born of his wife in the form of son. Therefore, O Dushmanta, cherish thou, O monarch, thy son born of Sakuntala. To live forsaking one's living son is a great misfortune. Therefore, O thou of the Puru race, cherish thy high-souled son born of Sakuntala! And because this child is to be cherished by thee even at our word, therefore shall this thy son be known by the name of *Bharata* (the cherished.)' Hearing these words uttered by the dwellers of heaven, the monarch of the Paurava race became overjoyed and spoke as follows unto his Purohita and ministers. 'Hear ye these words uttered by the celestial messenger? I also myself do know this one to be my son. If I had taken him as my son on the strength of

Sakuntala's words alone, my people would have been suspicious and my son also would not have been regarded as pure.'"

Vaisampayana continued, "The monarch then, O thou of the Bharata race, seeing the purity of his son established by the celestial messenger, became exceedingly glad. And he took unto him that son with joy. And the king with a joyous heart then performed all those rites upon his son that a father should perform. And the king smelt his child's head and hugged him with affection. And the Brahmanas began to utter blessings upon him and the bards began to applaud him. And the monarch then experienced the great delight that one feeleth at the touch of one's son. And Dushmanta also received that wife of his with affection. And he told her these words, pacifying her affectionately. 'O Goddess, my union with thee took place privately. Therefore, I was thinking of how best to establish thy purity. My people might think that we were only lustfully united and not as husband and wife; and therefore, this son that I would have installed as my heir-apparent would only have been regarded as of impure birth. And, dearest, every hard word thou hast uttered in thy anger, have I, O large-eyed one, forgiven thee. Thou art my dearest.' And that royal sage, Dushmanta, having spoken thus to his dear wife, then, O Bharata, received her with offerings of perfume, food, and drink. And king Dushmanta then, bestowing the name of Bharata upon his child, formally intsalled him as the heir-apparent. And the famous bright wheels of Bharata's chariot, invincible and like unto the wheels of the cars owned by the gods, traversed every region filling the whole earth with their *ghar-ghara*. And the son of Dushmanta reduced to subjection all the kings of the earth. And he ruled virtuously and earned great fame. And that monarch of great prowess was known by the titles of *Chakra-varti* and *Sarva-bhauma*. And he performed many sacrifices like Sakra or the lord of the Marutas. And Kanwa was the chief priest in those sacrifices in which the offerings to Brahmanas were great. And the blessed monarch performed both the cow- and the horse-sacrifices. And Bharata gave unto Kanwa a thousand

gold coins as the sacrificial fee. It is that Bharata from whom have flowed so many mighty achievements. It is from him that the great race hath sprung called after his name. And all monarchs that have come after him in his race are called after him. And in the Bharata race there have been born many god-like monarchs gifted with great energy, and like unto Brahmā himself. Their numbers cannot be counted. But, O thou of the Bharata race, I shall name the principal ones that were blessed with great good fortune, like unto the gods, and devoted to truth and honesty."

And so ends the seventy-fourth Section in the Sambhava of the Adi Parva.

Section LXXV.

(*Sambhava Parva continued.*)

Vaisampayana said, "Hear now, as I recite, the recorded genealogy, that is sacred and subservient to religion, profit, and pleasure, of *these* royal sages: the lord of creation, Daksha; Manu the son of Surya; Bharata; Kuru; Puru; and Ajmida. I shall also recite to thee, O sinless one, the genealogies of the Yadavas and of the Kurus; and of the kings of the Bharata line. These genealogies are sacred and their recitation is a great act of propitiation. That recitation confereth wealth, fame, and long life. And, O sinless one, all those I have named shone in their splendour and were equal unto the great Rishis in energy.

"Pracheta had ten sons who were all devoted to asceticism and possessed every virtue. They burnt of old, by the fire emanating from their mouths, several plants of poisonous properties, and innumerable large trees that had covered the earth and become a source of great discomfort to man. After these ten, was born another named Daksha. It is from Daksha that all creatures have sprung. Therefore is he, O tiger among men, called the Grand-father. And born of Pracheta, the Muni Daksha, uniting himself with Virini, begat a thousand sons of rigid vows, all like himself. And Narada taught these thousand sons of Daksha the excellent philosophy of Sankhya

as a means of Salvation. [These, therefore, totally abstained from begetting creatures.] And, O Janamejaya, the lord of creation, Daksha, then, from desire of making creatures, begat fifty daughters. And he made all of them his *appointed* daughters (so that *their* sons might be *his* sons also for the performance of all religious acts.) And he bestowed ten of his daughters on Dharma, and thirteen on Kasyapa. And he gave twenty-seven to Chandra, who are all engaged in indicating time. And Kasyapa, the son of Marichi, begat in her who was the eldest of his thirteen wives, the Adityas, the celestials endued with great energy and having Indra as their head, and also Vivaswan (the Sun.) And from Vivaswan was born the lord Yama. And Martanda (Vivaswan) also begot another son after Yama, gifted with great intelligence and named Manu. And Manu was endued with great wisdom and devoted to virtue. And he became the progenitor of a line. And in Manu's race have been born all human beings who have, therefore, been called *Manavas*. And it is from Manu that all men including Brahmanas, Kshatrias, and others have been born. And therefore are they all called Manavas. Subsequently, O monarch, the Brahmanas became united with the Kshatrias. And those sons of Manu that were Brahmanas devoted themselves to the study of the Vedas. And Manu begot ten other children named Vena, Dhrishnu, Narishyan, Nabhaga, Ikshaku, Karusha, Sharyati, the eighth a daughter named Ila, Prishadhru the ninth, and Nabhagarishta the tenth. They all betook themselves to the practices of Kshatrias. Besides these, Manu had fifty other sons on earth. But we heard that they all perished quarreling with each other. The learned Pururavā was born of Ilā. It hath been heard by us that Ilā was both his mother and father. And the great Pururava had sway over thirteen islands of the sea. And though a human being he was always surrounded by companions that were inhuman. And Pururava, intoxicated with power, quarreled with the Brahmanas and little caring for their anger robbed them of their wealth. Beholding all this, Sanatkumara came from the region of Brahmā and gave him good counsels which were, however, all rejected by Puru-

rava. Then the wrath of the great Rishis was excited, and the avaricious monarch, who, intoxicated with power, had lost his reason, was immediately destroyed by their curse.

"It was Pururava who first brought from the region of the Gandharvas the three kinds of fire (for sacrificial purposes.) And he brought thence the Apsarā Urvarsi also. And the son of Ila begat in Urvasi six sons who were called Aya, Dhimān, Amavasu, and Dhridhayu, and Vanayu, and Shatayu. And it is said that Ayu begat four sons, named Nahusha, Vridhasarma, Rajingaya, and Anenā, in the daughter of Sharvanu. And, O monarch, Nahusha, of all the sons of Ayu, was gifted with great intelligence and prowess. And he ruled his extensive kingdom virtuously. And king Nahusha supported evenly the Pitris, the celestials, the Rishis, the Brahmanas, the Gandharvas, the Nagas, the Rakshasas, the Kshatrias, and the Vaisyas. And he suppressed all robber gangs with a mighty hand. But he made the Rishis pay tribute and carry him on their backs like beasts of burden. And conquering the very gods by the beauty of his person, his asceticism, prowess, and energy, he ruled as if he were Indra himself. And Nahusha begot six sons, all of sweet speech, named Yati, Yayati, Sangyati, Ayäti, Ayati, and Dhruva. Yati betaking himself to asceticism became a Muni like unto Brahmā himself. Yayäti became a monarch of great prowess and virtue. He ruled the whole earth, performed numberless sacrifices, worshipped the Pitris with great veneration, and always respected the gods. And he brought the whole world under his sway and was never vanquished by any foe. And the sons of Yayāti were all great bowmen and resplendent with every virtue. And, O king, they were begotten in (his two wives) Devayani and Sharmishtā. And in Devayāni were born Yadu and Turvasu, and in Sharmishta were born Drahyu, Anu, and Puru. And, O king, having virtuously ruled his subjects for a long time, Yayāti was attacked with hideous decrepitude destroying his personal beauty. And attacked by decrepitude, the monarch then spoke, O Bharata, unto his sons Yadu and Puru and Turvashu and Drahyu and Anu these words :—'O dear sons, I wish to be a young man and to gratify my appe-

tites in the company of young women. Do you help me thereto!' To him his eldest son born of Devayani then said, 'What needest thou, O king! Dost thou want to have our youth?' Yayati then told him, 'Accept thou my decrepitude. O son! with thy youth I would enjoy myself. During the time of a great sacrifice I have been cursed by the Muni Usana (Sukra.) O sons, I would enjoy myself with your youth. Take any of ye this my decrepitude and with my body rule ye my kingdom. I would enjoy myself with a renovated body. Therefore, ye my sons, take ye my decrepitude!' But none of his sons took his decrepitude. Then his youngest son Puru said unto him, 'O king, enjoy thou once again with a renovated body and returned youth! I shall take thy decrepitude and at thy command rule thy kingdom.' Thus addressed, the royal sage, by virtue of his ascetic power, then transferred his own decrepitude unto that high-souled son of his. And with the youth of Puru the monarch became a young man; while with the monarch's age Puru ruled his kingdom.

"Then, after a thousand years had passed away, Yayati, that tiger among kings, remained as strong and powerful as a tiger. And he enjoyed for a long time the companionship of his two wives. And in the gardens of Chittra-ratha (the king of the Gandharvas), the king also enjoyed the company of the Apsara Viswachi. But even after all this, the great king found his appetites unsatiated. The king then recollected the following truths contained in the Puranas. 'Truly, one's appetites are never satiated with enjoyment. On the other hand, like sacrificial butter poured into the fire, they flame up with indulgence. Even if one enjoyeth the whole earth with its wealth, diamonds and gold, animals and women, one is not yet satiated. It is only when man doth not commit any sin in respect of any living thing, in heart, deed, or word, it is then that he attaineth to purity as that of Brahma. When one feareth nothing, when one is not feared by any thing, when one wisheth for nothing, when one injureth nothing, it is then that one attaineth to the purity of Brahma.' The wise monarch seeing this and satisfied that one's appetites are never satiated, set his mind at rest by meditation, and took back from his son

his own decrepitude. And giving him back his youth though his appetites were unsatiated, and installing him on the throne, he spoke unto Puru thus :—'Thou art my true heir, thou art my true son in whom my race is to continue! In the world shall my race be known after thy name!' "

Vaisampayana continued, "Then that tiger among kings, having installed his son Puru on the throne, went away to the mount of Bhrigu for devoting himself to asceticism. And having acquired great ascetic merit, after long years he succumbed to the inevitable influence of Time. He left his human body by observing the vow of fasting, and ascended to heaven with his wives."

And thus ends the seventy-fifth Section in the Sambhava of the Adi Parva.

Section LXXVI.

(*Sambhava Parva continued.*)

Janamejaya said, "O thou whose wealth is asceticism, tell me how our ancestor Yayāti who is the tenth from Prajapati obtained for wife the unobtainable daughter of Sukra. I desire to hear of it in detail. Tell me also, one after another, of those monarchs separately who have been the founders of dynasties."

Vaisampayana said, "The monarch Yayati was in splendour like unto Indra himself. I will tell thee, in reply to thy question, O Janamejaya, how both Sukra and Vrishaparvã bestowed upon him with due rites their daughters, and how his union took place with Devayāni in especial.

"Between the celestials and the Asuras there happened frequent encounters of yore for the sovereignty of the three worlds with everything in them. The gods then, from desire of victory, installed the son of Angira (Vrihaspati) as their priest to conduct their sacrifices; while their opponents installed the learned Usana as their priest for the same purpose. And between those two Brahmanas there was always much boastful rivalry. Those Danavas assembled for encounter that were slain by the gods were all revived by Kavya (Sukra) by aid of the power of his knowledge. And then starting again

into life, these fought with the gods. The Asuras also slew on the field of battle many of the celestials. But the open-minded Vrihaspati could not revive them, because he knew not the science called *Sanjivani* (re-vivification) which Kavya endued with great energy knew so well. And the gods were, therefore, in great sorrow. And the gods in great anxiety of heart and entertaining a fear of the learned Usana, then went to Kacha, the eldest son of Vrihaspati, and spoke unto him, saying, 'We pay court to thee, therefore be kind to us and do us a service that we regard as very great. That knowledge which resides in Sukra—that Brahmana of immeasurable prowess, make thy own as soon as thou canst. Thou shalt then be a sharer with us in all sacrificial offerings. Thou shalt find the Brahmana in the court of Vrishaparva. He always protects the Danavas but never us their opponents. Thou art his junior in age, and therefore capable of adoring him with reverence. Thou canst also adore Deva-yani, the favorite daughter of that high-souled Brahmana. Indeed, thou alone art capable of conciliating them both by worship. There is none else that can do so. By gratifying Deva-yani with thy conduct, liberality, sweetness, and general behaviour, thou canst certainly obtain that knowledge.' The son of Vrihaspati, thus solicited by the gods, then saying 'So be it,' went to where Vrishaparva was. And, O king, Kacha, thus sent by the gods, soon wended into the capital of the chief of the Asuras, and beheld *Sukra* there. And beholding him he thus spoke unto him :—'Accept me as thy disciple. I am the grand-son of the Rishi Angira and son of Vrihaspati himself. By name am I known as Kacha. Thyself becoming my preceptor, I shall practise the Brahmacharya mode of life for a thousand years. Command me then, O Brahmana !'

"And Sukra (hearing this) said, 'Welcome art thou, O Kacha ! I accept thy speech. I will treat thee with regard ; for by so doing, it is Vrihaspati who is being regarded."

Vaisampayana continued, "And Kacha, commanded by Kavya or Usana himself called also Sukra, then saying, 'So be it', took the vow he had spoken of. And, O Bharata, accepting the vow as he had said, at the proper time, Kacha

began to conciliate regardfully both his preceptor and (his preceptor's daughter) Deva-yani. And he began to conciliate both. And young as he was, by singing and dancing and playing on different kinds of instruments, he soon gratified Deva-yani who was herself in her youth. And, O Bharata, with his whole heart set upon it, he soon gratified that maiden Deva-yani—already arrived in her youth, by presents of flowers and fruits and services rendered with alacrity. And Deva-yani also by her songs and sweetness of manners used, while they were alone, to attend upon that youth carrying out his vow. And when five hundred years had thus passed of Kacha's vow, the Danavas came to learn of his intention. And having no compunctions about slaying a Brahmana, they became very angry with him. And one day they saw Kacha engaged in a solitary part of the woods in tending (his preceptor's) kine. And they then slew Kacha from their hatred of Vrihaspati and from their desire also of protecting the knowledge of reviving the dead from being taken away by him. And having slain him they hacked his body into pices and gave these to be devoured by jackals and wolves. And (when twilight came) the kine returned to their fold without him who tended them. And Deva-yani, seeing the kine return from the woods without Kacha, spoke, O Bharata, unto her father thus:—

'Thy Evening fire hath been kindled: the Sun also hath set, O father! The kine have returned without him who tendeth them. Indeed, Kacha is not to be seen! It is plain that Kacha hath been lost or dead. Truly do I say, O father, that without him I would not live.'

"And Sukra hearing this said, 'I will revive him by saying —*Let this one come*.' Then having recourse to the science of reviving the dead, Sukra summoned Kacha. And summoned by his preceptor, Kacha appeared before him in gladness of heart, tearing by virtue of his preceptor's science the bodies of the wolves (that had devoured him.) And asked about the cause of his delay, he thus spoke unto Bhargava's (Sukra's) daughter. Indeed, asked by that Brahmana's daughter, he told her, 'I was dead. O thou of pure manners, bearing the

sacrificial fuel, *Kusa* grass, and logs of wood, I was coming towards our abode. I had sat under a banian tree. The kine also having been gathered together were staying under the shade of that same banian. The Asuras, beholding me, asked—'*Who art thou?* They heard me answer—*I am the son of Vrihaspati.* As soon I had said this, the Danavas slew me and hacking my body into pieces gave my remains to jackals and wolves. And they then went to their homes in gladness of heart. O amiable one, summoned by the high-souled Bhargava, I come before thee somehow fully revived.'

"On another occasion, asked by Deva-yani, the Brahmana Kacha went into the woods. And as he was roving about for gathering flowers, the Danavas beheld him. They again slew him and pounding him into paste they mixed it with the waters of the ocean. Finding him late, the maiden again represented the matter unto her father. And summoned again by the Brahmana with the aid of his science, Kacha appearing before (his preceptor and his daughter) told evrything as it had happened. Then slaying him for the third time and burning him and reducing him to ashes the Asuras gave those ashes to the preceptor himself mixing them with his wine. And Deva-yani again spoke unto her father, saying, 'O father, Kacha had been sent to gather flowers. But he is not to be seen. It is plain he hath been lost or dead. I tell thee truly, I would not live without him.'

"Sukra hearing this said, 'O daughter, the son of Vrihaspati hath gone to the region of the dead. Though revived by my science, he is thus slain frequently. What, indeed, am I to do? O Deva-yani, do not grieve, do not cry. One like thee should not grieve for one that is mortal. Indeed, thou art, O daughter, in consequence of my prowess, worshipped thrice a day, during the ordained hours of prayer, by Brahma, Brahmanas, the gods with Indra, the Vasus, the Aswinas, the Asuras, in fact by the whole universe. It is impossible to keep him alive, for revived by me he is as often killed.' To all this Deva-yani replied, 'Why shall I, O father, not grieve for him whose grand-father is old Angira himself, whose father is Vrihaspati—that ocean of ascetic merit, who

is the grand-son of a Rishi and the son also of a Rishi? He himself too was a Brahmachari and an ascetic; always wakeful and skilled in everything. I will starve and follow the way Kacha hath gone. The handsome Kacha is, O father, dear unto me!' "

Vaisampayana continued, "The great Rishi Kavya (Sukra) then, afflicted by what Deva-yani had said, then cried in anger, 'Certainly, the Asuras seek to injure me, for they slay my disciple that stayeth with me. These followers of Rudra desire to divest me of my character as a Brahmana by making me participate in their crime. Truly this crime hath a terrible end. The crime of slaying a Brahmana would even burn Indra himself.' Having said this, that Brahmana Sukra, urged by Deva-yani, began to summon Kacha who had entered the jaws of death. But Kacha, summoned with the aid of science, and afraid at the consequences to his preceptor, feebly replied from within the stomach of his preceptor. And Kacha said, 'Be graceful unto me, O lord! I am Kacha that worshippeth thee! Behave unto me as to thy own dearly-loved son.' "

Vaisampayana continued, "Sukra then said, 'By what path, O Brahmana, entering my stomach, dost thou stay there? Leaving the Asuras this very moment, shall I go over to the gods!' And Kacha then answered, 'By thy grace, memory hath not failed me. Indeed, I do recollect everything as it hath happened. My ascetic virtues have not been destroyed. It is therefore that I am able to bear this insufferable pain. O Kavya, slain by the Asuras and burnt and reduced to powder have I been given to thee with thy wine. When thou art present, O Brahmana, the arts of the Asuras will never be able to vanquish the science of the Brahmana!'

"Hearing this, Sukra said, 'O daughter, what good can I do to thee? It is with my death that Kacha can have back his life! O Deva-yani, Kacha is even within me. There is no other way of his coming out except by ripping open my stomach. But Deva-yani replied, 'Both evils shall, like fire, burn me. The death of Kacha and thy own death too are to me as same. The death of Kacha would deprive me of life. If thou also diest, I shall not be able to bear life!' Then

Sukra said, 'O son of Vrihaspati, thou art, indeed, one already crowned with success, because Deva-yani regardest thee so well. Accept now the science that I will today impart to thee, if indeed, thou art no Indra in the form of Kacha! None can come out of my stomach with life. A Brahmana, however, must not be slain. Therefore, accept thou the science I impart to thee. Start thou into life as my son! And possessed of the knowledge, having received it from me, and revived by me, look thou that coming out of my body thou mayest have in view what gratitude dictateth.' "

Vaisampayana continued, " Receiving then the science imparted to him by his preceptor, ripping open his stomach the handsome Brahmana Kacha came out like the moon at evening in the fifteenth day of the lighted fortnight. And beholding the remains of his preceptor lying like a heap of Brahma, even Kacha revived him with the aid of the science he had received. And worshipping him with regard, Kacha then said unto his preceptor, 'Him who poureth the nectar of knowledge into one's ears, even as thou hast done into those of myself who am void of all knowledge, him do I regard both as my father and mother. And remembering the immense service done by him, who is there so ungrateful as to injure him? They that, having acquired knowledge, injure their preceptor who is always an object of worship, who is the giver of knowledge, who is the most precious of all precious objects on earth, become hated on earth and finally go to the regions of the sinful.' "

Vaisampayana continued, " The learned Sukra, having been deceived while under wine, and remembering the total loss of consciousness that is one of the terrible consequences of drink, and beholding too before him the handsome Kacha whom he had, in a state of unconsciousness, drunk with his wine, then thought of effecting a reform in the manners of the Brahmanas. The high-souled Usana rising up from the ground in anger then spoke as follows:—'That wretched Brahmana who from this day will, being unable to resist the temptation, drink wine, shall be regarded to have lost his virtue, shall be reckoned to have committed the sin of slaying a Brahmana,

shall be hated both in this and the other world. I set this limit to the conduct and dignity of Brahmanas everywhere. Let the honest, let Brahmanas, let those regardful of their superiors, let the gods, let the three worlds, listen!' Having said these words, that high-souled one—that ascetic of ascetics then summoning the Danavas who had been deprived by fate of their good sense, then told them these words:—'Ye foolish Danavas, know ye that Kacha hath attained his wishes. He will henceforth dwell with me. Indeed, having obtained the valuable knowledge of reviving the dead, that Brahmana hath become in prowess even as Brahmā himself!'"

Vaisampayana continued, "And Bhargava having said so much cut short his speech. The Danavas were surprised and went away to their homes. And Kacha too having staid with his preceptor for a full thousand years then prepared to return to the abode of the celestials after having obtained his preceptor's permission."

And thus ends the seventy-sixth Section in the Sambhava of the Adi Parva.

Section LXXVII.

(Sambhava Parva continued.)

Vaisampayana said, "After the expiration of the period of his vow, Kacha having obtained his preceptor's leave was about to return to the abode of the celestials. Just at this time, Deva-yāni, addressing him, said, 'O grand-son of the Rishi Angira, in conduct and birth, in learning, asceticism, and humility, thou shinest most brightly! As the celebrated Rishi Angira is honored and regarded by my father, so is thy father Vrihaspati regarded and worshipped by me! O thou of ascetic wealth, knowing this, listen to what I say. Recollect my behaviour to thee during the period of thy vow (of Brahmacharya.) Thy vow hath now been over. It behoveth thee to fix thy affections on me. O accept my hand duly with ordained *mantras*!'

"Kacha replied, 'Thou art to me an object of regard and worship even as thy father! Indeed, O thou of faultless

features, thou art even an object of greater reverence! Thou art dearer than life to the high-souled Bhargava! O amiable one, as the daughter of my preceptor, thou art ever worthy of my worship. As my preceptor Sukra thy father is ever deserving of my regards, so art thou, O Deva-yani! Therefore it behoveth thee not to say so.' Hearing this Deva-yani replied, 'Thou too art the son of my father's preceptor's son. Therefore, O best of Brahmanas, thou art deserving of my regards and worship. O Kacha, when thou wert slain so many times by the Asuras, recollect today the affection I showed for thee! Remembering my friendship and affection for thee, and, indeed, my devoted regard also, O virtuous one, it behoveth thee not to abandon me without any fault! I am truly devoted to thee!'

"Hearing all this Kacha said, 'O thou of virtuous vows, do not urge me into such a sinful course! O thou of fair eye-brows, be graceful unto me! Beautiful one, thou art to me an object of greater regard than my preceptor! Full of virtuous resolves, O large-eyed one, of face, besides, as handsome as the moon, the place where thou hadst resided, *viz*, the body of Kavya, hath also been my abode. Thou art truly my sister! Therefore, O slender-waisted one, do not say so! Amiable one, happily have we passed the days that we have been together. There is perfect good understanding between us I ask thy leave to return to my abode. Therefore pronounce blessings on me so that my journey may be safe. I must be remembered by thee, when thou dost remember me in connection with topics of conversation, as one that hath not transgressed virtue! Always attend upon my preceptor with readiness and singleness of heart!' To all this, Deva-yani answered, 'Solicited by me, if, indeed, thou dost truly refuse to make me thy wife, then, O Kacha, this thy knowledge shall not bear fruit!'

"Hearing all this, Kacha said, 'I have refused thy request only because thou art the daughter of my preceptor, and not because thou hast any fault. Nor hath my preceptor in this respect issued any command. Curse me if it please thee! I have told thee what the behaviour should be of Rishis. I do not

deserve thy curse, O Deva-yani ! But yet hast thou cursed me. Thou hast acted under the influence of passion and not from a sense of duty. Therefore thy desire shall not be fulfilled. No Rishi's son shall ever accept thy hand in marriage. Thou hast said that my knowledge shall not bear fruit. Let it be so. But in him it shall bear fruit to whom I may impart it.' "

Vaisampayana continued, " That first of Brahmanas, Kacha, having said so unto Deva-yani, speedily wended unto the abode of the chief of the celestials. And beholding him arrived, the celestials with Indra ahead, having first worshipped, spoke unto him as follows :—' Thou hast, indeed, performed an act of great good for us. Wonderful hath been thy achievement ! Thy fame shall never die ! And thou shalt be a sharer with us in sacrificial offerings.' "

And thus ends the seventy-seventh Section in the Sambhava of the Adi Parva.

SECTION LXXVIII.

(*Sambhava Parva continued.*)

Vaisampayana said, " The dwellers of heaven became exceedingly glad to welcome Kacha who had mastered the wonderful science. And, O thou bull of the Bharata race the celestials then learnt that science from Kacha and considered their object as already achieved. And then assembling together they spoke unto him of an hundred sacrifices, saying, ' The time hath come for showing thy prowess. Slay thy foes, O Purandara !' And thus addressed, Maghava, then accompanied by the celestials, set out, saying 'So be it.' But on his way he saw a number of damsels. These maidens were sporting in a lake in the gardens of the Gandharva Chittraratha. And changing himself into wind he soon mixed up the garments of those maidens which they had kept on the bank. A little while after, the maidens getting up from the water approached their garments that had, indeed, been mingled with each other. And it so happened that from the intermingled heap the attire of Deva-yani was appropriated by Sharmishta the daughter of Vrishaparva, from ignorance that

it was not hers. And, O king, upon this, between them, Deva-yani and Sharmishta, then occurred a dispute. And Deva-yani said, 'O daughter of the Asura (chief), why dost thou take my attire, being, as thou art, my disciple? Destitute of good behaviour, nothing good can happen to thee!' Sharmishta, however, quickly replied, 'Thy father occupying a lower seat always adoreth, with downcast looks like a hired chaunter of praises, my father whether when he sitteth at his ease or reclineth at full length. Thou art the daughter of one that beggeth, one that chaunteth the praises of others, of one that accepteth alms. I am the daughter of one who is adored, one who bestoweth alms instead of ever accepting them. Beggar woman as thou art, thou art free to strike thy breast, to use ill words, to vow enmity to me, to give way to thy wrath. Acceptress of alms, thou weepest tears of anger in vain. Thou art perfectly harmless, whereas, if so minded, I can harm thee. Thou desirest to quarrel. But know thou that I do not reckon thee as my equal.'"

Vaisampayana continued, "Hearing these words Deva-yani became exceedingly angry and began to pull at her clothes. Sharmishta thereupon threw her into a well, and went home. Indeed, the wicked Sharmishta believing that Deva-yani was dead, bent her steps homewards in a wrathful mood.

"After Sharmishta had left, Yayati the son of Nahusha soon came to that spot. And the king had been out ahunting. And the couple of horses harnessed to his car and the other single horses with him were all fatigued. And the king himself was thirsty. And the son of Nahusha saw a well that was by. And he saw that it was dry. But in looking within it, he saw a maiden who in splendour was like unto the blazing fire. And beholding her within it, the best of kings addressed that girl of the complexion of the celestials, soothing her with sweet words. And he said, 'Who art thou, O fair one, of nails bright as burnished copper, and with ear-rings decked with celestial gems? Thou seemest to be greatly anxious. Why dost thou weep in affliction? How, indeed, hast thou fallen into this well covered with creepers and long grass? And O slender-waisted girl, answer me truly whose daughter thou art!'

"Deva-yani then answered, 'I am the daughter of Sukra who brings back into life the Asuras that are slain by the gods. He doth not know what hath befallen me. This is my right hand, O king, with nails bright as burnished copper. Thou art well-descended; I ask thee, take it and raise me up therefore! I know thou art of good behaviour, of great prowess, and wide fame! It behoveth thee, therefore to raise me from this well!'"

Vaisampayana continued, "King Yayati, learning that she was a Brahmana's daughter, then raised her from that well catching hold of her right hand. And the monarch promptly raising her from the pit and speaking to her who was of tapering thighs, sweetly and courteously, returned to his capital.

"And when the son of Nahusha had gone away, Deva-yani of faultless features, afflicted with grief, then spoke unto her maid, Ghurnika by name, who met her at the time. And she said, 'O Ghurnika hie thou soon and speak to my father without loss of time of everything as it hath happened. I shall not now enter the city of Vrisha-parva.'"

Vaisampayana continued, "And Ghurnika, thus commanded, repaired quickly to the mansion of the Asura chief. And there she saw Kavya and spoke unto him with her perception dimmed by anger. And she said, 'I tell thee, O great Brahmana, that Deva-yani hath been ill-used, O fortunate one, in the forest by Sharmishta the daughter of Vrishaparva!' And Kavya, hearing that his daughter had been ill-used by Sharmishta, speedily went out with a heavy heart, seeking for her in the woods. And when he found her in the woods he clasped her with affection and spoke unto her with voice choked with grief. 'O daughter, the weal or woe that befalleth people is always due to their own faults. Thou hast, therefore, some fault, I ween, which hath been expiated thus!' Hearing this, Deva-yani replied, 'Be it a penalty or not, listen thou to me with attention! O hear all that Sharmishta, the daughter of Vrishaparva, hath said unto me! Really hath she said that thou art only the hired chaunter of the praises of the Asura king. Even *thus* hath she—that Sharmishta, Vrishaparva's daughter,—spoken to me, with red eyes, these piercing and cruel

words:—"Thou art the daughter of one that ever chaunteth for hire the praises of others; of one that asketh for charity; of one that accepteth alms; whereas I am the daughter of one that receiveth adorations, of one that giveth, of one that never accepteth anything in gift." These have been the words repeatedly spoken unto me by the proud Sharmishta, the daughter of Vrishaparva, with eyes red in anger. If, O father, I am really the daughter of a hired chaunter of praises, of one that accepteth gifts, I must offer her my adorations in hopes of obtaining her grace. O, of this I have already told her.'

"Sukra replied, 'Thou art, O Deva-yani, no daughter of a hired adorer, of one that asketh for alms and accepteth gifts! Thou art the daughter of one that adores none; of one that is adored by all. Vrishaparva himself knoweth it, and Indra, and king Yayati too, that the inconceivable Brahma, the un-opposable God-head, is my strength. The self-create himself, gratified by me, hath said that I am for aye the lord of that which is in all things on earth or in heaven. I tell thee truly that it is I who poureth rain for the good of creatures and who nourisheth the annual plants that sustain all living things.'"

Vaisampayana continued, "It was by such sweet words of excellent import that the father endeavoured to pacify his daughter afflicted with woe and oppressed by anger."

And so ends the seventy-eighth Section in the Sambhava of the Adi Parva.

Section LXXIX.

(Sambhava Parva continued.)

"Sukra continued, 'Know then, O Deva-yani, that he that regardeth not the evil speeches of others, conquereth everything! The wise say that he is a true charioteer who without slackening holdeth tightly the reins of his horses. He, therefore, is the true man that subdueth, without indulging, his rising wrath. Know thou, O Deva-yani, that by him is everything conquered who calmly subdueth his rising anger,

He is regarded as a man who by having recourse to forgiveness casteth off his rising anger like a snake casting off his outerskin. He that suppresseth his anger, he that regardeth not the evil speeches of others, he that becometh not angry though there be cause, certainly acquireth the four objects for which we live. (Religion, profit, desire, and salvation.) Between him that performeth without fatigue sacrifices every month for an hundred years, and him that never feeleth wrath in respect of anything, he that feeleth not anger is certainly the higher. Boys and girls, unable to distinguish between right and wrong, quarrel with each other. The wise never imitate them.' Devayani, hearing this speech of her father, said, 'O father, I know, though a girl, what are our duties and virtues. I know also what the difference is between anger and forgiveness as regards the power of each. But when a disciple behaveth disrespectfully, he should never be forgiven by the preceptor if the latter is realy desirous of benefiting the former. Therefore I do not desire to live any longer in a country where evil behaviour is on the ascendant. The wise man desirous of good, should not dwell among those sinfully-inclined men who alaways speak ill of good behaviour and high birth. But there should one live,—indeed, that hath been said to be the best of dewelling places,—where good behaviour and purity of birth are known and respected. The cruel words uttered by Vrishaparva's daughter burn my heart even as men desirous of kindling a fire burn the dry fuel. I do not think anything more miserable for a man in the three worlds than for him to adore his enemies blessed with good fortune, himself possessing none. Indeed, it hath been said by the learned that for such a man even death would be better.'"

And thus ends the seventy-ninth Section in the Sambhava of the Adi Parva.

Section LXXX.

(Sambhava Parva continued.)

Vaisampayana said, "Then Kavya the foremost of Bhrigu's line became angry himself. And approaching Vrishaparva where the latter was seated, began to address him without weighing his words. 'O king,' he said, 'sinful acts do not, like the earth, bear fruit immediately. But gradually and secretly do they cut away the roots of their doer. Such fruit is seen either in one's own self, in one's son, or in one's grandson. Sins must bear their fruit. Like rich food they can never be digested. And because ye slew the Brahmana Kacha, the grand-son of Angira, who was virtuous, acquainted with the precepts of religion, and attentive to his duties, while residing in my abode, even for this act of slaughter—unfit as he was for it—and for the mal-treatment of my daughter too, know, O Vrishaparva, I shall leave thee and thy relatives. Indeed, O king, for this I can no longer stay with thee! Dost thou, O Asura chief, think that I am a raving liar? Thou makest little of thy offence without seeking to correct it.'

"Vrishaparva then said, 'O son of Bhrigu, never have I attributed want of virtue or falsehoood to thee! Indeed, virtue and truth ever dwell in thee! Be graceful unto me! O Bhargava, if leaving us thou really goest hence, we shall then go into the depths of the ocean. Indeed, there is nothing else for us to do.'

"Sukra then replied, 'Ye Asuras, whether ye go into the depths of the ocean or fly away in all directions, I care little. I am unable to bear my daughter's grief. My daughter is ever dear to me. My life dependeth on her. Seek ye to please her. As Vrihaspati ever seeketh the good of Indra, so do I always seek thine by my ascetic merits.'

"Vrishaparva then said, 'O Bhargava, thou art the absolute master of whatever is possessed by the Asura chiefs in this world, their elephants, kine, and horses, of even my own self.'

"Sukra then answered, 'If it is true, O great Asura, that I am the lord of all the wealth of the Asuras, then go and gratify Deva-yani.'"

Vaisampayana continued, "And when the great Kavya had been so addressed by Vrishaparva he then went to Deva-yani and told her all. Deva-yani, however, quickly replied, 'O Bhargava, if thou art truly the lord of the Asura king himself and of all his wealth, then let the king himself come to me and say so in my presence.' Vrishaparva then approached Deva-yani and told her, 'O Deva-yani of sweet smiles, whatever thou desirest I am willing to give thee however difficult it may be to grant the same ? Deva-yani answered, 'I desire Sharmishta with a thousand maids to wait on me. She must also follow me to where my father may bestow me.'

" Vrishaparva then commanded a maid-servant in attendance on him, saying, 'Go and quickly bring Sharmishta hither. Let her also accomplish what Deva-yani wisheth.' "

Vaisampayana continued, "The maid servant then repairing to Sharmishta told her, 'O amiable Sharmishta, rise and follow me. Accomplish thou the good of thy relatives. Urged by Deva-yani, the Brahmana (Sukra) is on the point of leaving his disciples (the Asuras.) O sinless one, thou must do what Deva-yani wisheth !' Sharmishta replied, 'I shall cheerfully do what Deva-yani wisheth. Urged by Deva-yani Sukra is calling me. Both Sukra and Deva-yani must not leave the Asuras through my fault.' "

Vaisampayana continued, " Commanded by her father then, Sharmishta, accompained by a thousand maidens, soon came, in a palanquin, out of her father's excellent mansion. And approaching Deva-yani said, 'With my thousand maids I am thy waiting-woman. And I shall follow thee where thy father may bestow thee.' Deva-yani replied, 'I am the daughter of one who chaunteth the praises of thy father, and who beggeth and accepteth alms. Thou, on the other hand, art the daughter of one who is adored. How canst thou be my waiting woman ? '

"Sharmishta answered, 'One must by all means contribute to the happiness of one's afflicted relatives. Therefore shall I follow thee wherever thy father may bestow thee !' "

Vaisampayana continued, " When Sharmishtā had thus promised to be Deva-yani's waiting-woman, the latter, O

king, then spoke unto her father thus :—'O best of all excellent Brahmanas, I am gratified. I shall now enter the Asura capital. I now know that thy science and power of knowledge are not futile.' "

Vaisampayana continued, "That best of Brahmanas, of great reputation, thus addressed by his daughter, then entered the Asura capital in gladness of heart. And the Danavas worshipped him with great reverence."

And thus ends the eightieth Section in the Sambhava of the Adi Parva.

Section LXXXI.

(*Sambhava Parva continued.*)

Vaisampayana said, "After some length of time, O best of monarchs, Deva-yani of the fairest complexion went into the same woods for purposes of pleasure. And accompanied by Sharmishta with her thousand maids she reached the same spot and began to wander in freedom. And waited upon by all those companions she felt herself supremely happy. And sporting with light hearts, they began drinking the honey of flowers, eating various kinds of fruits and biting some. And just at this time, king Yayati the son of Nahusha, again came there in course of his wanderings, tired and thirsty, in search of deer. And the king saw Deva-yani and Sharmishta, and those other maidens also, all decked with celestial ornaments and full of voluptuous langour in consequence of the flowery honey they drank. And Deva-yani of sweet smiles, unrivalled in beauty and possessing the fairest complexion amongst them all, was reclining at her ease. And she was waited upon by Sharmishta gently pressing her feet.

"And Yayati seeing all this, said, 'O amiable ones, I would ask ye both your names and parentage. It seems that these two thousand maids wait on ye two.' Hearing the monarch, Deva-yani then answered, 'Listen to me, O best of men. Know thou that I am the daughter of Sukra the spiritual guide of the Asuras. This my companion is my waiting-woman. She

attendeth on me wherever I go. She is Sharmishta the daughter of the Asura king Vrishaparva.'

"Yayati then asked, 'I am curious to know why is this thy companion of fair eye-brows—this maiden of the fairest complexion—the daughter of the Asura chief—thy waiting-woman!' Deva-yani replied, 'O best of kings, everything resulteth from the fates. Knowing this also to be the result of fate, cease to wonder at it. Thy features and attire are both like a king's. Thy speech also is fair and correct as that of the Veda. Tell me thy name, whence thou art, and whose son also!'

"The monarch replied, 'During my vow of Brahmacharya, the whole Vedas entered my ears. I am known as Yayati, a king's son and a king myself.' Deva-yani then enquired, 'O king, what for hast thou come here? Is it to gather lotuses, or to angle or to hunt?' Yayati said, 'O amiable one, thirsty in the pursuit of deer have I come hither in search of water. I am very much fatigued. I wait but your commands to leave this spot.'

"Deva-yani answered, 'With my two thousand damsels and my waiting-woman Sharmishta, I wait but your commands. Prosperity to thee! Be thou my friend and lord!'

"Yayati hearing this replied, 'Beautiful one, I do not deserve thee. Thou art the daughter of Sukra, far my superior. Thy father cannot bestow thee even on great kings.' To this Deva-yani: 'Brahmanas have before this been mixed with the Khatrias, and Khatrias with Brahmanas. Thou art the son of a Rishi and a Rishi thyself. Therefore, O son of Nahusha, marry thou me!' Yayati, however, replied, 'O thou of the handsomest features, the four orders have, indeed, sprung from one body. But their duties and purity are not the same. The Brahmana is truly superior to all!' Deva-yani answered, 'This hand of mine hath never been touched before by any man save thee! Therefore do I accept thee for my lord. How, indeed, shall any other man touch my hand which hath before been touched by thyself who art a Rishi?' Yayati then said, 'The wise know that a Brahmana is more to be avoided than an angry snake of virulent poison or a

blazing fire of spreading flames.' Deva-yani then told the monarch, 'O thou bull amongst men, why dost thou, indeed, say that a Brahmana should be more avoided than an angry snake of virulent poison or a blazing fire of spreading flames?' The monarch answered, 'The snake but killeth only one. The sharpest weapon slayeth but a single person. The Brahmana, if angry, destroyeth whole cities and kingdoms. Therefore, O timid one, do I deem a Brahmana as more to be avoided than either. I cannot hence wed thee, O amiable one, unless thy father bestoweth thee on me!' Deva-yani then said, 'Thou art, indeed, chosen by me. And, O king, it is understood then that thou wilt accept me if my father bestoweth me on thee. Thou need'st not fear to accept my poor self if bestowed on thee. Thou dost not, indeed, ask for me.'"

Vaisampayana continued, "After this, Deva-yani quickly sent a maid-servant to her father. The maid represented to Sukra everything as it had happened. And as soon as he had heard all, Bhargava came and saw Yayati. And beholding Bhargava come, Yayati, that lord of the earth, bowing down worshipped and adored that Brahmana, and stood with joined hands in expectation of his commands.

"And Deva-yani then said, 'This, O father, is the son of Nahusha. He took hold of my hand when I was in distress. I bow to thee. Bestow me unto him. I shall not wed any other person in the world!' Sukra exclaimed, 'O thou of splendid courage, thou hast, indeed, been accepted as her husband by this my dear daughter! I bestow her on thee. Therefore, O son of Nahusha, accept her as thy wife!'

"Yayati then said, 'I beseech the boon, O Brahmana, that by so doing, the sin of begetting a mixed caste might not touch me!' Sukra, however, assured him by saying, 'I shall absolve thee from sin. Ask thou the boon that thou desirest! Fear not to wed her. I grant thee absolution! Maintain virtuously thy wife—the slender-waisted Deva-yani! Transports of happiness be thine in her company. This other maiden, Vrishaparva's daughter Sharmishta, should ever be regarded by thee. But thou shalt not summon her to thy bed!'"

Vaisampayana continued, "Thus addressed by Sukra, Yayati

then walked round the Brahmana. And the king then went through the auspicious ceremony of marriage according to the rites of the *Shastras*. And having received from Sukra a rich treasure in the excellent Deva-yani with Sharmishta and those two thousand maidens, and duly honored also by Sukra himself and the Asuras, the best of monarchs then, commanded by the high-souled Bhargava, returned to his capital with a joyous heart."

And so ends the eighty-first Section in the Sambhava of the Adi Parva.

SECTION LXXXII.

(Sambhava Parva continued)

Vaisampayana said, "Yayati then, having returned to his capital which was like unto the city itself of Indra, entered his inner apartments and established there his bride Deva-yani. And the monarch, directed by Deva-yani, established Vrishaparva's daughter Sharmishta in a mansion especially erected near the artificial forest of Asokas in his gardens. And the king surrounded Vrishaparva's daughter Sharmishta with a thousand maids and honored her by making every arrangement regarding her food and garments. But it was with Deva-yani that the royal son of Nahusha sported like a celestial for many years in joy and bliss. And when her season came, the fair-Deva-yani conceived. And she brought forth as her first child a fine boy. And when thousand years had passed away, Vrishaparva's daughter Sharmishta having attained to puberty saw that her season too had come. And she became thoughtful. And she said to herself, 'My season hath arrived. But I have not yet chosen a husband. O what hath happened! What should I do! How am I to obtain the fruition of my wishes! Deva-yani hath become a mother. My youth is destined to pass away in vain. Shall I choose him also for my husband whom Deva-yani hath chosen? Indeed, this is my resolve: that monarch should give me a son. Will not the virtuous one grant me an interview in private?'"

Vaisampayana continued, "While Sharmishta was thus

busy with her thoughts, the king wandering listlessly came to that very forest of Asokas, and beholding Sharmishta before him, stood there in silence. Then Sharmishta of beautiful smiles seeing the monarch before her with nobody to witness what might pass, approaching the monarch said, joining her hands, 'O son of Nahusha, no one can behold the ladies that dwell in the inner apartments of Shoma, of Indra, of Vishnu, of Yama, of Varuna, and of thine. Thou knowest, O king, that I am both handsome and well-born. I solicit thee, O king! My season hath arrived : see that it goeth not in vain.'

"Yayati answered, 'Well do I know that the honor of birth is thine, born as thou art in the proud race of the Danavas. Thou art also gifted with beauty. Indeed, I do not see even the speck of a fault in thy features. But Usana commanded me while I was united with Deva-yani that never should Vrishaparva's daughter be summoned to my bed.'

"Sharmishta then said, 'It hath been said, O king, that it is not sinful to lie on the occasion of a joke, in respect of women sought to be enjoyed, on occasions of marriage, in prospect of immediate death and of the loss of one's whole fortune. Lying is excusable on these five occasions. O king, it is false that he is fallen who speaks not the truth when asked. Both Deva-yani and myself have been called hither as companions to serve the same purpose. When, therefore, thou hadst said that thou wouldst confine thyself to one only amongst us, that was a lie thou hadst spoken.' Yayati replied, 'A king should ever be a pattern in the eyes of his people. That monarch certainly meets with destruction who speaks untruths. As for myself, I do not dare speak an untruth even if the greatest loss threatens me.' Sharmishta answered, 'O monarch, one may look upon her friend's husband as her own. One's friend's marriage is the same as one's own. Thou hast been chosen by my friend as her husband. Thou art as much my husband therefore.' Yayati then said, 'It is, indeed, my vow to always grant what one asketh. Thou askest me. Therefore tell me what am I to do?' Sharmishta then said, 'Absolve me, O king, from sin! Protect my virtue! Becoming a mother

by thee let me practise the highest virtue in this world. It is said, O king, that a wife, a slave, and a son, can never earn wealth for themselves. That which they earn always belongeth to him who owneth them. I am, indeed, the slave of of Deva-yani. Thou art Deva-yani's master and lord. Thou art, therefore, O king, my master and lord as much as Deva-yani's. I solicit thee. O fill my wishes!' "

Vaisampayana continued, "Thus addressed by Sharmishta, the monarch was persuaded that all she spoke was true. He, therefore, honored Sharmishta by protecting her virtue. And they passed some time together. And taking an affectionate farewell of each other they then separated, each returning to whence he or she had come.

"And it came to pass that Sharmishta of sweet smiles and fair eye-brows conceived in consequence of that connection of hers with that best of monarchs. And, O king, that lotus-eyed lady then in due time brought forth a son of the splendour of a celestial child and of eyes like lotus leaves."

And thus ends the eighty-second Section in the Sambhava of the Adi Parva.

Section LXXXIII.

(Sambhava Parva continued.)

Vaisampayana said, " When Deva-yani of sweet smiles heard of the birth of this child, she became jealous, and, O Bharata, Sharmishta became an object of her unpleasant reflections. And Deva-yani repairing to her addressed her thus :— 'O thou of fair eye-brows what sin is this thou hast committed by yeilding to the influence of lust ?' Sharmishta replied, 'A certain Rishi of virtuous soul and fully conversant with the Vedas came to me. Capable of granting boons, he was solicited by me to grant my wishes that were based on considerations of virtue. O thou of sweet smiles, I would not seek the sinful fulfilment of my desires. I tell thee truly that this child of mine is by that Rishi.' Deva-yani answered, 'It is all right if that is the case, O timid one! But if the lineage, name, and family of that Brahmana be known to thee, I should like to

hear them.' Sharmishta replied, 'O thou of sweet smiles, that Rishi, in ascetism and energy is resplendent as the Sun himself. Beholding him, I had not, indeed, the power to make these enquiries!' Deva-yani then said, 'If this is true, if, indeed, thou hast obtained thy child from such a superior Brahmana, then, O Sharmishta, I have no cause of anger.'"

Vaisampayana continued, "Having thus talked and laughed with each other, they separated, Deva-yani returning to the palace with the knowledge imparted to her by Sharmishta. And, O king, Yayati also begat in Deva-yani two sons called Yadu and Turvasu who were like Indra and Vishnu. And Sharmishta the daughter of Vrishaparva became mother by the royal sage of three sons in all, named Drahyu, Anu, and Puru.

"And, O king, it so came to pass that one day Deva-yani of sweet smiles accompanied by Yayati went into a solitary part of the woods (in the king's extensive park.) And there she saw three children of celestial beauty playing with perfect trustfulness. And Deva-yani asked in surprise, 'Whose children are these, O king, so handsome, and so like unto the children of the celestials? In splendour and beauty they are like thee I think.'"

Vaisampayana continued, "And Devayani without waiting for a reply from the king, asked the children themselves, 'Ye children, what is your lineage? Who is your father? Answer me truly. I desire to know all.' Those children then pointed to the king with their fore-finger and spoke of Sharmishta as their mother.

"And having said so, the children approached the king to clasp his knees. But the king dared not caress them in the presence of Deva-yani. The boys then left the place weeping in grief and going towards their mother. And the king at this conduct of the boys became very much abashed. But Deva-yani, marking the affection of the children for the king, learnt the secret and addresing Sharmishta said, 'How hast thou dared to do me an injury, being as thou art dependent on me? Dost thou not fear to have recourse once more to that Asura usage of thine?'

"Sharmishta said, 'O thou of sweet smiles, all that I told thee of a Rishi is perfectly true. I have acted rightly and according to the precepts of virtue. Therefore I do not fear thee. When thou hadst chosen the king for thy husband I too chose him for mine. O thou beautiful one, a friend's husband is, according to usage, one's own husband also. Thou art the daughter of a Brahmana and, therefore, deservest my worship and regard. But dost thou not know that this royal sage is held by me in greater esteem still ?' "

Vaisampayana said, " Deva-yani then, hearing those words of hers, exclaimed, O king, thus :—' Thou hast wronged me, O monarch ! I shall not live here any longer.' And saying this she quickly rose, with tearful eyes, to go to her father. And the king was grieved to see her thus. And alarmed greatly, he followed her footsteps endeavouring to appease her wrath. But Deva-yani with eyes red in anger would not desist. Speaking not a word to the king, with eyes bathed in tears, she soon reached the side of her father Usana the son of Kavi. And beholding her father, she stood before him after due salutation. And Yayati also, immediately after, saluted and worshipped Bhargava.

" And Deva-yani said, ' O father, virtue hath been vanquished by vice. The low have risen, the high have fallen. I have been transgressed by Sharmishta the daughter of Vrishaparva. Three sons have been begotten in her by this king Yayati. But, O father, luckless as I am, I have got only two sons ! O son of Bhrigu, this king is renowned for his knowledge of the precepts of religion. But, O Kavya, I tell thee that he hath deviated from the path of rectitude.'

" Sukra, hearing all this, said, ' O monarch, since thou hast made vice thy loved pursuit though fully acquainted with the precepts of religion, therefore shall invincible decrepitude paralyse thee.' Yayati answered, ' Adorable one, I was solicited by the daughter of the Danava king to fructify her season. I did it from a sense of virtue and not from other motives. That male person, who being solicited by a woman in season doth not grant her wishes, is called, O Brahmana, by those cognisant of the Veda as a slayer of the embryo. He who, soli-

cited in secret by a woman full of desire and in season, goeth not unto her, loseth virtue and is called by the learned a killer of the embryo. O son of Bhrigu, for these reasons, and anxious to avoid sin, I went unto Sharmishta.' Sukra then replied, "Thou art dependent on me. Thou shouldst have awaited my command. Having acted falsely in the matter of thy duty, O son of Nahusha, thou hast been guilty of the sin of theft.'"

Vaisampayana continued, "And Yayati the son of Nahusha, thus cursed by the angry Usana, was then divested of his youth and immediately overcome by decrepitude. And Yayati said, 'O son of Bhrigu, I have not yet been satiated with youth or with Deva-yani. Therefore, O Brahmana, be graceful unto me so that decrepitude might not touch me.' Sukra then answered, 'I never speak an untruth. Even now, O king, art thou attacked by decrepitude. But if thou likest, thou art competent to transfer this thy decrepitude to another.' Yayati said, 'O Brahmana, let it be commanded by thee that that son of mine who giveth me his youth shall enjoy my kingdom, and shall achieve both virtue and fame.' Sukra replied, 'O son of Nahusha, thinking of me thou mayst transfer this thy decrepitude to whomsoever thou likest. That son who shall give thee his youth shall become thy successor on the throne. He shall also have long life, wide fame, and a large progeny.'"

Thus ends the eighty-third Section in the Sambhava of the Adi Parva.

Section LXXXIV.

(Sambhava Parva continued.)

Vaisampayana said, "Yayati then, having been overcome with decrepitude, returned to his capital, and summoning his eldest son Yadu who was also the most accomplished, addressed him thus:—'Dear child, from the curse of Kavya called also Usana, decrepitude and wrinkles and whiteness of hair have come over me! But I have not been gratified yet with the enjoyment of youth. Thou, O Yadu, take this my weakness along with my decrepitude. I shall enjoy with thy youth.

And when a full thousand years have elapsed, returning to thee thy youth I shall take back my weakness with this decrepitude.'

"Yadu replied, 'There are innumerable inconveniences in decrepitude, in respect of drinking and eating. Therefore, O king, I shall not take thy decrepitude. This is, indeed, my determination. White hair on the head, cheerlessness, a relaxation of the nerves, wrinkles all over the body, deformities, weakness of the limbs, emaciation, incapacity to work, defeat at the hands of friends and companions, these are the consequences of decrepitude. Therefore, O king, I desire not to take it. O king, thou hast many sons some of whom are dearer to thee. Thou art acquainted with the precepts of virtue : ask some other son of thine to take thy decrepitude.'

"Yayati replied, 'Thou art sprung from my heart, O son, but thou givest me not thy youth. Therefore thy children shall never be kings.' And he continued, addressing another son of his, 'O Turvasu, take thou this weakness of mine along with my decrepitude. With thy youth, O son, I like to enjoy the pleasures of life. And after the expiration of a full thousand years I shall give thee thy youth, and take back from thee my weakness and decrepitude !'

"Turvasu then replied, "I do not like decrepitude, O father ! It destroyeth all appetites and enjoyments, strength and beauty of person, the intellect, and even life.' Yayati told him, 'Thou art sprung from my heart, O son ! But thou givest me not thy youth. Therefore, O Turvasu, thy race shall be extinct. Wretch, thou shalt be the king of those whose practices and precepts are impure, amongst whom men of inferior blood procreate children in women of superior blood, who live on meat, who are mean, who hesitate not to appropriate the wives of their superiors, whose practices are as those of birds and beasts, who are sinful, and non-Aryan.'"

Visampayana said, "Yayati having thus cursed his son Turvasu then addressed Sharmishta's son Druhyu thus:—'O Druhyu, take thou for a thousand years my decrepitude destructive of complexion and personal beauty and give me thy youth. And when a thousand years have passed away I shall return thee thy youth and take back my own weakness,

and decrepitude.' To this Druhyu answered, 'O king, one that is decrepit can never enjoy elephants and cars and horses and women. Even his voice becometh hoarse. Therefore I do not desire (to take) thy decrepitude.' Yayati told him, 'Thou art sprung from my heart, O son. But thou refusest to give me thy youth. Therefore thy most cherished desires shall never be accomplished. Thou shalt be king, only in name, of that region where there are no roads for the passage of horses and cars and elephants, and good vehicles, and asses, and goats and bullocks, and palanquins; where there is swimming only by rafts and floats.' Yayati next addressed Anu and said, Thou, O Anu, take my weakness and decrepitude. I shall with thy youth enjoy the pleasures of life for a thousand years.' To this Anu replied, 'Those that are decrepit always eat like children and are always impure. They can not pour libations on Agni in proper times. Therefore I do not like to take thy decrepitude.' Yayati told him, 'Thou art sprung from my heart. Thou givest me not thy youth. Thou findest so many faults in decrepitude. Therefore shall decrepitude overcome thee. And, O Anu, thy progeny also, as soon as they attain to youth, shall die. And thou shalt also not be able to perform sacrifices before Agni.'

"Yayati at last turned to his youngest child Puru, and addressing him said, 'Thou art, O Puru, my youngest son. But thou shalt be the first of all. Decrepitude, wrinkles, and whiteness of hair have come over me in consequence of the curse of Kavya called also Usana. I have not yet, however, been satiated with youth. O Puru take thou this my weakness and decrepitude! With thy youth I shall enjoy, for some years, the pleasures of life. And when a thousand years have passed away I shall give thee thy youth and take back my own decrepitude.'"

Vaisampayana said, "Thus addressed by the king, Puru answered with humility, 'I shall do, O monarch, as thou biddest me. I shall take, O king, thy weakness and decrepitude. Take thou my youth and enjoy as thou listeth the pleasures of life. Covered with thy decrepitude and becoming as one old, I shall, as thou commandest, continue to live, giving to

thee my youth.' Yayati then said, 'O Puru, I have been gratified with thee! And being gratified I tell thee that the people of thy kingdom shall have all their desires accomplished.'

"And having said this, the great ascetic Yayati, then thinking of Kavya, transferred his decrepitude unto the body of the high-souled Puru."

And thus ends the eighty-fourth Section in the Sambhava of the Adi Parva.

SECTION LXXXV.

(*Sambhava Parva continued.*)

Vaisampayana said, "And the excellent monarch Yayati the son of Nahusha, having received Puru's youth, became exceedingly gratified. And with it he once more began to indulge in his favorite pursuits to the full extent of his desires and the limit of his powers, according to season, so as to derive the greatest pleasure thereform. And, O king, in nothing that he did, he acted against the precepts of his religion as behoved him well. He gratified the gods by his sacrifices; the *pitris* by *Sradhas*; the poor by his charities; all excellent Brahmanas, by ful-filling their desire; all persons entitled to the rites of hospitality, by food and drink; the Vaisayas, by protection; and the Sudras, by kindness. And the king repressed all criminals by proper punishments. And Yayati, gratifying all sections of his subjects, protected them virtuously like another Indra. And the monarch possessed of the prowess of a lion, with youth and every object of enjoyment under control, enjoyed unlimited happiness without transgressing the precepts of religion. And the king became very happy in thus being able to enjoy all the excellent objects of his desire. And he was only sorry when he thought that those thousand years would come to an end. And having obtained youth for a thousand years, the king acquainted with the mysteries of time, and watching proper *Kalas* and *Kashtas*, sported with (the celestial damsel) Viswachi, sometimes in the beautiful gardens of Indra, sometimes in Alaka (the city of Kuvera), and sometimes on the summit of

the mountain Meru on the north. And when the virtuous monarch saw that the thousand years were full, summoning his son Puru he addressed him thus :—'O thou oppressor of the foe, with thy youth, O son, I have enjoyed the pleasures of life, each according to its season, to the full extent of my desires,—to the limit of my powers. Our desires, however, are never gratified by indulgence. On the other hand, with indulgence they only flame up like fire with libations of sacrificial butter. If a single person were owner of everything on earth, —all its yield of paddy and barley, its silver, gold, and gems, its animals and women, he would not yet be content. Thirst of enjoyment, therefore, should be abandoned. Indeed, true happiness is theirs who have cast off their thirst for the objects of the earth,—a thirst which is difficult to be cast off by the wicked and the sinful, which faileth not with failing life, and which is truly the fatal desease of man. My heart hath for a full thousand years been fixed upon the objects of desire. My thirst for these, however, without abating, increaseth day by day. Therefore shall I cast it off, and fixing my mind on Brahma shall I pass the rest of my days with the innocent deer of the forest, peacefully and without affection for any worldly object. And, O Puru, I have been exceedingly gratified with thee! Prosperity be thine! Receive back this thy youth. Receive thou also my kingdom. Thou art, indeed, that son of mine who has done me the greatest of services.'"

Vaisampayana continued, "And then Yayati, the son of Nahusha, received back his decrepitude. And his son Puru also received back his own youth. And Yayati was desirous of installing Puru his youngest son on the throne. But the four orders with the Brahmanas at their head then addressed the monarch thus :—'O king, how shalt thou bestow thy kingdom on Puru passing over thy eldest son Yadu born of Deva-yani and therefore the grandson of the great Sukra? Indeed, Yadu is thy eldest son; after him hath been born Turvasu; and of Sharmishta's sons, the first is Druhyu, then Anu, and then Puru. How doth the youngest deserve the throne passing all his elder brothers over? This we represent to thee: O, conform to virtuous practice!'

"Yayati then said, 'Ye four orders with Brahmanas at their head, hear ye my words, as to why my kingdom should not be given to my eldest son! My commands have been disobeyed by my eldest son Yadu. The wise say that he is no son who disobeyeth his father. That son, however, who doth the bidding of his parents, who seeketh their good, who is agreeable to them, is, indeed, the best of sons. I have been disregarded by Yadu, and by Turvasu too. Much have I been disregarded by Druhyu and Anu also. By Puru alone hath my word been obeyed. By him have I been much regarded. Therefore shall the youngest be my heir. He took my decrepitude. Indeed, Puru is my friend! He did what was so agreeable to me! It hath also been commanded by Sukra himself—the son of Kavi, that that son of mine who should obey me become king after me and bring the whole earth under his sway. I therefore beseech ye, let Puru be installed on the throne!'

"The people then said, 'True it is, O king, that that son who is accomplished and always seeketh the good of his parents, deserveth prosperity even if he be the youngest. Therefore doth Puru, who hath done thee good, deserve the crown. And as Sukra himself hath commanded it, we have nothing to say to it.'"

Vaisampayana continued, "And the son of Nahusha, thus addressed by the contented people, then installed his son Puru on the throne. And having bestowed his kingdom on Puru, the monarch performed the initiatory ceremonies for retiring into the woods. And soon after he left his capital, followed by Brahmanas and ascetics.

"And the sons of Yadu are known by the name of the *Yadavas*; while those of Turvasu have come to be called the *Yavanas*. And the sons of Druhyu are the Bhojas, while those of Anu the Mlechchas. The progeny of Puru, however, are the Pauravas amongst whom, O monarch, thou art born, inorder to rule for a thousand years with thy passions under complete control!"

And thus ends the eighty-fifth Section in the Sambhava of the Adi Parva.

Section LXXXVI.

(*Sambhava Parva continued.*)

Vaisampayana said, "King Yayati the son of Nahusha, having thus installed his dear son on the throne, became exceedingly happy, and entered into the woods to lead the life of a hermit. And having lived for some time in the forest in the company of Brahmanas, observing many rigid vows, eating of fruits and roots, patiently bearing privations of all sorts, the monarch at last ascended to heaven. And having ascended to heaven he lived there in bliss. But soon, however, he was hurled down by Indra. And it hath been heard by me, O king, that though hurled from heaven, Yayati, without reaching the surface of the earth, stayed in the firmament. I have heard that some time after he again entered the region of the celestials in the company of Vasuman, Ashtaka, Pratarddana, and Shivi."

Janamejaya then said, "I desire to hear from thee in detail why Yayati having first obtained admission into heaven was hurled therefrom and why also he gained re-admittance. Let all this, O Brahmana, be narrated by thee in the presence of these Brahmana sages. Yayati the lord of the earth was, indeed, like the chief of the celestials. The progenitor of the extensive race of the Kurus, he was of the splendour of the Sun! I desire to hear in full the story of his life both in heaven and on earth, illustrious as he was, of world-wide celebrity, and of wonderful achievements!"

Vaisampayana said, "Indeed, I shall recite to thee the excellent story of Yayati's adventures on earth and in heaven. That story is sacred and destroyeth the sins of those that hear it.

"King Yayati the son of Nahusha, having installed his youngest son Puru on the throne after casting his sons with Yadu for their eldest amongst the Mlechchas, entered the woods to lead the life of a hermit. And the king eating of fruits and roots lived for sometime in the forest. With mind and passions under complete control, the king gratified by

sacrifices both the *pitris* and the gods. And he poured libations of clarified butter into fire according to the rites prescribed for those leading the Vanaprasta mode of life. And the illustrious one entertained guests and strangers with fruits of the forest and clarified butter, while he himself supported life by gleaning scattered corn-seeds. And the king led this sort of life for a full thousand years. And observing the vow of silence and with mind under complete control, he passed one full year living upon air alone and without sleep. And he passed another year practising the severest austerities in the midst of four fires around and the sun overhead. And living upon air alone, he stood erect for six months on one leg. And then the king, of sacred deeds, ascended to heaven covering heaven as well as the Earth (with the fame of his achievements.)

And so ends the eighty-sixth Section in the Sambhava of the Adi Parva.

Section LXXXVII.

(Sambhava Parva continued)

Vaisampayana said, " While that king of kings dwelt in heaven—the home of the celestials—he was reverenced by the gods, the Sadhyas, the Marutas, and the Vasus. Of sacred deeds, and mind under complete control, the monarch used to repair now and then from the abode of the celestials unto the region of Brahma. And it hath been heard by me that he dwelt for a long time in heaven.

" One day that best of kings Yayati went to Indra and there in course of conversation the lord of the Earth was asked by Indra as follows :—

' What didst thou say, O king, when thy son Puru took thy decrepitude on earth and when thou didst bestow upon him thy kingdom ?'

" Yayati answered, ' I told him that the whole country between the rivers Ganges and the Yamuna is thine. That is, indeed, the central region of the Earth : while the outlying regions are to be the dominions of thy brothers. I also

told him that those without anger are ever superior to those under its sway: those disposed to forgive are ever superior to the unforgiving. Man is superior to the lower animals. Among men again the learned are superior to the unlearned. If wronged thou shouldst not wrong in return. One's wrath, if disregarded, burneth one's own self; while he that regardeth it not taketh away all the virtues of him that exhibiteth it. Never shouldst thou pain others by cruel speeches. Never subdue thy foes by despicable means; and never utter such scorching and sinful words as may torture others. He that pricketh as with thorns men by means of hard and cruel words, thou must know ever carrieth in his mouth a Rakshasa. Prosperity and luck fly away at his very sight. Thou shouldst ever keep the virtuous before thee as thy models: thou shouldst ever in retrospect compare thy acts with those of the virtuous: thou shouldst ever disregard the hard words of the wicked. Thou shouldst ever make the conduct of the wise the model upon which thou art to act thyself. The man hurt by the arrows of cruel speech emitted from one's lips, weepeth day and night. Indeed, these strike at the core of the body. Therefore the wise never fling these around at others. There is nothing in the three worlds by which thou canst worship and adore the dieties better than by kindness, friendship, charity, and sweet speeches unto all. Therefore shouldst thou always utter words that soothe, never those that scorch. And thou shouldst regard those that deserve thy regards; thou shouldst always give but never beg.'"

Thus ends the eighty-seventh Section in the Sambhava of the Adi Parva.

Section LXXXVIII.

(Sambhava Parva continued.)

Vaisampayana said, "After this, Indra again asked Yayati, 'Thou hadst retired into the woods, O king, after accomplishing all thy duties. O Yayati son of Nahusha, I would ask thee, with whom art thou equal in ascetic austerities?' Yayati then answered, 'O Vasava, I do not, in ascetic austerities,

behold my equal among men, the clestials, the Gandharvas, and the great Rishis!' Indra then said, 'O monarch, because thou dost disregard those that are thy superiors, thy equals, and even thy inferiors, without, in fact, knowing their real merits, therefore, thy virtues have suffered a diminution and thou must fall from heaven!' Yayati then said, 'O Sakra, if, indeed, my virtues have really sustained a diminution and I must on that account fall down from heaven, I desire, O chief of the celestials, that I may at least fall among the virtuous and the honest.' Indra then replied, 'Yes O king, thou shalt fall among those that are virtuous and wise; and thou shalt acquire also much renown. And after this experience of thine, O Yayati, never more disregard those that are thy superiors or even thy equals.' "

Vaisampayana continued, "Upon this, Yayati fell from the region of the celestials. And as he was falling, he was beheld by the foremost of royal sages Ashtaka, the protector of his own religion. And Ashtaka beholding him enquired, 'Who art thou, O youth, of beauty equal to that of Indra himself, in splendour blazing as the fire, thus falling from high! Art thou that foremost of sky-ranging bodies—the sun—emerging from dark masses of clouds? Indeed, beholding thee falling from the solar course, possessed of immeasurable energy and the splendour of fire or the sun, every one is exercised as to what it is that is so falling, and is, besides, deprived of consciousness! Beholding thee in the path of the celestials, possessed of energy like that of either Sakra, Surya, or Vishnu, we have approached thee to ascertain the truth! If thou hadst first asked us to who we are, we would never have been guilty of the incivility of asking thee first. We now ask thee who thou art and why dost thou approach hither? Let thy fears be dispelled; let thy woes and afflictions cease! Thou art now in the presence of the virtuous and the wise. Even Sakra himself—the slayer of Vala—can not here do thee an injury! O thou of the prowess of the chief of the celestials, the wise and the virtuous are the support of their brethren in grief. Here there are none but the wise and virtuous like thee, assembled together! Therefore stay thou here in peace.

Fire alone hath power to give heat. The Earth alone hath power to infuse life into the seed. The Sun alone hath power to illuminate everything. So thee guest alone hath power to command the virtuous and the wise.' "

Thus ends the eighty-eighth Section in the Sambhava of the Adi Parva.

Section LXXXIX.

(Sambhava Parva continued.)

" Yayati said, 'I am Yayati the son of Nahusha and the father of Puru. For having disregarded every creature, cast off from the region of the celestials and of Rishis crowned with success, I am falling down, my righteousness having sustained a diminution. In years I am older than ye. Therefore have I not saluted ye first. Indeed, the Brahmanas always regard him who is older in years or superior in learning or ascetic merit.'

" Ashtaka then replied, 'Thou sayest, O monarch, that he who is older in years is worthy of regard. But it is said that he is truly worthy of worship who is superior in learning and ascetic merit.'

" Yayati to this: 'It is said that sin destroyeth the merit of our virtuous acts. Vanity containeth the element of that which leadeth to hell. The virtuous never follow in the wake of the vicious. They act in such a way that their religious merit always increaseth. I myself had great religious merit. All that, however, is gone. I would scarcely be able to regain it even by my best exertions. Beholding my fate, he that is bent upon achieving his own good, will certainly suppress vanity. He who having acquired great wealth performeth meritorious sacrifices, who having acquired all kinds of learning remaineth humble, and who having studied the whole Vedas devoteth himself to asceticism with a heart withdrawn from all mundane enjoyments, goeth to heaven. None should exult for having acquired great wealth. None should feel vain on having studied the whole Vedas. In the world men are of different dispositions. Destiny is supreme. Both

power and exertion are fruitless. Knowing destiny to be all-powerful, the wise, whatever their portion, should neither exult nor grieve. When creatures know that both weal and woe are dependent on destiny and not on their own exertion or power, they should neither grieve nor exult remembering that destiny is all powerful. The wise should ever live contented, neither grieving at woe nor exulting at weal. When destiny is supreme, both grief and exultation are both unbecoming. O Ashtak a, I never suffer myself to be overcome by fear, nor do I ever entertain grief, knowing for certain that I shall be in the world what the great disposer of all hath ordained. Insects and worms, all oviparous creatures, vegetable existences, all crawling animals, vermin, the fish in water, stones, grass, wood, in fact, all created things, when they are freed from the effects of their acts, are united with the supreme Soul. Happiness and misery are both transient. Therfore, O Ashtaka, why should I grieve ? We can never know how are we to act in order to avoid misery. Therefore none should grieve at misery.'

"Possessed of every virtue king Yayati who was the maternal grand-father of Ashtaka, while staying in the firmament, at the conclusion of his speech was again questioned by Ashtaka. The latter said, 'O king of kings, tell me in detail of all those regions that thou hast visited and enjoyed, as well as the periods for which thou hast enjoyed each. Thou speakest of the precepts of religion even like the clever masters acquainted with the acts and sayings of great beings !' Yayati then replied, 'I was a great king on earth owning the whole world for my dominion. Leaving it I acquired by force of religious merit many high regions. There I dwelt for a full thousand years, and then I attained to a very high region which is the abode of Indra, of extraordinary beauty, having a thousand gates, and extending a hundred *yojanas* all around. There too I dwelt for a full thousand years and then attained to a higher region still. That is the region of perfect beatitude where decay is never,—the region, *viz*, of the creator and the lord ofthe earth, so difficult of attainment ! There also Idwelt for a full thousand years, and then attained to another

very high region, *viz*, that of the god of gods (Vishnu) where too I have lived in happiness. Indeed, I have dwelt in various regions, adored by all the celestials, and possessed of prowess and splendour equal unto those of the celestials themselves. Capable of assuming any form at will, I have lived for a hundred *Ayutas* of years in the gardens of Nandana, sporting with the Apsaras and even beholding, numberless beautiful trees clad in flowery vestments and shedding delicious perfumes all around. And after many many years had elapsed, while still residing there in the enjoyment of perfect beatitude, the celestial messenger of grim visage one day, in a loud and deep voice, thrice shouted to me, *Ruined, Ruined, Ruined.* O thou lion among kings, this much I remember. I have then fallen from Nandana, my religious merits gone! I heard in the skies, O king, the voices of the celestials exclaiming in grief,—"Alas! What misfortune! Yayati, with his religious merits destroyed, though virtuous and of sacred deeds, is falling!"—And as I was falling, I asked them loudly, "Where, ye clestials, where are those wise amongst whom I am to fall?" They then pointed out to me this sacred sacrificial region belonging to ye. And beholding the curls of smoke blackening the atmosphere and scenting the perfume of clarified butter poured incessantly into the fire, and guided thereby, I am approaching this region of yours, glad at heart that I come amongst ye.'"

And so ends the eight-ninth Section of the Sambhava in the Adi Parva.

SECTION LXL.

(Sambhava Parva continued.)

"Ashtaka then said, 'Capable of assuming any form at will, thou hast lived for an hundred *Ayuta* years in the gardens of Nandana. For what cause, O thou foremost of those that flourished in the *Krita* age, hast thou been compelled to leave that region and come hither?' Yayati answered, 'As kinsmen, friends, and relatives forsake, in this world, those whose wealth disappears, so in the other world, the celestials

with Indra as their chief forsake him who hath lost his righteousness.' Ashtaka then said, 'I am extremely anxious to know how in the other world men can lose virtue. Tell me also, O king, what regions are attainable by what courses of action. Thou art acquainted, I know, with the acts and sayings of great beings!'

"Yayati answered, 'O thou pious one, they that speak of their own merits are doomed to suffer the pains of the hell called Bhauma. Though really emaciated and lean, they appear to grow on earth (in the shape of their sons and grandsons) only to become food for vultures, dogs, and jackals. Therefore, O king, this highly censurable and wicked vice should be repressed. I have now, O king, told thee all. Tell me what more I shall say.'

"Ashtaka said, 'When life is destroyed with age, vultures, peacocks, insects, and worms eat up the human body. Where doth man then reside? How doth he also come again to life? I have never heard of any hell called *Bhauma* on earth.'

"Yayati answered, 'After the dissolution of the body, man, according to his acts, re-entereth the womb of his mother and stayeth there in an indistinct form, and soon after assuming a distinct and visible shape re-appeareth in the world and walketh on its surface. This is that Earth-hell (*Bhauma*) where he falleth, for he beholdeth not the termination of his existence and acteth not towards his emancipation. Some dwell for sixty thousand years, some for eighty-thousand years in heaven; and then they fall. And as they fall they are attacked by certain Rakshasas belonging to the world in the form of sons, grandsons, and other relatives that withdraw their hearts from acting for their own emancipation.'

"Ashtaka then asked, 'For what sin are beings when they fall from heaven attacked by these fierce and sharp-toothed Rakshasas? Why are they not reduced to annihilation? How do they again enter the womb, furnished with the senses?'

"Yayati answered, 'After falling from heaven, the being becometh a subtile substance living in water. This water becometh the semen which is the seed of vitality. Thence entering the mother's womb on the womanly season, it de-

velopeth into the embryo and next into visible life like the fruit from the flower. And entering trees, plants, and other vegetable substances, water, air, earth, and space, that watery seed of life becometh of quadrupedal or bipedal form. This is the case with all creatures that you see.'

"Ashtaka said, 'O tell me, I ask thee because I have my doubts! Doth a being that hath received a human form enter the womb in its own shape or in some other? How doth it also acquire its distinct and visible shape, eyes and ears, and consciousness as well? Questioned by me, O explain it all! Thou art, O father, one acquainted with the acts and sayings of great beings!' Yayati answered, 'According to the merits of one's acts, the being that in a subtile form co-inheres in the semen that is dropped into the womb is attracted by atmospheric force for purposes of re-birth. It then developeth there in course of time, first becoming the embryo, and is next furnished with the visible physical organism. Coming out of the womb in course of time it becometh conscious of its existence as man, and by his ears becometh sensible of sound; by his eyes, of color and form; by his nose, of scent; by his tongue, of taste; by his whole body, of touch; and by his mind, of ideas. It is thus, O Ashtaka, that the gross and visible body developeth from the subtile essence.'

"Ashtaka asked, 'After death, the body is burnt, buried, or otherwise destroyed. Reduced to nothing upon such dissolution, by what principle is he again revived? Yayati said, 'O thou lion among kings, the person that is dead assumeth a subtile form and retaining consciousness of all his acts as in a dream entereth some other form with a spred quicker than of air itself. The virtuous attain to a superior, and the vicious to an inferior form of existence. The vicious become worms and insects. I have nothing more to say, O thou of great and pure soul! I have told thee how beings are born after development of embryonic forms as four-footed, two-footed, six-footed, and so. What more wilt thou ask me?'

"Ashtaka said, 'How, O father, do men attain to those superior regions whence there is no return to earthly life? Is it by asceticism or knowledge? How also may one

gradually attain to felicitous regions? Asked by me, O tell it in full!'

"Yayati answered, 'The wise say that for men there are seven gates through which admission may be gained into Heaven: these are Asceticism, Gift, Quiet of mind, Self-command, Modesty, Simplicity, and Kindness to all creatures. The wise also say that a person loseth all these in consequence of vanity. That man who having acquired knowledge regardeth himself as learned, and with his learning destroyeth the reputation of others, never attaineth to regions of indestructible felicity. That knowledge also doth not make the possessor competent to attain to Brahma. Study, the vow of silence, worship before fire, and sacrifices, these four remove all fear. When however these are mixed with vanity, instead of removing, they cause fear. The wise should never exult on receiving honors; nor should they grieve at insults. For it is the wise alone that honor the wise; the wicked never act like the virtuous. I have given away so much—I have performed so many sacrifices—I have studied so much—I have observed these vows,—*such* vanity is the root of fear. Therefore thou must not indulge such feelings. Those learned men who accept as their support the unchangeable, inconceivable Brahma alone that ever showereth blessings on persons virtuous as thee, enjoy perfect peace here and hereafter!'"

And thus ends the ninetieth Section in the Sambhava of the Adi Parva.

Section LXLI.

(Sambhava Parva continued.)

Ashtaka said, 'Those congnisant with the Vedas differ in opinion as to how the followers of each of the four modes of life, *viz*, *Grihastas*, *Bhikshus*, *Brahmacharis*, and *Vanaprashtas*, are to conduct themselves in order to acquire religious merit.'

"Yayati answered, 'These are what a Brahmachari must do. While dwelling in the abode of his preceptor, he must receive lessons only when his preceptor summons him to do

so ; he must attend to the service of his preceptor without waiting for the commands of the latter ; he must rise from bed before his preceptor riseth, and go to bed after his preceptor goeth thereto. He must be humble, must have his passions under complete control, must be patient, vigilant, and devoted to study. It is then only that he can achieve success. It hath been said in the oldest Upanishada that a *grihastā* acquiring wealth by honest means should perform sacrifices ; he should ever give in charity, should perform the rites of hospitality unto all arriving at his abode, and should never use anything without giving a portion thereof to others. A Muni without search for food should live in the woods depending on his own vigour ; should abstain from all vicious acts ; should give away in charity, should never inflict pain on any creature. It is then only that he can achieve success. He, indeed, is a true Bhikshu who doth not support himself by any manual arts, who possesseth numerous accomplishments, who hath his passions under complete control, who is unconnected with all worldly concerns, who sleepeth not under the shelter of a house-holder's roof, who is without wife, and who going a little way every day, travelleth over a large extent of country. A learned man should adopt the Vanaprashta mode of life after performance of the necessary rites, when he hath been able to control his appetites for enjoyment and desire of acquiring valuable possessions. When one dieth in the woods while leading the Vanaprashta mode of life, he maketh his ancestors and succesors, numbering ten generations including himself, fuse with the Divine essence.'

"Ashataka asked, 'How many kinds of *Munis* are there, and how many kinds of *Mounis* (observers of the vow of silence) ?'

"Yayati answered, 'He, indeed, is a Muni who, though dwelling in the woods, hath an inhabited place near, or who, though dwelling in an inhabited place, hath the woods near.'

"Ashtaka enquired what it meant. Yayati replied, 'A Muni withdrawing himself from all worldly objects liveth in the woods. And though he might never seek to surround himself with those objects that are procurable in inhabited

places he might yet obtain them all by virtue of his ascetic power. *He* may truly be said to dwell in the woods having an inhabited place near to himself. Again, a wise man withdrawn from all earthly objects might livè in a hamlet leading the life of a hermit. He may never exhibit the pride of family, birth, or learning. Clad in the scantiest robes he may yet regard himself as attired in the richest vestments. He may be content with food just enough for supporting life. Such a person, though dwelling in an inhabited place, liveth yet in the woods.

"The person again who, with passions under complete control, adopteth the vow of silence, refraining from action and entertaining no desire, achieveth success. Why shouldst thou not, indeed, reverence the man who liveth on clean food, who refraineth from ever injuring others, whose heart is ever pure, who is displayed in the splendour of ascetic attributes; who is free from the leaden weight of desire, who abstaineth from injury even when sanctioned by religion? Emaciated by austerities, and reduced in flesh, marrow, and blood, such a one conquereth not only this but the highest world as well. And when the Muni sits in *yoga* meditation becoming indifferent to happiness and misery, honor and insult, he then leaveth this world and enjoyeth communion with Brahma. When the Muni taketh food like kine and other animals, *i. e*, without providing for it beforehand and without any relish (like a sleeping infant feeding on the mother's pap) then like the all-pervading spirit he becometh identified with the whole universe and attaineth to salvation.' "

And so ends the ninety-first Section in the Sambhava of the Adi Parva.

Section LXLII.

(Sambhava Parva continued)

"Ashtaka asked, 'Who amongst these, O king, both exerting constantly like the Sun and the Moon, first attaineth to communion with Brahma,—the ascetic or the man of knowledge?'

"Yayati answered, 'The wise, by help of the Veda and of

Knowledge, having ascertained the visible universe to be illusory instantly realise the Supreme Spirit as the sole existent independent essence. While they that devote themselves to *Yoga* meditation take time to acquire the same knowledge, for it is by practice alone that these latter divest themselves of the consciousness of duality. Hence the wise attain to salvation first. Then again if the person devoted to *yoga* findeth not sufficient time in one life to attain to success, being led astray by the attractions of the world, in his next life he is benefited by the progress he hath already made, for regretfully he devoteth himself to the pursuit of success. But the man of Knowledge ever beholdeth the indestructible Unity, and therefore, though immersed in worldly enjoyments, never affecteth them at heart. Therefore there is nothing to impede his salvation. He, however, who faileth to attain to Knowledge, should yet devote himself to piety as dependent on action (sacrifices, &c.) But he that devoteth himself to such piety, moved thereto by desire of salvation, can never achieve success. His sacrifices bear no fruit and partake of the nature of cruelty. Piety as dependent on action that proceedeth not from the desire of gain, is, in the case of such men, *yoga* itself.'

"Ashtaka said, 'O king, thou lookest like a youth; thou art handsome and decked with a celestial garland. Thy splendour is great! Whence dost thou come and where dost thou go? Whose messenger art thou? Art thou going into the Earth?'

"Yayati said, 'Fallen from heaven upon the loss of all my religious merit, I am destined to enter the Earth-hell. Indeed, I shall go there after I have finished my discourse with ye! Even now the deities of the ten points of the Universe command me to hasten thither. And, O king, I have obtained it as a boon from Indra that though fall I must upon the Earth yet I should fall amidst the wise and the virtuous. Ye are all wise and virtuous that are assembled here!'

"Ashtaka said, 'Thou art acquainted with everything. I ask thee, O king, are there any regions for myself to enjoy in heaven or in the firmament? If there be, then, thou shalt not fall though falling!'

"Yayati answered, 'O king, there are many regions for thee to enjoy in heaven as there are kine and horses in the earth with the animals in the wilderness and the hills!'

"Ashtaka then said, 'If there are worlds for me to enjoy, as fruits of my religious merits, in heaven, O king, I give them all unto thee! Therefore, though falling, thou shalt not fall. O take thou soon all these, wherever they be, in heaven or in the firmament! Let thy sorrows cease!'

"Yayati answered, 'O thou best of kings, a Brahma-knowing Brahmana alone can take in gift, but not one like ourselves! And, O monarch, I myself have given away to Brahmanas as one should. Let no man not a Brahmana and let not the wife of a learned Brahmana ever live in infamy by accepting gifts! On Earth I have ever desired to perform virtuous acts! Having never done so before, how shall I now accept a gift?'

"Pratarddana who was amongst them asked, 'O thou of the handsomest form, I am Pratarddana by name. I ask thee, are there any worlds for me to enjoy as fruits of my religious merits, in heaven or in the firmament? Answer me, thou art acquainted with everything!'

"Yayati said, 'O king, numberless worlds full of felicity, effulgent like the solar surface, and where woe can never be, await thee. It thou dwellest in each but for seven days, they would not yet be exhausted.'

"Pratarddana then said, 'These then I give unto thee! Therefore though falling thou must not fall! Let the worlds that are mine be thine! Whether they be in the firmament or in heaven, O soon take them! Let thy woes cease!'

"Yayati answered, 'O monarch, no king of equal energy should ever desire to receive in gift the religious merits of another king acquired by *yoga* austerities. And no king who is afflicted with calamity by the fates should, if wise, yet act in a censurable way. A king keeping his eye ever fixed on virtue should walk in the path of virtue and increase his fame thereby. A person of virtue like myself and knowing what are his duties should not act so meanly as thou directest. When others desirous of acquiring religious merit do not

accept gifts, how can *I* do what *they* do not?' On the conclusion of this speech, that best of kings Yayati was then addressed by Vasumana in the following words."

Thus ends the ninety-second Section in the Sambhava of the Adi Parva.

SECTION LXLIII.

(Sambhava Parva continued.)

"Vasumana said, 'I am Vasumana, the son of Osadawsa. I would ask thee, O king, whether there are any worlds for me to enjoy, as fruits of my religious merits, in heaven or in the firmament. Thou art, O high-souled one, acquainted with all holy regions!'

Yayati answered, 'There are as many regions for thee to enjoy in heaven as the number of places in the firmament, the Earth, and the ten points of the universe, illumined by the Sun.'

"Vasumana then said, 'I give them to thee. Let those regions that are for me be thine. Therefore, though falling, thou shalt not fall. If to accept them in gift be improper for thee, then, O monarch, buy them with a straw.'

"Yayati answered, 'I do not remember, ever having bought and sold anything unfairly. This has never been done by other kings. How shall *I* do it therefore?'

"Vasumana said, 'If to buy them, O king, be regarded by thee as improper, then take them in gift from me. For myself I answer that I will never go to those regions that are for me. Let them therefore be thine!'

"Shivi then addressed the king thus:—'I am, O king, Shivi by name, the son of Ushinara. O father, are there in the firmament or in heaven, any worlds for me to enjoy? Thou knowest every region that one may enjoy as the fruit of his religious merit!'

"Yayati then said, 'Thou hast never, by speech or in mind, disregarded the honest and the virtuous that applied to thee. There are infinite worlds for thee to enjoy in heaven, all blazing like lightning.' Shivi, then said, 'If *thou* regardest their

purchase as improper, I give them to ye. Take them all, O king! I shall never take them,—those regions where the wise never feel the least disquiet.'

"Yayati then answered, 'O Shivi, thou hast, indeed, obtained for thyself, possessed as thou art of the prowess of Indra, infinite worlds! But I do not desire to enjoy regions given to me by others. Therefore, I accept not thy gift.'

"Ashtaka then said, 'O king, each of us have expressed our desire to give thee the worlds that each of us have acquired by our religious merit. Thou acceptest not them. But leaving them for thee, we shall descend unto the Earth-hell.'

"Yayati answered, 'Ye all are truth-loving and wise: give me that which I deserve. I shall not be able to do that which I have never done before.'

"Ashtaka then said, 'Whose are those five golden cars that we see? Do men that repair to regions of everlasting bliss ride on them?'

"Yayati answered, 'Those five golden cars displayed in glory and blazing as fire, would, indeed, carry ye to the regions of bliss.'

"Ashtaka said, 'O king, ride those cars thyself, and repair to heaven. We can wait. We will follow thee in time.'

"Yayati then said, we can now all go together. Indeed, all of us have conquered heaven. Behold, the glorious path to heaven becomes visible!'"

Vaisampayana continued, "Then all those excellent monarchs riding on those cars set out for heaven, for gaining admittance into it, illuminating the whole firmament by the glory of their virtues.

"And Aahtaka, again breaking silence, asked, 'I had always thought that Indra was my especial friend, and that I of all the others, should first obtain admittance into heaven. But how is it that Usinara's son Shivi, hath already left us behind."

"Yayati answered, 'This Usinara's son had given all he possessed for attaining to the region of Brahma. Therefore is he foremost among ye. Besides, Shivi's liberality, asceticism, truth, virtue, modesty, good-fortune, forgiveness, amiability,

desire of performing good acts, have been so great that none can measure them.'

Vaisampayana continued, "After this, Ashtaka, impelled by curiosity, again asked his maternal grand-father resembling Indra himself, saying, 'O king, I would ask thee, tell me truly, whence thou art, who thou art, and whose son? Is there any other Brahmana or Kshatria who hath done what thou didst on Earth?' Yayati answered, 'I tell thee truly, I am Yayati, the son of Nahusha and the father of Puru. I was lord of all the Earth. Ye are my relatives: I tell thee truly, I am the maternal grand-father of ye all. Having conquered the whole Earth, I gave clothes to Brahmanas and also a hundred handsome horses fit for sacrificial offering. For such acts of virtue the gods become propitious to those that perform them. I also gave to Brahmanas this whole Earth with her horses and elephants and kine, and gold and all kinds of wealth, along with an hundred *Arbudas* of excellent milch cows. Both the Earth and the firmament exist owing to my truth and virtue; fire yet burneth in the world of men owing to my truth and virtue. Never hath word spoken by me been untrue. It is for this that the wise adore truth. O Ashtaka, all I have told thee, Pratarddana, and Vasumana, is the truth itself. I know it for certain that the gods and the Rishis and all the mansions of the blest are adorable only because of Truth that characterises them all. He that shall without malice duly read to good Brahmanas this account of our ascension to heaven shall himself attain to the same worlds with us.' "

Vaisampayana continued, " It was thus that the illustrious king Yayati of high achievements, rescued by his collateral descendants, ascended to heaven leaving this earth and covering the three worlds by the fame of his deeds."

And so ends the ninety-third Section in the Sambhava of the Adi Parva.

Section LXIV.

(*Sambhava Parva continued.*)

Janamejaya said, "Adorable one, I desire to hear the histories of those kings who were decended from Puru. O tell me of each as he was in prowess and achievements! I have, indeed, heard that in Puru's line there was not a single king who was deficient in good-behaviour and prowess, or who was without sons. O thou of ascetic wealth, I desire to hear the histories in detail of those famous monarchs endued with learning and all accomplishments."

Vaisampayana said, "Asked by thee I shall tell thee all about the heroic kings of Puru's line, all equal unto Indra in prowess, possessing great affluence and commanding the respect of all for their accomplishments.

"Puru had by his wife Paushti three sons, Pravira, Iswara, and Raudraswa, all of whom were mighty charioteers. Amongst them, Pravira was the perpetuator of the dynasty. Pravira had by his wife Shurasheni a son named Manushya. And the latter, of eyes like lotus leaves, had sway over the whole earth bounded by the four seas. And Manushya had for his wife. Souviri. And he begat in her three sons called Shakta, Sanhanana, and Vagmi. And they were heroes in war and mighty charioteers. Then again the intelligent and virtuous Raudraswa begat in the Apsara Misra-keshi ten sons who were all great bowmen. And they all grew up into heroes, performing numerous sacrifices in honor of the gods. And they all had sons, were learned in all branches of knowledge, and ever devoted to virtue. They were Richeyu, and Kaksheyu and Vrikeyu of great prowess, Sthandileyu, and Vaneyu, and Jaleyu of great fame, Tejeyu of great strength and intelligence, and Satyeyu of the prowess of Indra, Dharmeyu, and Saunateyu, the tenth, of the prowess of the celestials. Amongst them all, Richeyu became the sole monarch of the whole Earth and was known by the name of Anadhrishti. And in prowess he was like unto Vasava himself amongst the celestials. And Anadhrishti had a son of name Matinara who be-

came a famous and virtuous king. And he performed both the Rajashuya and the horse-sacrifice. And Matinara had four sons of immeasurable prowess, *viz*, Tansu, Mahan, Atiratha, and Drahyu of immeasurabie glory. Amongst them Tansu of great prowess became the perpetuator of Puru's line. And he subjugated the whole earth and acquired great fame and splendour. And Tansu begat a son of great prowess named Ilina. And he was the foremost of all conquerors and he brought the whole werld under his subjection. And Ilina begat in his wife Rathantarya five sons with Dushmanta as their head, all equal in might unto the five elements. They were Dushmanta, Shura, Bhima, Pravashu, and Vasu. And, O Janamejaya, the eldest of them Dushmanta became king. And from Dushmanta was born by his wife Sakuntala an intelligent son named Bharata who became king. And Bharata gave his name to the race of which he was the founder. And it is from him that the fame of that dynasty hath spread so wide. And Bharata begat in his three wives altogether nine sons. But none of them were like their father and so Bharata was not at all pleased with them. Their mothers therefore became angry and slew them all. The procreation of children by Bharata therefore became in vain. The monarch then performed a great sacrifice and through the grace of Bharadwaja obtained a son of name Bhumanyu. And then Bharata the great descendant of Puru, regarding himself as really possessing a son, installed, O thou foremost of the Bharata race, that son as his heir-apparent. And Bhumanyu begat in his wife Pushkarini six sons of name Suhotra, Suhota, Suhavi, Suyaju, and Diviratha. The eldest of them all, Suhotra, obtained the throne and performed many Rajashuya and horse-sacrifices. And Suhotra brought under his sway the whole Earth surrounded by her belt of seas, and full of elephants, kine, and horses, and all her wealth in gems and gold. And the Earth afflicted with the weight of numberless human beings and elephants, horses, and cars, was as it were about to sink. And during the virtuous reign of Suhotra the surface of the whole earth was dotted all over with hundreds and thousands of sacrificial stakes. And the Earth became full of corn and

human beings. And the lord of the Earth Suhotra begat in his wife Aikshaki three sons, *viz*, Ajamida, Sumida, and Purumida. The eldest of them Ajamida was the perpetuator of the royal line. And he begat six sons in his three wives. Of these sons, Siksha was born of the womb of Dhumini, Dushmanta and Parameshti in that of Nila and Jahnyu, Jala, and Rupina, were born in that of Keshini. All the tribes of the Panchalas are descended from Dushmanta and Parameshti. And the Kushikas are the sons of Jahnyu of immeasurable prowess. And Riksha who was elder than both Jala and Rupina became king. And Riksha begat Samvarana the perpetuater of the royal line. And, O king, it hath been heard by us that while Samvarana the son of Riksha was ruling the earth, there happened a great loss of people from famine, pestilence, drought, and disease. And the Bharata princes were beaten by the troops of enemies. And the Panchalas setting out to invade the whole earth with their four kinds of troops soon brought the wole earth under their sway. And with their ten Akshauhinis the king of Panchala defeated the Bharata prince. Samvarana then, with his wife and ministers, sons and relatives, fled in fear. And he took shelter in the forest on the banks of the Sindhu extending to the foot of the mountains. There the Bharatas lived for a full thousand years within their fort. And after they had lived there a thousand years, one day the illustrious Rishi Vashishta approached the exiled Bharatas. And the Bharatas going out saluted the Rishi and worshipped him by the offer of the Arghya. And entertaining him with reverence, they then represented everything unto that illustrious Rishi. And after he was seated on his seat, the king himself approached the Rishi and addressed him, saying, 'Be thou our Purohita, O illustrious one. We will endeavour to regain our kingdom.' And Vashista then answered the Bharatas by saying 'Om' (the sign of consent.) And it hath been heard by us that Vashista then installed the Bharata prince in the sovereignty of all the Kshatrias on the Earth, making by virtue of his *mantras* this descendant of Puru the veritable horns of the wild bull or the tusks of the wild elephant. And the

king retook the capital that had been taken away from him and once more made all monarchs pay tribute to him. The powerful Samvarana, thus installed once more in the actual sovereignty of the whole earth, performed many sacrifices in which the offerings to the Brahmanas were great.

"And Samvarana begat in his wife Tapati the daughter of Sura a son named Kuru. This Kuru was exceedingly virtuous. Therefore was he installed on the throne by his people. It is from his name that the field called Kuru-jangala has become so famous in the world. Devoted to asceticism, he made that field (*Kuru-kshetra*) sacred by practising his austerities there. And it hath been heard by us that Kuru's highly intelligent wife Vahini brought forth five sons, *viz*, Avikshit, Abhishya, Chaittra-ratha, Muni, and the celebrated Janamejaya. And Avikshit begat Parikshit, the powerful Shavalaswa, Adiraja, Viraja, Shalmali of great physical strength, Uchaisrava, Bhangakāra, and Jitari the eighth. In the race of these were born, as the fruits of their pious acts, seven mighty charioteers with Janamejaya as their head. And unto Parikshit were born sons who were all acquainted with the interpreta-of the *shastras*. And they were Kaksha-sena, and Ugra-sena, and Chittra-sena endued with great energy, and Indra-sena and Susena and Bhima-sena by name. And the sons of Janamejaya were all endued with great strength and became celebrated all over the world. And they were Dhrita-rashtra who was the eldest, and Pandu and Valhika, and Nishadha endued with great energy, and then the mighty Jambunada, and then Kundodara, and Padati and then Vashati the eighth. And they were all skilfull in the interpretation of the shastras and were kind to all creatures. Amongst them Dhrita-rashtra became king. And Dhrita-rashtra had eight sons, *viz*, Kundika, Hasti, Vitarka, Kratha, Kundina the fifth, Vahishrava, Indrava, and Bhumanyu the invincible. And Dhrita-rashtra had many grand-sons, of whom three only were famous. They were, O king, Pratipa, Dharma-netra, Su-netra. Amongst these last three, Pratipa became unrivalled on earth. And, O thou bull of the Bharata race, Pratipa begat three sons, *viz*, Devapi, Shantanu, and the mighty charioteer Valhika. The eldest

Devapi adopted an ascetic course of life impelled thereto by the desire of benefiting his brothers. And the kingdom was obtained by Shantanu and the mighty charioteer Valhika.

"O monarch, besides these, there were born in the race of Bharata numberless other excellent monarchs endued with great energy and like unto the celestial Rishis themselves in virtue and ascetic power. And so also in the race of Manu were born many mighty charioteers like unto the celestials themselves and who by their number swelled the *Aila* dynasty into gigantic proportions."

And so ends the ninety-fourth Section in the Sambhava of the Adi Parva.

Section LXLV.

(Sambhava Parva continued)

Janamejaya said, "O Brahmana, I have now heard from thee this great history of my ancestors. I have also heard from thee about the great monarchs that were born in this line. But I have not been gratified in consequence of this charming account having been so short. Therefore be pleased, O Brahmana, to recite the delightful narrative once more in detail, commencing from Manu the lord of creation. Who is there that will not be charmed with such an account, sacred as it is? The fame of these monarchs, increased by their wisdom, virtue, accomplishments, and high character, hath been so swelled as to cover the three worlds. Having listened to the history, sweet as nectar, of their liberality, prowess, physical strength, mental vigor, energy, and perseverance, I have not been satiated."

Vaisampayana said, "Hear then, O monarch, as I recite in full the auspicious account of thy own race just as I heard it from Dwaipayana before.

"Daksha begat Aditi, and Aditi begat Vivaswan, and Vivaswan begat Manu, and Manu begat Ila, and Ila begat Puru-rava. And Puru-rava begat Ayu, and Ayu begat Nahusha, and Nahusha begat Yayati. And Yayati had two wives, *viz*, Devayani the daughter of Usana, and Sharmishta the daughter of

Vrishaparva. Here occurs a *sloka* regarding (Yayati's) descendants. 'Deva-yani gave birth to Yadu and Turvasu ; and Vrishaparva's daughter Sharmishta gave birth to Drahyu, Anu, and Puru.' And the descendants of Yadu are the Yadavas, and of Puru are the Pauravas. And Puru had a wife of name Kausalya. And he begat in her a son named Janamejaya. And Janamejaya performed three horse-sacrifices and a sacrifice called *Viswajit*. And then he entered into the woods. And Janamejaya had married Ananta the daughter of Madhava, and begat in her a son called Prachinwan. And the prince was so called because he had conquered all the eastern countries to the very confines of the region where the sun rises. And Prachinwan married Ashmaki a daughter of the Yadavas and begat in her a son named Sanyati. And Sanyati married Varangi the daughter of Drishadwata and begat in her a son named Ahanyati. And Ahanyati married Bhanumati the daughter of Krita-virya and begat in her a son named Sarvabhauma. And Sarvabhauma married Sunanda the daughter of the Kekaya prince, having obtained her by force. And he begat in her a son named Jayat-sena. And Jayat-sena married Susrava the daughter of the Vidharva king and begat in her Avachina. And Avachina also married another princess of Vidharva of name Maryada. And he begat in her a son named Arihas. And Arihas married Angi and begat in her Mahabhauma. And Mahabhauma married Suyajna the daughter of Prasena-jit. And in her was born Ayuta-nayi. And he was so called because he had performed a sacrifice in which the fat of an *Ayuta* of male beings was required. And Ayuta-nayi took for wife Kama the daughter of Prithu-sravasa. And in her was born a son named Akrodhana. And Akrodhana took for wife Karambha the daughter of the king of Kalinga. And in her was born Devatithi. And Devatithi took for wife Maryada the princess of Videha. And in her was born a son named Arihas. And Arihas took for wife Sudeva the princess of Anga. And in her he begat a son named Riksha. And Riksha married Jwala the daughter of Takshaka. And he begat in her a son of name Matinara. And Matinara performed on the banks of the Saraswati the twelve years' extending

sacrifice said to be so efficacious. On the conclusion of the sacrifice, Saraswati appearing in person before the king chose him for her husband. And he begat in her a son named Tangsu. Here occurs a *sloka* descriptive of Tangsu's descendants.

'Tangsu was born of Saraswati by Matinara. And Tangsu himself begat a son named Ilina in his wife the princess of Kalinga.'

Ilina begat in his wife Rathantari five sons, of whom Dushmanta was the eldest. And Dushmanta took for wife Sakuntala the daughter of Viswamitra. And he begat in her a son named Bharata. Here occur two *slokas* about (Dushmanta's) descendant.

'The mother is but the sheath of flesh in which the father begets the son. Indeed, the father himself is the son. Therefore, O Dushmanta, support thy son and insult not Sakuntala. O thou god among men, the father himself becoming as son rescueth himself from hell. Sakuntala hath truly said that thou art the author of this child's being.'

It for this (because the king supported his child after hearing the above speech of the celestial messenger) that Sakuntala's son came to be called *Bharata* (the *supported.*) And Bharata married Sunandā the daughter of Sarva-sena the king of Kasi. And he begat in her a son named Bhumanyu. And Bhumanyu married Vijayā the daughter of Dasharha. And he begat in her a son Suhotra. And Suhotra married Suvarnā the daughter of Ikshaku. In her was born a son named Hasti who founded this city which has therefore been called Hastinapore. And Hasti married Yashodhara the princess of Trigarta. And in her was born a son named Vikunthana. And Vikunthana took for wife Sudeva the princess of Dasharha. And in her was born a son named Ajamida. And Ajamida had four wives named Kaikeyi, Gandhari, Vishala and Riksha. And he begat in them two thousand and four hundred sons. But amongst them all Samvarana became the perpetuator of the dynasty. And Samvarana took for wife Tapati the daughter of Vivaswan. And in her was born Kuru. And Kuru married Suvangi the princess of Dasharha. And he begat in her a son named Vidura. And Vidura took for wife Sampria

the daughter of Madhava. And he begat in her a son named Anaswa. And Anaswa married Amrita the daughter of the Madhavas. And in her was born a son named Parikshit. And Parikshit took for wife Yasha the daughter of Vahuda. And he begat in her a son named Bhima-sena. And Bhima-sena married Kumari the princess of Kekaya. And he begat in her Pratisrava. And Pratisrava's son was Pratipa. And Pratipa married Sunanda the daughter of Shivi. And he begat in her three sons, *viz*, Devapi, Shantanu, and Valhika. And Devapi while still a boy entered the woods as a hermit. And Shantanu became king. Here occurs a *sloka* in respect of Shantanu.

'Those old men that were touched by this monarch not only felt an indescribable sensation of pleasure but also became restored to youth. Therefore was this monarch called Shantanu.'

And Shantanu married Ganga. And in her was born a son Deva-brata who was afterwards called Bhisma. And Bhisma moved by the desire of doing good to his father married him to Satyavati who was also called Gandhakali. And in her maidenhood she had a son by Parashara, named Dwaipayana. And in her Shantanu begat two other sons named Chittrangada and Vichitra-virya. And before they had attained to majority, Chittrangada was slain by the Gandharvas. But Vichitra-virya became king. And Vichitra-virya married the two daughters of the king of Kasi, named Amvika and Amvalika. And Vichitra-virya died childless. Then Satyavati began to think how the dynasty of Dushmanta might be perpetuated. And she recollected the Rishi Dwaipayana. The latter coming before her asked, 'What are thy commands ?' And she said, 'Thy brother Vichitra-virya hath gone to heaven childless. Beget virtuous children for him.' And Dwaipayana, consenting to this, begat three children, *viz*, Dhrita-rashtra, Pandu, Vidura. And king Dhrita-rashtra had an hundred sons by his wife Gandhari in consequence of the boon granted by Dwaipayana. And amongst these hundred sons of Dhrita-rashtra, four became celebrated. They were Duryodhana, Dush-shasana, Vikarna, and Chittra-sena. And Pandu had two jewels

of wives, *viz*, Kunti, also called Pritha, and Madri. One day Pandu going out to hunt saw a deer coupling with its mate. That was really a Rishi in the form of a deer. And seeing the deer in that attitude he killed it by his arrows before its desire had been gratified. Pierced with the king's arrow, the deer quickly changing its form and becoming a Rishi said unto Pandu, 'O Pandu thou art virtuous and acquainted also with the pleasure devived from the gratification of one's desire. Before my desire was gratified thou hast slain me. Therefore thou also, when in such a state and before thou art gratified, shalt die.' And Pandu hearing this curse became pale, and from that time would not go unto his wives. And he told them these words :—' From my own fault, I have been cursed. But I have heard that for the childless there are no regions hereafter.' Therefore he solicited Kunti to raise offspring for him. And Kunti, saying 'Let it be,' raised up offspring. By Dharma she had Yudhishthira ; by Maruta, Bhima ; and by Sakra, Arjuna. And Pandu well pleased with her, said, 'This thy co-wife is also childless. Therefore cause her to bear children. And Kunti saying 'Let it be,' imparted unto Madri the *mantra* of invocation. And in Madri were raised, by the twin Aswinas, the twins Nakula and Sahadeva. And (one day) Pandu beholding Madri decked in ornaments had his desire kindled. And as soon as he touched her he died. And Madri ascended the funeral pyre with her lord. And she said unto Kunti, 'Let these twins of mine be brought up by thee with affection.' After some time those five Pandavas were taken by the ascetics of the woods to Hastinapore and there introduced to Bhisma and Vidura. And after introducing them the ascetics disappeared in the very sight of all. And after the conclusion of the speech of those ascetics, flowers were showered down upon the earth. And the celestial *Dundhuvi* also rang in the skies. And the Pandavas were then taken (by Bhisma.) They then represented the death of their father and performed his obsequial rites duly. And as they were being brought up there Duryodhana became exceedingly jealous of them. And the sinful Duryodhana, acting like a Rakshasa, tried by various means to drive them away. But that which

is to be can never be frustrated. So all Duryodhana's efforts proved futile. Then Dhrita-rashtra sent them, by an act of deception, to Varanavata, and they went there willingly. There an endeavor was made to burn them to death; but it proved abortive owing to the warning counsels of Vidura. After that, the Pandavas slew Hidimva, and then they went to a town called Eka-chakra. There also they slew a Rakshasa of the name of Vaka and then went to Panchala. And there obtaining Draupadi for wife they returned to Hastinapore. And there they dwelt for sometime in peace and begat children. And Yudishthira begat Priti-vindhya; and Bhima, Sutasoma; and Arjuna, Sruta-kirti; and Nakula, Shatanika; and Sahadeva, Sruta-karma. Besides these, Yudhisthira having obtained for wife Devika the daughter of Gavashana the king of Shaivya, in a *Swaymvara* (in which the bride elects her lord from among the assembled princes,) begat in her a son named Yaudheya. And Bhima also, obtaining for wife Valadhara the daughter of the king of Kasi, offering as dower his own prowess, begat in her a son named Sarvaga. And Arjuna also, repairing to Dwaravati brought away by force Subhadra the sweet-speeched sister of Vāsudeva and returned in happiness to Hastinapore. And he begat in her a son named Abhimanyu endued with all accomplishments and dear to Vāsudeva himself. And Nakula obtaining for wife Karenumati the princess of Chedi begat in her a son named Niramitra. And Sahadeva also married Vijaya the daughter of Dyutimana the king of Madra, obtaining her in *Swayamvara*, and begat in her a son named Suhotra. And Bhima-sena had sometime before begat in Hidimva a son named Ghatot-kacha. These are the eleven sons of the Pandavas. Amongst them all, Abhimanyu was the perpetuator of the family. He married Uttarā the daughter of Virata. She brought forth a dead child whom Kunti took up on her lap at the command of Vāsudeva who said 'I will revive this child of six months.' And though born before time, being burnt by the fire of (Aswathama's) weapon and therefore deprived of strength and energy, he was revived by Vasudeva and endued with strength, energy, and prowess. And after being revived, Vasudeva said;

'Because this child hath been born in an extinct race, therefore he shall be called Parikshit. And Parikshit married Madravati thy mother, O king! And thou art born of her, O Janamejaya! Thou hast also begotten two sons in thy wife Vapustama, named Shatanika and Shankukarna. And Shatanika also hath begot one son named Aswamedha-datta in the princess of Videha.

"Thus have I, O king, recited the history of the decendants of Puru and of the Pandavas. This excellent, virtue increasing, and sacred history should ever be listened to by vow-observing Brahmanas, by Kshatrias devoted to the practices of their order and ready to protect their subjects; by Vaisyas with attention, and by Sudras with reverence whose chief occupation is to wait upon the three other orders. Brahmanas conversant with the Veda and other persons, who with attention and reverence recite this sacred history or listen to it when recited, subdue the heavens and attain to the mansions of the blest. They are also always respected and adored by the gods, Brahmanas, and other men. This holy history of Bharata hath been composed by the sacred and illustrious Vyasa. Veda-knowing Brahmanas and other persons who with reverence and without malice hear it recited, earn great religious merit and subdue the heavens. Though sinning they are not yet disregarded by any one. Here occurs a *sloka*. 'This (Bharata) is equal unto the Vedas: it is holy and excellent. It bestoweth wealth, fame, and life. Therefore should it be listened to by men with rapt attention.'"

Thus ends the ninety-fifth Section in the Sambhava of the Adi Parva.

Section LXLVI.

(Sambhava Parva continued.)

Vaisampayana said, "There was a king known by the name of Mahabhisha born in the race of Ikshaku. He was the lord of all the earth, and was truthful in speech and of true prowess. By a thousand horse-sacrifices and an hundred

Rajashuyas he had gratified the chief of the celestials and ultimately attained to heaven.

"One day the celestials had assembled together and were worshipping Brahma. Many royal sages and king Mahabhisha also were present on the spot. And Ganga, the Queen of rivers, also came there to pay her adorations to the Grandfather. And her garments, white as the beams of the moon, became loosened by the action of the wind. And as her person was exposed, the celestials bent down their heads. But the royal sage Mahabhisha rudely stared at the Queen of the rivers. And Mahabhisha was for this cursed by Brahma. And Brahma said, 'Wretch, as thou hast forgotten thyself at sight of Ganga, thou shalt be re-born on Earth. But, nevertheless, thou shalt again attain to these regions. And she too shall be born in the world of men and shall do thee injuries. But when thy wrath shall be provoked thou shalt thou be freed from my curse.'"

Vaisampayana continued, "And king Mahabhisha then, recollecting all the monarchs and ascetics on Earth, wished to be born as son to Pratipa of great prowess. And the Queen of rivers too seeing king Mahabhisha lose his firmness, went away thinking of him wishfully. And on her way she saw those dwellers of heaven, the Vasus, also pursuing the same path. And the Queen of rivers beholding them in that predicament asked them, 'Why look ye so dejected? Ye dwellers of heaven, is everything right with ye?' Those celestials—the Vasus—answered her, saying, 'O Queen of rivers, we have been cursed for a venial fault by the illustrious Vashishta in anger. The foremost of excellent Rishis, Vashishta, had been engaged in his twilight adorations. Seated as he was such that he could not be seen by us, we crossed him in ignorance. Therefore in wrath hath he cursed us, saying,—Be born among men.—It is beyond our power to frustrate what hath been said by that utterer of Brahma. Therefore, O river, thyself becoming a human female make us, Vasus, thy children! O amiable one, we are unwilling to enter the womb of any human female.' Thus addressed, the Queen of rivers told them 'Be it so,' and asked them, 'On Earth, who is that foremost of men whom ye will make your father?'

"The Vasus replied, 'On Earth, unto Pratipa shall be born a son Shantanu who shall be a king of world-wide fame.' Ganga then said, 'Ye celestials, that is exactly my wish which ye sinless ones have expressed ! I shall, indeed, do good to that Shantanu. That is also your desire as just expressed !' The Vasus then said, 'It behoveth thee to throw thy children, as they are born, into the water, so that, O thou of three courses, (celestial, terrestrial, and subterranean,) we may be rescued soon without having to live on Earth for any length of time.' Ganga then answered, 'I shall do what ye desire. But inorder that his intercourse with me may not be entirely fruitless, provide ye that one son at least may live !' The Vasus then replied, 'We shall each contribute an eighth part of our respective energies. With the sum thereof thou shalt have one son according to thy and his wishes. But this son shall not begat any children on Earth. Therefore that son of thine, endued with great energy, shall be childless.'

"The Vasus making this arrangement with Ganga, without waiting went away to the place they liked."

Thus ends the ninety-sixth Section in the Sambhava of the Adi Parva.

Section LXLVII.

(Sambhava Parva continued.)

There was a king of name Pratipa who was kind to all creatures. He spent many years in ascetic penances at the source of the river Ganges. And the accomplished and lovely Ganga one day assuming the form of a beautiful female, rising from the waters, approached the monarch. And the celestial maiden endued with ravishing beauty, approaching the royal sage engaged in ascetic austerities, sat upon his right thigh that was for manly strength a veritable *Shal* tree. And when the maiden of handsome face had so sat upon his lap, the monarch said unto her, 'O amiable one, what dost thou desire ? What shall I do ?' The damsel answered, 'I desire thee, O king, for my husband ! O thou foremost of the Kurus, be mine ! To refuse a woman coming of her own

accord is never applauded by the wise.' Pratipa then answered, 'O thou of the fairest complexion, moved by lust I never go unto others' wives or women that are not of my order. This, indeed, is my virtuous vow!' The maiden rejoined, 'I am not inauspicious or ugly. I am every way worthy of being enjoyed. I am a celestial maiden of rare beauty. I desire thee for my husband. Refuse me not, O king!' To this Pratipa: 'I am, O damsel, abstaining from that course to which thou wouldst incite me. If I break my vow, sin will overwhelm and slay me. O thou of the fairest complexion, thou hast embraced me sitting on my right thigh. But, O timid one, know that is the seat for daughters and daughters-in-law. The left lap is for the wife, but thou hast not accepted that. Therefore, O best of women, I cannot enjoy thee as an object of desire. Be my daughter-in-law. I accept thee for my son.'

"The damsel then said, 'O thou virtuous one, let it be as thou sayest. Let me be united with thy son. From my respect for thee, I shall be a wife of the celebrated Bharata race. Ye (of the Bharata race) are the stay of all the monarchs on earth. I am incapable of numbering the virtues of this race even in an hundred years. The greatness and goodness of many celebrated monarchs of this race are also limitless. O lord of all, let it be understood now that when I become thy daughter-in-law, thy son shall not be able to judge of the propriety of my acts. Living thus with thy son I shall do good to him and increase his happiness. And he shall finally attain to heaven in consequence of the sons I shall bare him, his virtues, and good conduct.' "

Vaisampayana continued, "O king, having said so, the celestial damsel then and there disappeared. And the king too waited for the birth of his son inorder to fulfill his promise.

"About this time Pratipa, that light of the Kuru race, that bull amongst the Kshatrias, then engaged, along with his wife, in ascetic austerities from desire of offspring. And when they had grown old, a son was born unto them. This was no other than Mahabhisha. And the child was called Shantanu because he was born when his father had controlled

his passions by ascetic penances. And the best of Kurus, Shantanu, knowing that regions of indestructible bliss can be acquired by one's deeds alone, became devoted to virtue. And when Shantanu grew up a youth, Pratipa addressed him and said, 'Sometime before, O Shantanu, a celestial damsel came to me for thy good. If thou meetest that fair-complexioned one in secret and if she solicit thee for children, accept her as thy wife. And, O sinless one, judge not of the propriety or impropriety of anything she does, and ask not who she is and whose or whence, but accept thou her as thy wife at my command.' "

Vaisampayana continued, " And Pratipa, having thus commanded his son Shantanu and installing him on his throne, then retired into the woods. And king Shantanu endued with great intelligence and equal unto Indra himself in splendour became addicted to hunting and passed much of his time in the woods. And the best of monarchs always slew deer and buffaloes. And one day as he was wandering along the banks of the Ganges he came upon a region frequented by the *shiddhas* (ascetics crowned with success) and *charanas*. And there he saw a lovely maiden of blazing beauty and like unto another Sree herself. Of faultless and pearly teeth, and decked with celestial ornaments, she was attired in garments of fine texture and resembled in splendour the filaments of the lotus. And the monarch beholding that damsel became surprised, and his raptures produced instant horripilation. With steadfast gaze he seemed to be drinking her charms, but repeated draughts failed to quench his thirst. The damsel also, beholding the monarch of blazing splendour moving about in great agitation, was moved herself and experienced an affection for him. She gazed and gazed and longed to gaze at him evermore. The monarch then in soft words addressed her and said, 'O thou slender-waisted one, beest thou a goddess or the daughter of a Danava, beest thou of the race of the Gandharvas or Apsarãs, beest thou of the Yakshas or of the Nagas, or beest thou of human origin, O thou of celestial beauty, I solicit thee to be my wife.' "

And so ends the ninety-seventh Section in the Sambhava of the Adi parva.

Section LXLVIII.

(Sambhava Parva continued.)

Vaisampayana said, "The maiden then, hearing those soft and sweet words of the smiling monarch, and remembering her promise to the Vasus, then addressed the king in reply. Of faultless features and sending a thrill of pleasure into the heart by every word she uttered, the damsel said, 'O king, I shall become thy wife and obey thy commands. But, O monarch, thou must not interfere with me in anything I do, be it agreeable or disagreeable. Nor shalt thou ever address me unkindly. As long as thou shalt behave kindly, I promise to live with thee. But I shall certainly leave thee the moment thou interferest with me or speakest to me an unkind word.' The king answered, 'Let it be.' And thereupon the damsel obtaining that excellent monarch—the foremost of the Bharata race—for her husband, became highly pleased. And king Shantanu also obtaining her for wife enjoyed to his fill the pleasures of her company. And adhering to his promise he refrained from asking her anything. And the lord of earth, Shantanu, became exceedingly gratified with her conduct, beauty, magnanimity, and attention to his comforts. And the goddess Ganga also, of three courses (celestial—terrestrial—and subterranean) assuming a human form of superior complexion and endued with celestial beauty, lived happily as the wife of Shantanu, having obtained for her husband, as the fruit of her virtuous acts, that tiger among kings equal unto Indra himself in splendour. And she gratified the king by her attractiveness and affection, her wiles and love, her music and dance, and became gratified herself. And the monarch was so enraptured with his beautiful wife that months, seasons, and years rolled away without his being conscious of them. And the king, while thus enjoying himself with his wife, had eight children born unto him who in beauty were like the very celestials themselves. But, O Bharata, these children one after

another, as soon as they were born, were thrown into the river by Ganga saying, 'This is for thy good.' And the children sank to rise no more. The king, however, could not be pleased with such conduct. But he spoke not a word about it lest his wife should leave him. But when the eighth child was born, and when his wife as before was about to throw it smilingly into the river, the king, with a sorrowful countenance and desirous of saving it from destruction, addressed her and said, 'Slay it not! Who art thou and whose? Why dost thou slay thy own children? Murderess of thy sons, the load of thy sins is great!'

"His wife, thus addressed, then replied, 'O thou desirous of offspring, thou hast already become the first of those that have children. I shall not slay this child of thine. But according to our agreement, the period of my stay with thee is at an end. I am Ganga the daughter of Janhu. I am ever worshipped by the great sages. I have lived with thee so long for accomplishing the purposes of the celestials. The eight illustrious Vasus endued with great energy had, from Vashishta's curse, to assume human forms. On earth, besides thee there was none else to deserve the honor of being their begetter. There is no woman also on earth except one like me—a celestial of human form—to become their mother. I assumed a human form to bring them forth. Thou also, having become the father of the eight Vasus, hast acquired many regions of perennial bliss. It was also agreed between myself and the Vasus that I should free them from human forms as soon as they would be born. I have thus freed them from the curse of the Rishi Apava. Blest be thou. I leave thee, O king! But rear thou this child of rigid vows. That I should live with thee so long was the promise I gave to the Vasus. And let this child be called Ganga-datta.'"

Thus ends the ninety-eighth Section in the Sambhava of the Adi Parva.

Section LXIX.

(*Sambhava Parva continued.*)

Shantanu asked, 'What was the fault of the Vasus and who was Apava through whose curse the Vasus had to be born among men? What also hath this child of thine—Gangadatta—done for which he shall have to live among men? Why also were the Vasus—the lords of the three worlds—condemned to be born anongst men? O daughter of Janhu, tell me all.' "

Vaisampayana continued, " Thus addressed, the celestial the daughter of Janhu, Ganga, then replied to the monarch, her husband—that bull amougst men—saying, 'O thou best of tht Bharata race, he who was obtained as son by Varuna was called Vashishta—the Muni who afterwards came to be known as Apava. He had his asylum on the side of the king of mountains Meru. The ground was sacred and abounded with birds and beasts, and there bloomed at all times of the year flowers of every season. And, O thou best of the Bharata race, the foremost of virtuous men, the son of Varuna, practised his ascetic penances in those woods abounding with sweet roots and fruits and water.

" 'Daksha had a daughter known by the name of Surabhi. And, O thou bull of the Bharata race, Surabhi, for benefiting the world, brought forth, by her connection with Kasyapa, a daughter (Nandini) in the form of a cow. The foremost of all kine, Nandini, was the cow of plenty (capable of granting every desire.) And the virtuous son of Varuna obtained Nandini for his *Homa* cow. And the cow, dwelling in that hermitage which was adored by Munis, roved fearlessly in those sacred and delightful woods.

" 'One day, O thou bull of the Bharata race, there came into those woods adored by the gods and celestial Rishis, the Vasus with Prithu as their head. And wandering there with their wives, they enjoyed themselves in those delightful woods and mountains. And as they were wandering there, the slender-waisted wife of one of the Vasus, O thou of the prowess of Indra, saw in those woods Nandini the cow of plenty. And

as she saw that cow possessing the wealth of all accomplishments, large eyes, full udders, fine tail, beautiful hoofs, and every other auspicious sign, and yielding much milk, she showed it to her husband named Dyau. And, O thou of the prowess of the first of elephants, when Dyau was shown that cow, he began to admire its several qualities, and addressing his wife said,—O thou black-eyed girl of fair thighs, this excellent cow belongeth to that Rishi whose is this delightful asylum. And, O thou slender-waisted one, that mortal who drinketh of the sweet milk of this cow remaineth in unchanged youth for ten thousand years.—And, O best of monarchs, hearing this, the slender-waisted goddess of faultless features then addressed her lord of blazing splendour and said,—There is on earth a friend of mine, by name Jitavati, possessed of great beauty and youth. She is the daughter of that god among men, the royal sage Usinara endued with intelligence and devoted to truth. I desire to have this cow, O thou illustrious one, with her calf for that friend of mine. Therefore, O thou best of celestials, bring that cow so that my friend drinking of its milk may alone become on earth free from disease and decrepitude. O thou illustrious and blameless one, it behoveth thee to grant me this desire of mine. There is nothing that would be more agreeable to me.—Hearing these words of his wife, Dyau, moved by the desire of humouring his wife, stole that cow, along with his brothers Prithu and others. Indeed, Dyau, commanded by his lotus leaf-eyed wife, did her bidding, forgetting at the moment the high ascetic merits of the Rishi who owned her. He did not also think at the time that he fell with the commission of the sin of stealing the cow.

" 'When the son of Varuna returned to his asylum in the evening with the fruits he had collected, and beheld not the cow with its calf there, he began to search for it in the woods. But when the great ascetic, of superior intelligence, found not his cow on search, he saw by his ascetic vision that it had been stolen by the Vasus. His wrath was instantly kindled and he cursed the Vasus saying,—Because the Vasus have stolen my cow of sweet milk and handsome tail, therefore shall they certainly be born on earth.—

" 'O thou bull of the Bharata race, the illustrious Rishi Apava thus cursed the Vasus in wrath. And having cursed them the illustrious one set his heart once more on ascetic meditation. And after that *Brahmarshi* of great power and ascetic wealth had thus in wrath cursed the Vasus, the latter, O king, coming to know of it, speedily came into his asylum. And addressing the Rishi, O thou bull among kings, they endeavoured to pacify him. But they failed, O thou tiger among men, to obtain grace from Apava—that Rishi conversant with all rules of virtue. The virtuous Apava, however, said—Ye Vasus, with Dhava and others, ye have been cursed by me! But ye shall be freed from my curse within a year of your birth among men. But he for whose deed ye have been cursed by me, he, *viz*, Dyau, shall, for his sinful act, have to dwell on earth for length of time. I shall not render futile the words I have uttered in wrath. Dyau, though dwelling on earth, shall not beget children. He shall, however, be virtuous and conversant with all *Shastras*. He shall be an obedient son to his father, but shall have to abstain from the pleasure of female companionship.—

" 'Thus addressing the Vasus, the great Rishi went away. The Vasus then together came to me. And, O king, they begged of me the boon that as soon as they would be born, I should throw them into the water. And, O best of kings, I did as they desired, in order to free them from their earthly life. And, O best of kings, from the Rishi's curse, this one only—Dyau himself—is to live on earth for some time.' "

Vaisampayana continued, " Having said this, the goddess then and there disappeared. And taking with her the child she went away to the region she chose. And that child of Shantanu was named both Gangeya and Deva-brata and excelled his father in all accomplishments.

" Shantanu, after the disappearance of his wife, returned to his capital with a sorrowful heart. I shall now recount to thou the many virtues and great good fortune of that illustrious king Shantanu of the Bharata race. Indeed, it is this splendid history that is called the Mahabharata. "

And so ends the ninety-ninth Section in the Sambhava of the Adi Parva.

Section C.

(Sambhava Parva continued.)

Vaisampayana said, "The monarch Shantanu, the adored of the gods and of the royal sages, was known in all the worlds for his wisdom, virtues, and truthfulness of speech. The qualities of self-control, liberality, forgiveness, intelligence, modesty, patience, and superior energy dwelt continually in that bull among men, Shantanu, that great being. Endued with these accomplishments and skilled also in interpreting the *Shastras,* the monarch was at once the protector of the Bharata race and of all human beings. His neck was marked with (three) lines like a shell, his shoulders were broad and he resembled in prowess an infuriate elephant. It would seem that all the auspicious signs of royalty dwelt in his person considering that to be their fittest abode. And men seeing the behaviour of that monarch of great achievements came to ascertain for themselves that virtue is ever superior to pleasure and profit. These were the attributes that dwelt in that great being—that bull among men—Shantanu. And truly there never was a king like Shantanu. And all the kings of the earth, beholding him devoted to virtue, bestowed upon that foremost of virtuous men the title of King of kings. And all the kings of the earth during the time of that lord protector of the Bharata race, were without woes, and fears, and anxieties of any kind. And they all slept in peace rising from bed every morning after happy dreams. And owing to that monarch of splendid achievements resembling Indra himself in energy, all the kings of the earth became virtuous and devoted to liberality, religious acts, and sacrifices. And when the earth was ruled by Shantanu and other monarchs like him, the religious merits of every order increased very greatly. The Kshatrias served the Brahmanas, and the Vaisyas waited upon the Kshatrias, and the Sudras adoring the Brahmanas and the Kshatrias, waited upon the Vaisyas. And Shantanu

residing in Hastinapore, the delightful capital of the Kurus, ruled the whole earth bounded by the seas. He was truthful and guileless, and like the king of the celestials himself conversant with the dictates of virtue. And from the combination in him of liberality, religion, and asceticism, he acquired great good fortune. He was free from anger and malice, and was handsome in person like Soma himself. In splendour he was like the Sun and in impetuosity of valor like Vayu. In wrath he was like Yama, and in patience like the Earth. And, O king, while Shantanu ruled the earth, no deer, boars, birds, or other animals were needlessly slain. In his dominions the great virtue of kindness to all creatures prevailed, and the king himself with the soul of mercy and destitute of desire and wrath, extended equal protection unto all creatures. Then sacrifices in honor of the gods, the *Rishis* and the *Pitris*, commenced, and no creature was deprived of life sinfully. And Shantanu was the king and father of all,—of those that were miserable and those that had no protectors, of birds and beasts, in fact, of every created thing. And during the rule of that best of Kurus—of that King of kings—speech became united with truth, and the minds of men were set upon liberality and religion. And Shantanu having enjoyed domestic felicity for six and thirty years retired into the woods.

"And Shantanu's son—the Vasu born of Ganga and named Deva-brata—resembled Shantanu himself in personal beauty, in habits and behaviour, and in learning. And in all branches of knowledge, worldly or spiritual, his skill was very great. His strength and energy were extraordinary. He became a mighty charioteer. In fact, he was a great being.

" One day in pursuing along the banks of the Ganges, a deer that he had struck with his arrow, king Shantanu observed that the river had become shallow. And observing this, that bull among men, Shantanu, began to reflect upon this strange appearance. He mentally asked why that first of rivers ran not so quickly as before. And while seeking for a cause, the illustrious monarch beheld that a youth of great comeliness, of well-built and amiable person, like Indra

himself, had, by his keen celestial weapons, checked the flow of the river. And the king, beholding this extraordinary feat of the river Ganga being thus checked in her course near where that youth stood, became very much surprised. This youth was none other than Shantanu's son. But as Shantanu had seen his son only once a few moments after his birth, he had not sufficient recollection to identify that infant with the youth before his eyes. The youth, however, seeing his father knew him at once. But instead of confessing himself, he clouded the king's perception by his celestial powers of illusion and disappeared in his very sight.

" King Shantanu wondering much at what he saw and imagining the youth to be his own son, then addressed Ganga and said, 'Show me that child.' And Ganga, thus addressed, assuming a beautiful form, and holding the boy decked in ornaments in her right hand, showed him to Shantanu. And Shantanu recognised not that beautiful female bedecked with ornaments and attired in fine robes of white, although he had known her before. And Ganga said, ' O thou tiger among men, the eighth son that thou hadst sometime before begot in me is this one. Know that this excellent child is conversant with all weapons. O monarch, take him now. I have reared him with care. And go home, O thou tiger amog men, taking him with thee. Endued with superior intelligence, he has studied with Vasishta the whole Vedas with the Angas. Skilled in all weapons and a mighty bowman, he is like Indra himself in battle. And, O Bharata, both the gods and the Asuras look upon him with favor. Whatever branches of knowledge are known to Usana, this one knoweth completely. And so is he the master of all those *shastras* that the son of Angira (Vrihaspati) adored by the gods and the Asuras knoweth. And all the weapons known to the powerful and invincible Rama the son of Jamadagni are known to this thy illustrious son of mighty arms. And, O king of superior courage, take home this thy own heroic child given unto thee by me. He is a mighty bowman and cognisant with the interpretation of all treatises on the duties of kings.' And thus commanded by Ganga, Shantanu taking with him his child resembling the Sun himself in glory,

returned to his capital. And having reached his city that was like unto the celestial capital itself, that monarch of Puru's line regarded himself as greatly fortunate. And having summoned all the Pauravas together, for the protection of his kingdom he installed his son as his heir-apparent and associate on the throne. And, O thou bull of the Bharata race, the prince soon gratified by his behaviour, his father, and other members of the Paurava race, in fact, all the subjects of the kingdom. And the king of incomparable prowess, lived happily with that son of his.

"Four years had thus passed away, when the king one day went into the woods on the banks of the Yamuna (Jumna.) And while the king was rambling there he perceived a sweet scent coming from an unknown direction. And the monarch impelled by the desire of ascertaining the cause, wandered hither and thither. And in course of his rambles he beheld a black-eyed maiden of celestial beauty, the daughter of a fisherman. The king addressing her said, 'Who art thou, and whose daughter? What dost thou do here, O timid one!' She answered, 'Blest be thou. I am the daughter of the chief of the fishermen. At his command, for religious merit I am engaged in rowing passengers across this river in my boat.' And Shantanu beholding that maiden of celestial form endued with beauty, amiableness, and such fragrance, desired her for wife. And repairing unto her father the king solicited his consent to the proposed match. But the chief of the fishermen replied to the monarch, saying, 'O king, as soon as my daughter of superior complexion was born, it was, of course, understood that she should be bestowed upon a husband. But listen to the desire I have entertained all along in my heart. O sinless one, thou art truthful; if thou desirest to obtain this maiden in gift from me, give me thou this pledge. If, indeed, thou givest the pledge, I will truly bestow my daughter upon thee, for truly I can never obtain a husband for her equal to thee.'

"Shantanu, hearing this replied, 'When I have heard of the pledge thou askest, I shall then say whether I would be able to grant it or not. If it is capable of being granted, I shall certainly grant it. If otherwise, how shall I grant it?' The

fisherman then said, 'O king, what I ask of thee is this: that the son born of this maiden shall be installed by thee on thy throne and none else shalt thou make thy successor.'"

Vaisampayana continued, "O Bharata, when Shantanu heard this, he felt no inclination to grant such a boon, though the fire of desire sorely burnt him within. The king, with his heart afflicted by desire, returned to Hastinapore thinking all the way of the fisherman's daughter. And having returned home, the monarch passed his time in sorrowful meditation. One day Devabrata approaching his afflicted father said, 'All is prosperity with thee; all chiefs obey thee; then why is it that thou grievest thus? Busied with thy own thoughts, thou speakest not a word to me in reply. Thou goest not out on horse-back now. Thou lookest pale, and emaciated, having lost all animation. I wish to know what is the disease under which thou sufferest so that I may endeavour to apply a remedy.' Thus addressed by his son, Shantanu then answered, 'Thou sayest truly, O son, that I have become melancholy. I will also tell thee why I am so. O thou of the Bharata line, thou art the only scion of this our large race. Thou art always engaged in sports of arms and achievements of prowess. But, O son, I am always thinking of the instability of human life. If any danger overtake thee, O child of Ganga, the result is that we become sonless! Truly, alone thou art to me as a century of sons. I do not therefore desire to wed again. I only desire, may prosperity ever attend on thee so that our dynasty may be perpetuated. The wise say that he that hath one son hath no son. Sacrifices before fire and the knowledge of the three Vedas yield, it is true, everlasting religious merits. But all these, in point of religious merit, do not come up to a sixteenth part of the religious merit attainable on the birth of a son. Indeed, in this respect there is hardly any difference between men and the lower animals. O thou wise one, I do not entertain the shadow of a doubt that one attains to heaven in consequence of having begotten a son. The Vedas which constitute the root of the Puranas and are regarded as authoritative even by the gods contain numerous proofs of this. O thou of the Bharata race, thou

art a hero, of excitable temper and always engaged in exercises of arms. It is very probable that thou wouldst be slain on the field of battle. If it so happen, what would be the state of the Bharata dynasty ? It is this thought that hath made me so melancholy. I have now told thee fully the causes of my sorrow.' "

Vaisampayana continued, "Deva-brata who was endued with great intelligence, having ascertained all this from the king, reflected within himself for a while. He then went to the old minister devoted to his father's welfare and asked him about the cause of the king's grief. O thou bull of the Bharata race, when the prince questioned the minister, the latter told him about the boon that was demanded by the chief of the fishermen in respect of his daughter Gandhavati. Then Deva-brata, accompanied by many Kshatria chiefs of venerable age, himself repaired to the chief of the fishermen and begged of him his daughter on behalf of the king. The chief of the fishermen received him after due adorations, and, O thou of the Bharata race, when the prince took his seat in the court of the chief, the latter addressed him and said, 'O thou bull among the Bharatas, thou art the first of all wielders of weapons and the only son of Shantanu. Thy influence is great. But I have something to tell thee. If the bride's father were Indra himself, even *he* would have to repent if he were to reject such an exceedingly honorable and desirable proposal of marriage. That great man from whose seed this celebrated maiden named Satyavati hath been born is, indeed, equal to ye in virtues. He hath spoken to me on many occasions of the virtues of thy father and told me that that king alone was worthy of marrying Satyavati. Let me tell you that I have even rejected the solicitations of that best of Brahmarshis—the celestial Rishi Asita—who had often asked for Satyavati's hand in marriage. I have only one word to say on the part of this maiden. In the matter of the proposed marriage there is only one great objection founded on the fact of a rival existing in a co-wife's son. O thou oppressor of all foes, he hath no security, even if he be an Asura or a Gandharva, who hath a rival in thee ! There is this only objection in the proposed

marriage, and nothing else. Blest be thou! But this is all I have to say in the matter of bestowal or otherwise.' "

Vaisampayana continued, "O thou of the Bharata race, Deva-brata having heard these words, and moved by the desire of benefiting his father, thus answered in the hearing of the assembled chiefs. 'O thou foremost of truthful men, listen to the vow I utter. There hath been born no man nor shall be, who would have the courage to take such a vow! I shall accomplish all that thou demandest! The son that may be born of this maiden shall be our king.' Thus addressed, the chief of the fishermen, impelled by desire of sovereignty (on behalf of his daughter's son) to achieve the almost impossible, then said, 'O thou of virtuous soul, thou art come hither as full manager on behalf of thy father Shantanu of immeasurable glory. Be thou also the sole manager on my behalf in the matter of the bestowal of this my daughter. But, O amiable one, there is something else to be said, something else to be reflected upon by thee! O thou suppressor of the foe, those that have daughters, from the very nature of their obligations, must say what I say. O thou devoted to truth, the promise thou hast given in the presence of these chiefs for the benefit of Satyavati hath, indeed, been worthy of thee. O thou of mighty arms, I have not the least doubt of its never being violated by thee. But I have my doubts in respect of the children thou mayst beget.' "

Vaisampayana continued, "O king, the son of Ganga devoted to truth having ascertained the scruples of the chief of the fishermen, then said, moved thereto by the desire of benefiting his father, 'Chief of the fishermen, thou best of men, listen to what I say in the presence of the assembled kings! Ye kings, I have before long relinquished my right to the throne. I shall now settle the matter of my children. O fisherman, from this day I adopt the vow of *Brahmacharya* (study and meditation in celebacy.) If I die sonless, I shall yet attain to regions of perennial bliss in heaven.' "

Vaisampayana continued, "Hearing these words of the son of Ganga, all the down of the fisherman's body stood erect in glee, and he replied, 'I bestow my daughter.' Immediately

after, the Apsaras and the gods with the tribes of the Rishis began to rain down flowers from the firmament upon the head of Deva-brata and exclaimed, 'This one is *Bhisma* (the terrible.)' Bhisma then, for serving his father, addressed the illustrious damsel and said, 'O mother, ascend this chariot, and let us go unto our house.' "

Vaisampayana continued, " Having said this, Bhisma made the beautiful maiden ride on his chariot. And arriving with her at Hastinapore, he told Shantanu everything as it had happened. And the assembled monarchs, jointly and individually, applauded his extraordinary act, and said, 'He is really *Bhisma* (the terrible).' And Shantanu also hearing of the extraordinary achievement of his son became highly gratified and bestowed upon the high-souled prince the boon of death at choice, saying, 'Death shall never come to thee as long as thou desirest to live. Truly, death shall approach thee, O sinless one, having first obtained thy command.' "

Thus ends the hundreth Section in the Sambhava of the Adi Parva.

Section CI.

(Sambhava Parva continued.)

Vaisampayana said, " O monarch, after the nuptials were over, king Shantanu established his beautiful bride in his household. Soon after was born of Satyavati an intelligent and heroic son of Shantanu named Chittrangada. He was endued with great energy and became the foremost of men. The lord Shantanu of great prowess also begat in Satyavati another son named Vichittra-virya who became a mighty bowman and who became king after his father. And before that bull among men, Vichittra-virya, had attained to majority, the wise king Shantanu realised the inevitable influence of Time. And after Shantanu had ascended to heaven, Bhisma, placing himself under the command of Satyavati, installed that suppressor of the foe, Chittrangada, on the throne. Chittrangada soon vanquished by his prowess all monarchs. He considered not any man as his equal. And beholding that he

could vanquish men, Asuras, and the very gods, the powerful king of the Gandharvas bearing the same name, approached him for an encounter. And between that Gandharva and the foremost of the Kurus, who were both very powerful, there occurred on the field of Kurukshetra a fierce combat. And the combat lasted for full three years on the banks of the Saraswati. And in that terrible encounter characterised by thick showers of weapons and in which the combatants grinded each other fiercely, the Gandharva who had greater prowess of strategic deception slew the Kuru prince. And having slain Chittrangada—that first of men and oppressor of the foe—the Gandharva ascended to heaven. And when that tiger among men endued with great prowess was slain, Bhisma the son of Shantanu performed, O king, all his obsequial rites. And he then installed the boy Vichittra-virya of mighty arms, yet in his minority, on the throne of the Kurus. And Vichittra-virya placing himself under the commands of Bhisma ruled his ancestral kingdom. And he adored Shantanu's son Bhisma who was conversant with all the rules of religion and law, as, indeed, Bhisma also protected him who was so obedient to the dictates of duty.' "

Thus ends the hundred and first Section in the Shambhava of the Adi parva.

Section CII.

(Sambhava Parva continued.)

Vaisampayana said, " O thou of the Kuru race, after Chittrangada was slain, his successor Vichittra-virya being a minor, Bhisma ruled the kingdom placing himself under the commands of Satyavati. And when he saw that his brother who was the foremost of intelligent men attained to majority, Bhisma set his heart upon marying Vichittra-virya. At this time he heard that the three daughters of the king of Kasi, all equal in beauty to the Apsaras themelves, would be married on the same occasion, electing their husbands in *Swyamvara.* Then that foremost of charioteers, the vanquisher of all foes, at the command of his mother went to the city of Bara-

nasi with a single chariot. There Bhisma the son of Shantanu saw that innumerable monarchs had come from all directions; and there he also saw those three maidens that would elect their own husbands. And when the (assembled) kings were being mentioned by name, Bhisma then chose those maidens (on behalf of his brother.) And taking them upon his chariot, Bhisma, that first of smiters in battle, addressed the kings, O monarch, and said in a voice like the roar of the clouds, 'The wise have directed that after inviting an accomplished person a maiden may be bestowed on him, decked in ornaments and along with many valuable presents. Others again may bestow their daughters by accepting of a couple of kine. Some again bestow their daughters by taking a fixed sum, and some take away maidens by force. Some wed with the consent of the maidens, some by drugging them into consent, and some by going unto the maiden's parents and obtaining their sanction. Some again obtain wives as presents, for assisting at sacrifices. Of these, the learned always applaud the eighth form of marriage. Kings, however, speak highly of the *Swyamvara* (the fifth form as above) and themselves wed according to it. But the sages have said that that wife is dearly to be prized who is taken away by force, after slaughter of opponents, from amid the concourse of princes and kings invited to a *Swyamvara*. Therefore, ye monarchs, I bear aways these maidens from hence by force. Strive ye to the best of your might to vanquish me or be vanquished! Ye monarchs, I stand here resolved to fight.' The Kuru prince, endued with great energy, thus addressing the assembled monarchs and the king of Kasi, took up on his car those maidens. And having taken them up, he sped his chariot away, challenging the invited kings to battle.

"The challenged monarchs then all stood up, slapping their arms and biting their nether lips in wrath. And loud was the din produced as in great hurry they began to cast off their ornaments and put on their armours. And the motion of their ornaments and armours, O Janamejaya, brilliant as these were, resembled meteoric flashes in the sky. And with b... contracted and eyes red in rage, the monarchs moved in im...

tience, their armours and war-ornaments dangling or waving with their agitated steps. The charioteers soon brought handsome cars harnessing fine horses thereto. Those splendid warriors then, furnished with all kinds of weapons, rode on those cars, and with upraised weapons pursued the retreating chief of the Kurus. Then, O Bharata, occurred the terrible encounter between those innumerable monarchs on the one side and the Kuru warrior alone on the other. And the assembled monarchs threw at their foe ten thousand arrows at the same time. Bhisma, however, speedily checked those numberless arrows before they could come upon him, by means of a shower of his own arrows innumerable as the down on the body. Then those kings surrounded him on all sides and rained arrows on him like masses of clouds showering on the mountain-breast. But Bhisma arresting by his shafts the course of that arrowy downpour then pierced each of the monarchs with three shafts. The latter, on the other hand, pierced Bhisma, each with five shafts. But, O king, Bhisma checked these by his prowess and pierced each of the contending kings with two shafts. The combat became so fierce with that dense shower of arrows and other missiles, that it looked very like the encounter between the celestials and the Asuras of old, and men of courage who took no part in it were struck with fear to even loook at the scene. Bhisma cut off on the field of battle, by his arrows, bows, and flag-staffs, and coats of mail, and human heads by hundreds and thousands. And such was his terrible prowess and extraordinary lightness of hand and such the skill with which he protected himself that the contending charioteers, though his enemies, began to applaud him loudly. Then that foremost of all wielders of weapons having vanquished in war all those monarchs, pursued his way towards the capital of the Bharatas, taking those maidens along with him.

"It was then, O king, that that mighty charioteer, king Shalya of immeasurable prowess, from behind summoned Bhisma the son of Shantanu to an encounter. And desirous of obtaining the maidens, he came upon Bhisma like a mighty leader of a herd of Elephants rushing upon another and tearing with his tusks the latter's hips at sight of a female

elephant in season. And Shalya of mighty arms, moved by wrath addressed Bhisma and said, 'Stay, Stay.' Then Bhisma, that tiger among men, that grinder of hostile armies, provoked by those words, flamed up in wrath like a blazing fire. And with bow in hand, and brow furrowed into wrinkles, he stayed on his car, in obedience to Kshatria usage, having checked its course in expectation of the enemy. And all the monarchs, seeing him stop, stood there to become spectators of the coming encounter between him and Shalya. And the two began to exhibit their prowess towards each other like two roaring bulls of great strength at sight of a cow in season. Then that foremost of men, king Shalya, covered Bhisma the son of Shantanu with hundreds and thousands of swift-winged shafts. And those monarchs seeing Shalya thus covering Bhisma at the outset with innumerable shafts, wondered much and uttered shouts of applause. Beholding his lightness of hand in combat, the crowd of kingly spectators became very glad and applauded Shalya greatly. That reducer of hostile towns, Bhisma then, hearing those shouts of the Kshatrias, became very angry, and said, 'Stay, Stay.' In wrath, he commanded his charioteer, saying, 'Lead thou my chariot to where Shalya is, so that I may slay him instantly as Gadura slays a serpent.' Then the Kuru chief fixed the *Varuna* weapon on his bowstring. And with it he slew the four horses of king Shalya. And, O tiger among kings, the Kuru chief then, warding off with his weapons those of his foe, slew Shalya's charioteer. Then that first of men, Bhisma the son of Shantanu, fighting for the sake of those damsels, slew with the *Indra* weapon the (other) noble steeds if his adversary. He then vanquished that best of monarchs but left him with his life. O thou bull of the Bharata race, Shalya after his defeat returned to his kingdom and continued to rule it virtuously. And, O thou conqueror of hostile towns, the other kings also who had come to see the *Swyamvara* returned to their own kingdoms.

"The foremost of smiters, Bhisma then, after defeating those monarchs, set out, with those damsels, for Hastinapore whence the virtuous Kuru prince Vichittra-virya ruled the Earth like that best of monarchs his father Shantanu. And,

O king, passing many forests, rivers, hills, and woods abounding with trees, he arrived (at the capital) in no time. Of immeasurable prowess in war, the son of the ocean-going Ganga, having slain numberless foes in battle without a scratch on his own person, brought the daughters of the king of Kashi unto the Kurus, as tenderly if they were his daughters-in-law or younger sisters, or daughters. And Bhisma of mighty arms, impelled by the desire of benefiting his brother, having by his prowess brought them thus, then offered those maidens possessing every accomplishment unto Vichittra-virya. Conversant with the dictates of virtue, the son of Shantanu, having achieved such an extraordinary feat according to (kingly) custom, then began to make preparations for his brother's wedding. And when everything about the wedding had been settled by Bhisma in consultation with Satyavati, the eldest daughter of the king of Kashi, softly smiling, told him these words: 'In my heart I had chosen the king of Sauva for my husband. He had, in his heart accepted me for his wife. This was also agreeable to my father. In the *swyamvara* I would have also chosen him as my lord. Thou art conversant with all the dictates of virtue! Knowing all this, do as thou likest.' Thus addressed by that maiden in the persence of the Brahmanas, the heroic Bhisma began to reflect upon what should be done. Conversant as he was with the rules of virtue, having consulted with Brahmanas possessing the mastery of the Vedas, he permitted Amvā the eldest daughter of the ruler of Kashi to do as she liked. But he bestowed with due rites the two other daughters, Amvikā and Amvalikā, on his younger brother Vichittra-virya. And though Vichittra-virya was virtuous and abstemious, yet proud of youth and beauty he soon became lustful after his marriage. And both Amvikā and Amvalikā were of tall stature, and of the complexion of heated gold. And their heads were covered with black curly hair, and their finger-nails were high and red. And their hips were fair and round, and their breasts full and high. And endued with every auspicious mark, the amiable young ladies considered themselves wedded to a husband who was everyway worthy of themselves.

And they loved and respected Vichittra-virya very greatly. And Vichittra-virya also, endued with the prowess of the celestials and the beauty of the twin Aswinas, could steal the heart of every beautiful woman. And the prince passed seven years uninterruptedly in the companionship of his wives. He was attacked, while yet in the prime of youth, with pthisis. Friends and relatives in consultation with each other tried to effect a cure. But in spite of all efforts, the Kuru prince died, setting like the evening sun. The virtuous Bhisma then became plunged in anxiety and grief, and in consultation with Satyavati he caused the obsequial rites of the deceased to be performed by learned priests and the several elders of the Kuru race."

Thus ends the hundred and second Section in the Sambhava of the Adi Parva.

Section CIII.

(Sambhava Parva continued.)

Vaisampayana said, "The unfortunate Satyavati then became plunged in grief on account of her son. And after performing with her daughters-in- law the obsequial rites of the deceased, consoled as best she could her weeping daughters-in-law and Bhisma that foremost of all wielders of weapons. And turning her eyes on religion, and on the paternal and maternal lines (of the Kurus,) she addressed Bhisma and said, 'The funeral cake, the achievements, and the perpetuation of the line of the virtuous and celebrated Shantanu of the Kuru dynasty, all now depend on thee! As the attainment of heaven is inseparable from good deeds, as longevity of life is inseparable from truth and faith, so is virtue inseparable from thee! O thou virtuous one, thou art well acquainted, in detail and in abstract, with the dictates of virtue, with various *Srutis*, and with all branches of the Vedas. I know very well that thou art equal unto Sukra and Angira as regards firmness in virtue, knowledge of the particular customs of families, and readiness of invention under difficulties. Therefore, O thou foremost of virtuous men, relying on thee greatly

I shall appoint thee in a certain matter. Hearing me, it behoveth thee to do my bidding. O thou bull among men, my son and thy brother, endued with energy and dear unto thee, hath gone childless to heaven while still a boy. These wives of thy brother, the amiable daughters of the ruler of Kashi, possessing both beauty and youth, have become desirous of children. Therefore, O thou of mighty arms, at my command raise up offspring in them for the perpetuation of our line. It behoveth thee to guard virtue from loss. Install thyself on the throne and rule the kingdom of the Bharatas. Wed thou duly a wife. Sink not thy ancestors in hell.' "

Vaisampayana continued, " Thus addressed by his mother and friends and relatives, that oppressor of all foes, the virtuous Bhisma gave this reply conformable to the dictates of virtue, 'O mother, what thou sayest is certainly sanctioned by virtue. But thou knowest what my vow is in the matter of begetting children. Thou knowest also all that transpired in connection with thy dower. O Satyavati, I repeat the pledge I once gave,—I would renounce the three worlds, the empire of heaven, or anything that may be greater than that, but truth I would never renounce. Earth may renounce its scent, water may renounce its moisture, light may renounce its attribute of exhibitting forms, the atmosphere may renounce its attribute of being perceivable by the touch, the Sun may renounce his glory, the commet its heat, the Moon his cool rays, space its capacity of generating sound, the slayer of Vitra his prowess, the god of justice his impartiality, but I cannot renounce truth.' Thus addressed by her son endued with wealth of energy, Satyavati then said unto Bhisma, 'O thou whose prowess is truth, I know thy firmness in truth. Thou canst, if so minded, create, by help of thy energy, three worlds other than those that exist. I know what thy vow was on my account. But considering this emergency, bear thou the burden of duty that one oweth to his ancestors. O thou oppressor of the foe, act in such a way that the lineal string may not be broken and our friends and relatives may not grieve!' Thus urged by the miserable and weeping Satyavati speaking such words inconsistent with virtue from

grief at the loss of her son, Bhisma addressed her again and said, ' O Queen, take not thy eyes away from virtue ! O destroy us not ! Breach of truth in a Kshatria is never applauded in our treatises on religion. I shall soon tell thee, O Queen, what the established Kshatria usage is to which recourse may be had to prevent Shantanu's line becoming extinct on earth. Hearing me, reflect on what should be done, in consultation with learned priests and those that are acquainted with practices allowable in times of emergency and distress, forgetting not at the same time what the ordinary course of social conduct is.' "

And so ends the hundred and third Section in the Sambhava of the Adi Parva.

SECTION CIV.

(*Sambhava Parva continued.*)

"Bhisma continued, 'In olden days, Rama, the son of Jamadagni, in anger at the death of his father, slew with his battle-axe the king of the Haihayas. And Rama by cutting off the thousand arms of Arjuna (the Haihaya king) achieved a most difficult feat in the world. Not content with this, he set out on his chariot for the conquest of the world, and taking up his bow he cast around his mighty weapons to exterminate the Kshatrias. And the illustrious scion of the Bhrigu race, by means of his swift arrows exterminated the Kshatria tribe for one and twenty times.

" 'And when the Earth was thus deprived of Kshatrias by that great Rishi, the Kshatria ladies all over the land raised up offspring by means of Brahmanas skilled in the Vedas. It has been said in the Vedas that the son so raised belongeth to him that had married the mother. And the Kshatria ladies went unto the Brahmanas not lustfully but from motives of virtue. Indeed, it was thus, that the Kshatria race was revived.

" 'In this conection there is another old history that I will recite to you. There was in olden days a wise Rishi of name Utathya. He had a wife of name Mamatã whom he dearly loved. One day, Utathya's younger brother, Vrihaspatī, the *Purohita* of the celestials and endued with great energy,

approached Mamatā. The latter, however, told her husband's younger brother—that first of eloquent men—that she had conceived from her connection with his elder brother and that therefore he should not seek then for the consummation of his wishes. She continued,—O thou illustrious Vrihaspati, the child that I have conceived, hath studied in his mother's womb the Vedas with the six *Angas. Semen tuum frustra perdi non potest.* How shall then this womb of mine afford room for two children at the same time? Therefore it behoveth thee not to seek for the consummation of thy desire at such a time.—Thus addressed by her, Vrihaspati though possessed of great wisdom succeeded not in suppressing his desire. *Quum autem jam jam cum illá coiturus esset,* the child in the womb then addressed him and said,—O father, cease in thy attempt! There is not space here for two. O thou illustrious one, the room is small. I have occupied it before. *Semen tuum perdi non potest.* It behoveth thee not to afflict me!—But Vrihaspati without listening to what that child in the womb said, sought the embraces of Mamatā possessing the most beautiful pair of eyes. *Ille tamen Muni, qui in ventre erat, id punctum temporis quo humor vitalis jam emissum iret providens, viam per quam semen intrare posset pedibus obstruxit. Semen, ita exlusum, excidit et in terram projectum est.* And the illustrious Vrihaspati beholding this became indignant, and reproaching Utathya's child cursed him, saying,—Because thou hast spoken to me in the way thou hast, at a time of pleasure that is sought after by all creatures, perpetual darkness shall overtake thee.—And from this curse of the illustrious Vrihaspati, Utathya's child who was equal unto Vrihaspati in energy, was born blind and came to be called *Dirghatama* (enveloped in perpetual darkness.) And the wise Dirghatama possessing a knowledge of the Vedas, though born blind, succeeded yet, for the sake of his learning, in obtaining for wife a young and handsome Brahmini maiden of name Pradweshi. And having married her, the illustrious Dirghatama, for the expansion of Utathya's race, begat upon her several children with Gautama as their eldest. These children, however, were all wedded to

covetousness and folly. The virtuous and illustrious Dirghatama possessing complete mastery over the Vedas, soon after learnt from Suravi's son the practices of their order and fearlessly betook to those practices regarding them with reverence. (For shame is the creature of sin and can never be where there is purity of intention.) Then those best of Munis that dwelt in the same asylum, beholding him transgressing the limits of propriety, became indignant, seeing sin where sin was not. And they said,—Oh, this man transgresseth the limits of propriety. No longer doth he deserve a place amongst us. Therefore shall we all cast off this sinful wretch. And they said many other things regarding the Muni Dirghatama. And his wife too, having obtained children, became indignant with him.

" 'The husband then, addressing his wife Pradweshi, said,—Why is it that thou also hast been dissatisfied with me?—His wife answered,—The husband is called the *Varta* because he supporteth the wife. He is called *Pati* because he protecteth her. But thou art neither to me! O thou of great ascetic merit, on the other hand, as thou hast been blind from birth, I it is who have supported thee and thy children. I shall not do so in future.—

" 'Hearing these words of his wife, the Rishi became indignant and said unto his wife with her children,—Take me unto the Kshatrias and thou shalt then be rich?—His wife replied by saying,—I desire not wealth that may be procured by thee, for that can never bring me happiness! O thou best of Brahmanas, do as thou likest. I shall not be able to maintain thee as before.—At these words of his wife, Dirghatama said,—I establish from this day the rule that every woman shall have to adhere to one husband for her life. If the husband be dead or alive, it shall not be lawful for a woman to have connection with another. And she who may have such connection shall certainly be regarded as fallen. A woman without husband shall always be liable to be sinful. And even if she hath wealth she shall not be able to enjoy it truly. Calumny and evil report shall ever follow in her wake.—Hearing these words of her husband, Pradweshi became very

angry, and commanded her sons, saying,—Throw him into the waters of the Ganga.—And at the command of their mother, the wicked Gautama and the other brothers, those slaves of covetousness and folly, exclaiming,—Indeed, why should we support this old man ?—tied the Muni on a raft and committing him to the mercy of the stream returned home without compunction. The blind old man drifting along the stream on that raft passed through the territories of many kings. One day a king of name Vali, conversant with every duty, went into the Ganges for performing his ablutions. And as the monarch was thus engaged, the raft on which the Rishi was, approached him. And as it came, the king took up the old man. The virtuous Vali, ever devoted to truth, then learning who the man was that was thus saved by him, chose him for raising up offspring. And Vali said,—O thou illustrious one, it behoveth thee to raise in my wife a few sons that shall be virtuous and wise.—Thus addressed, the Rishi endued with great energy expressed his willingness. Thereupon king Vali sent his wife Sudeshna unto the Rishi. But the queen knowing that the latter was blind and old went not unto him. Instead, she sent unto him her nurse. And upon that Sudra woman the virtuous Rishi of passions under full control begat eleven children of whom Kakshivan was the eldest. And beholding those eleven sons with Kakshivan as the eldest, who had studied all the Vedas and who like Rishis were utterers of Brahma and possessed of great power, king Vali one day asked the Rishi, saying,—Are these children mine ?—The Rishi replied,—No, they are mine. Kakshivan and others have been begotten by me upon a Sudra woman. Thy unfortunate queen Sudeshna seeing me blind and old insulted me by not coming herself but sending unto me, instead, her nurse ?—The king then pacified that best of Rishis and sent unto him his queen Sudeshna. The Rishi by merely touching her person told her,—Thou shalt have five children named Anga, Banga, Kalinga, Pundra, and Sumbha, who shall be like unto Surya himself in glory. And after their names as many countries shall be known on Earth.—It is after their names that their dominions have come to be called Anga, Banga, Kalinga, Pundra, and Sumbha.

"'It was thus that the line of Vali was perpetuated, in days of old, by a great Rishi. And it was thus also that many mighty bowmen and great charioteers wedded to virtue sprung in the Kshatria tribe from the seed of Brahmanas. Hearing this, O mother, do as thou likest, as regards the matter in hand.'"

Thus ends the hundred and fourth Section in the Sambhava of the Adi Parva.

Section CV.

(Sambhava Parva continued.)

"Bhisma continued, 'Listen, O mother, to me as I indicate the means by which the Bharata line may be perpetuated! Let an accomplished Brahmana be invited by offer of wealth, and let him raise offspring upon the wives of Vichittra-virya.'"

Vaisampayana continued, "Satyavati then, smiling softly and her voice broken in bashfulness, addressed Bhisma saying, 'O Bharata of mighty arms, what thou sayest is true. From my confidence in thee I shall now indicate the means of perpetuating our line. Thou shalt not be able to reject it, conversant as thou art with the practices permitted in seasons of distress. In our race, thou art Virtue, and thou art Truth, and thou too art our sole refuge! Therefore, hearing what I say truly, do what may be proper.

"'My father was a virtuous man. For virtue's sake he had kept a (ferry) boat. One day, in the prime of my youth, I went to ply that boat. It so happened that the great and wise Rishi Parashara, that foremost of all virtuons men, came upon my boat for crossing the Yamuna. As I was rowing him accross the river, the Rishi became excited with desire and began to address me in soft words. The fear of my father was uppermost in my mind. But the fear of the Rishi's curse at last prevailed. And having obtained from him a precious boon, I could not refuse his solicitations. The Rishi by his energy brought me under his complete control, and gratified his desire there and then, having first enveloped the region wtih

a thick fog. Before this there was a revolting fishy odor in my body. But the Rishi dispelling it gave me my present fragrance. The Rishi also told me that bringing forth his child on an island of the river, I would continue to be a virgin. And the child of Parashara so born of me in my maidenhood hath become a great Rishi endued with large ascetic powers and known by the name of *Dwaipayana* (the island-born.) That illustrious Rishi having, by his ascetic power, divided the Vedas into four parts hath come to be called on earth by the name of *Vyasa* (the divider or arranger.) and for the darkness of his color, Krishna (the dark.) Truthful in speech, and free from passion, a mighty ascetic who hath burnt all his sins, he went away with his father immediately after his birth. Appointed by me and thee also, that Rishi of incomparable splendour will certainly beget good children upon the wives of thy brother. He told me when he went away,—Mother, think of me, when thou art in difficulty.—I will now recollect him, if thou, O Bhisma of mighty arms, so desirest. If thou art willing, O Bhisma, I am sure that great ascetic will beget children in Vichittra-virya's field.'"

Vaisampayana continued, "Mention being made of the great Rishi, Bhisma with joined palms said, 'That man is truly intelligent who fixes his eyes judiciously on virtue, profit, and pleasure ; who after reflecting with patience acteth in such a way that virtue may lead to future virtue, profit to future profit, and pleasure to future pleasure. Therefore that which hath been said by thee, and which besides being beneficial to us is consistent with virtue, is certainly the best advice and hath my full approval.' And when Bhisma had said this, O thou of the Kuru race, Kali (Satyavati) thought of the Muni Dwaipayana. And Dwaipayana who was then engaged in interpreting the Vedas, learning that he was being thought of by his mother, came instantly unto her without anybody knowing it. Satyavati then duly saluted her son and embracing him with her arms bathed him with her tears, for the daughter of the fisherman wept copiously at the sight of her son after so long a time. And her first son, the great Rishi Vyasa, beholding her weeping, washed her with cool

water, and bowing to her, said, 'I have come, O mother, to fulfil thy wishes. Therefore, O thou virtuous one, command me without delay. I shall accomplish thy desire.' The family priest of the Bharatas then worshipped the great Rishi duly, and the latter accepted the offerings of worship, uttering the usual *mantras*. And gratified with the worship he received, he took his seat. And Satyavati beholding him seated at his ease, after the usual inquiries, addressed him and said, 'O thou learned one, sons derive their birth both from the father and the mother. They are, therefore, the common property of both parents. There cannot be the least doubt about it that the mother hath as much power over them as the father. As thou art, indeed, my eldest son according to the ordinance, O *Brahmarshi*, so is Vichittra-virya my youngest son. And as Bhisma is Vichittra-virya's brother on the father's side, so art thou his brother on the mother's side. I do not know what you may think, but this is what, O son, I think. This Bhisma the son of Shantanu, devoted to truth, doth not, for the sake of truth, entertain the desire of either begetting children or ruling the kingdom. Therefore, from affection for thy brother Vichittra-virya, for the pepetuation of our dynasty, for the sake of this Bhisma's request and my command, for kindness to all creatures, for the protection of the people, and from the liberality of thy heart, O thou sinless one, it behoveth thee to do what I say! Thy younger brother hath left too wives like unto the daughters of the celestials themselves, endued with youth and great beauty. For the sake of virtue and religion, they have become desirous of offspring. Thou art the fittest person to be appointed. Therefore, beget upon them children worthy of our race and for the continuance of our line.'

"Vyasa, hearing this, said, 'O Satyavati, thou knowest what virtue is, both in respect of this and the other life. O thou of great wisdom, thy affections also are fixed on virtue. Therefore, at thy command, making virtue my motive, I shall do what thou desirest. Indeed, this practice that is conformable to the true and eternal religion is known to me, I shall give unto my brother children that shall be like unto

Yama and Varuna. Let the ladies then duly observe for one full year the vow I indicate. They shall then be purified. No woman shall ever approach me without having observed a rigid vow.'

"Satyavati then said, 'O thou sinless one, it must not be as you say. On the other hand, take such steps that the ladies may conceive immediately. In a kingdom where there is no king, the people perish from want of protection; sacrifices and other holy acts are suspended; the clouds give no showers, and the gods disappear. How can, O lord, a kingdom be protected that hath no king? Therefore, see thou that the ladies conceive. Bhisma will watch over the children as long as they may be in their mother's wobms.'

"Vyasa replied, 'If I am to give unto my brother children so unseasonably, then let the ladies bear my ugliness. That of itself shall, in their case, be the austerest of penances. If the princess of Koshala can bear my strong odor, my ugly and grim visage, my attire and body, she shall then conceive an excellent child.'"

Vaisampayana continued, "Having spoken thus to Satyavati, Vyasa of great energy again addressed her and said, 'Let the princess of Koshala in clean attire and decked in ornaments wait for me in her sleeping apartments.' And saying this the Rishi disappeared. Satyavati then went to her daughter-in-law and seeing her in private spoke to her these words of beneficial and virtuous import: 'O princess of Koshala, listen to what I say. It is consistent with virtue. The dynasty of the Bharatas hath become extinct from my misfortune. Beholding my affliction and the extinction of his paternal line, the wise Bhisma, impelled also by the desire of perpetuating our race, hath made me a suggestion. That suggestion, however, for its accomplishment, is dependent on thee. Accomplish it, O daughter, and restore the lost line of the Bharatas! O thou of fair hips, bring thou forth a child equal in splendour unto the chief of the celestials! He shall bear the onerous burden of this our hereditary kingdom.'

"Satyavati having succeeded with great difficulty in procuring the assent of her virtuous daughter-in-law to her propo-

sals not inconsistent with virtue, then fed Brahmanas and Rishis and numberless guests who arrived on the occasion."

Thus ends the hundred and the fifth Section in the Sambhava of the Adi Parva.

SECTION CVI.

(Sambhava Parva continued.)

Vaisampayana said, " Soon after when the princess of Koshala had her season, Satyavati purifying her daughter-in-law with a bath led her to her sleeping apartments. There seating her upon a luxurious bed, she addressed her, saying, ' O princess of Koshala, thy husband hath an elder brother who shall this day enter thy womb as thy child. Wait for him tonight without sinking into sleep.' Hearing these words of her mother-in-law, the amiable princess, as she lay on her bed, began to think of Bhisma and the other elders of the Kuru race. Then the Rishi of truthful speech, who had given his promise in respect of Amvika (the eldest of the princesses) in the first instance, entered her chamber while the lamp was burning. The princess seeing his dark visage, his matted locks of copper hue, his blazing eyes, his grim beard, closed her eyes in fear. The Rishi, however, from desire of accomplishing his mother's wishes, united himself with her. But the latter, struck with fear, opened not her eyes even once to look at him. And when Vyasa came out he was met by his mother. And she asked him, 'Shall the princess have an accomplished son ?' Hearing her he replied, 'The son the princess shall bring forth will be equal in might unto ten thousand Elephants. He will be an illustrious royal sage, possessed of great learning and intelligence and energy. The high-souled one shall have in time a century of sons. But from the fault of his mother he shall be blind.' At these words of her son, Satyavati said, 'O thou of ascetic wealth, how can one that is blind become a monarch worthy of the Kurus ? How can one that is blind become the protector of his relatives and family, and the glory of his father's race ? It behoveth thee to give another king unto the Kurus !' Saying ' So be it, ' Vyasa went away.

And the first princess of Koshala in due time brought forth a blind son.

"Soon after Satyavati, O thou suppressor of the foe, summoned Vyasa, after having procured the assent of her daughter-in-law. Vyasa came according to his promise, and approached, as before, the second wife of his brother. And Amvalika beholding the Rishi became pale with fear. And, O Bharata, beholding her so afflicted and pale with fear, Vyasa addressed her and said, 'Because thou hast been pale with fear at sight of my grim visage, therefore shall thy child be pale in complexion. And, O thou of handsome face, the name also of thy child shall be *Pandu* (the pale).' Saying this, the illustrious and best of Rishis came out of her chamber. And as he came out, he was met by his mother who asked him about the would-be child. The Rishi told her that the child would be of pale complexion and known by the name of Pandu. Satyavati again begged of the Rishi another child, and the Rishi told her in reply, 'So be it.' Amvalika then, when her time came, brought forth a son of pale complexion. Blazing with beauty, the child was endued with all auspicious marks. Indeed, it was this child who afterwards became the father of those mighty bowmen—the Pandavas.

"Sometime after, when the eldest of Vichittra-virya's wives again had her season, she was solicited by Satyavati to approach Vyasa once more. Possessed of beauty like unto a daughter of the celestials, the princess refused to do her mother-in-law's bidding, remembering the grim visage and strong odor of the Rishi. She, however, sent unto him, a maid of hers, endued with the beauty of an Apsara and decked in her own ornaments. And when Vyasa arrived, the maid rose up and saluted him. And she waited upon him respectfully and took her seat near him when asked. And, O king, the great Rishi of rigid vows was well pleased with her. And when he rose up to go away, he addressed her and said, 'Amiable one, thou shalt no longer be a slave. Thy child also shall be greatly fortunate and virtuous, and the foremost of all intelligent men on earth.' And, O king, the son thus begotten upon her by Krishna-Dwaipayana was afterwards known by the name

of Vidura. He was thus the brother of Dhrita-rashtra and of the illustrious Pandu. And Vidura was free from desire and passion and conversant with the rules of government, and was the god of justice born on earth under the curse of the illustrious Rishi Mandavya. And Krishna-Dwaipayana, when he met his mother as before, informed her how he was deceived by the eldest of the princesses and how he had begotten a son upon a Sudra woman. And having spoken thus unto his mother, the Rishi disappeared in her sight.

"Thus were born, in the field (wives) of Vichittra-virya, even from Dwaipayana, those sons of the splendour of celestial children and expanders of the Kuru race."

Thus ends the hundred and sixth Section in the Sambhava of the Adi parva.

Section CVII.

(Sambhava Parva continued.)

Janamejaya said, "What did the god of justice do for which he was cursed ? And who was the Brahmana ascetic from whose curse the god had to be born in the Sudra caste ?"

Vaisampayana said, "There was a Brahmana known by the name of Mandavya. He was conversant with all duties and was devoted to religion, truth, and asceticism. That great ascetic used to sit at the entrance of his asylum at the foot of a tree, with his arms upraised in the observance of the vow of silence. And as he had sat there for years and years together, one day there came into his asylum a number of robbers laden with spoil. And, O thou bull of the Bharata race, those robbers were then being pursued by a superior body of the guardians of the peace. And the thieves entering that asylum hid their booty there, and in fear concealed themselves thereabouts before the guards came. But scarcely had they thus concealed themselves, the constables in pursuit came into the spot. The latter, observing the Rishi sitting under the tree, questioned him, O king, saying, 'O thou best of Brahmanas, which way have the thieves taken ? Point it out to us so that we may follow it without loss of time.' Thus

questioned by the guardians of the peace, the ascetic, O king, said not a word, good or bad, in reply. The officers of the king, however, in searching that asylum soon discovered the thieves concealed thereabouts together with the plunder. Upon this their suspicions fell upon the Muni, and accordingly they seized him with the thieves and brought him before the king. The king sentenced him to be executed along with his supposed associates. And the officers, acting in ignorance, carried out the sentence by impaling the celebrated Rishi. And having impaled him, they went to the king with the booty they had recovered. But the virtuous Rishi, though impaled and kept without food, remained in that state for a long time without dying. And the Rishi by his ascetic power not only preserved his life but summoned other Rishis to the scene. And they came there in the night in the form of birds, and beholding him engaged in ascetic meditation though fixed on that stake, they became plunged in grief. And telling that best of Brahmanas who they were, they asked him saying, 'O Brahmana, we desire to know what hath been thy sin for which thou hast thus been made to suffer the tortures of impalement.'"

Thus ends the hundred and seventh Section in the Sambhava of the Adi Parva.

Section CVIII.

(*Sambhava Parva continued.*)

Vaisampayana said, "Thus asked, that tiger among Munis then answered those Rishis of ascetic wealth, 'Whom shall I blame for this? In fact, none else (than my own self) hath offended against me!' After this, O monarch, the officers of justice seeing him alive informed the king of it. The latter hearing what they said, and having consulted with his advisers, came to the place and began to pacify the Rishi fixed on the stake. And the king said, 'O thou best of Rishis, I have offended against thee in ignorance. I beseech thee, pardon me for the same. It behoveth thee not to be angry with me.' Thus addressed by the king, the Muni was pacified. And beholding him free from wrath, the king took him up with the stake and endea-

voured to extract it from his body. But not succeeding therein, he cut it off at the point just outside the body. The Muni with a portion of the stake within his body walked about, and in that state practised the austerest penances and conquered numberless regions unattainable by others. And for the circumstance of a part of the stake being within his body, he came to be known in the three worlds by the name of *Ani-mandavya* (Mandavya with a stake within). And one day that Brahmana acquainted with the highest truths of religion went unto the abode of the god of justice. And beholding there the god seated on her throne, the Rishi reproached him and said, 'What, pray, is that sinful act committed by me unconsciously, for which I am bearing this punishment? O tell me soon, and behold the power of my asceticism!'

"The god of justice, thus questioned, replied, saying, 'O thou of ascetic wealth, a little insect was by thee once pierced with a blade of grass. Thou bearest now the consequence of that act. As, O Rishi, a gift, however small, multiplieth in respect of its religious merits, so a sinful act multiplieth in respect of the woe it bringeth in its train.' Hearing this, Animandavya asked, 'O, tell me truly when was this act committed by me.' Told in reply by the god of justice that he had committed it when a child, the Rishi said, 'That shall not be sin which may be done by a child up to the twelfth year of his age from birth. The *shastras* shall not recognise it as sinful. The punishment thou hast inflicted on me for such a venial offence hath been disproportionate in severity. The killing of a Brahmana involves a sin that is heavier than the killing of any other living being. Thou shalt, therefore, O god of justice, have to be born among men even in the Sudra order! And from this day, I establish this limit in respect of the consequences of acts that an act shall not be sinful when committed by one below the age of fourteen years. But when committed by one above that age, it shall be regarded as sin.'"

Vaisampayana continued, "Cursed for this fault by that illustrious Rishi, the god of justice took his birth as Vidura

in the Sudra order. And Vidura was well-skilled in the doctrines of morality and also of politics and worldly profit. And he was entirely free from covetousness and wrath. Possessed of great foresight and undisturbed tranquillity of mind, Vidura was ever engaged in the welfare of the Kurus."

Thus ends the hundred and eighth Section in the Sambhava of the Adi Parva.

Section CIX.

(Sambhava Parva continued.)

Vaisampayana said, "Upon the birth of those three children, Kurujangala, Kurukshetra, and the Kurus grew in prosperity. The Earth began to give abundant harvests and the crops also became of good flavour. And the clouds began to pour rain in season and the trees became full of fruits and flowers. And the draught cattle were all happy and the birds and other animals rejoiced exceedingly. And the flowers became fragrant and the fruits became well-flavoured. And the cities and towns became filled with merchants and traders and artists of every description. And the people became brave, learned, honest, and happy. And there were no robbers then, nor anybody who was sinful. And it seemed that the golden age had come upon every part of the kingdom. And the people, devoted to virtuous acts, sacrifices, and truth, and regarding each other with love and affection, grew up in prosperity. And free from pride, wrath, and covetousness, they rejoiced in sports that were perfectly innocent. And the capital of the Kurus, full as the ocean, and teeming with hundreds of palaces and mansions, and possessing gates and arches dark as the clouds, looked like a second Amaravati. And men in great cheerfulness sported constantly on rivers, lakes, and tanks, and in fine groves and charming woods. And the southern Kurus in virtuous rivalry with their northern kinsmen walked about in the company of Charanas and Rishis crowned with success. And all over that delightful country whose prosperity was thus increased by the Kurus, there were no misers and no women that were widows. And the wells

and lakes were ever full, and the groves abounded with trees, and the houses and the abodes of Brahmanas were all full of wealth. And the whole kingdom was full of festivities. And, O king, virtuously ruled by Bhisma, the kingdom was adorned with hundreds of sacrificial stakes. And the wheel of virtue having been set in motion by Bhisma, the country became so delightful that the subjects of other kingdoms leaving their homes came to dwell there and increase its population. And the citizens and the people were filled with hope upon seeing the youthful acts of their illustrious princes. And, O king, in the houses of the Kuru chiefs as also of the principal citizens, 'Give' and 'Eat' were the words that were constantly heard. And Dhrita-rashtra and Pandu and Vidura of great intelligence were from their birth brought up by Bhisma as if they were his own children. And the children having passed through the usual rites of their order devoted themselves to vows and study. And they grew up into fine youths skilled in the Vedas and all athletic sports. And they became well skilled in exercises of the bow, in horsemanship, in encounters with the mace, sword, and shield, in the management of elephants in battle, and the science of morality. And well-read in history and the Puranas and various branches of learning, and acquainted with the truths of the Vedas and the Vedangas, the knowledge they acquired was versatile and deep. And Pandu possessed of great prowess excelled all men in the science of the bow, while Dhrita-rashtra excelled all in personal strength; while in the three worlds there was no one equal to Vidura in devotion to virtue and knowledge of the dictates of morality. And beholding the restoration of the extinct line of Shantanu, the saying became current in all countries, *viz*, that among mothers of heroes, the daughters of the king of Kashi were the first; that among countries Kuru-jangala was the first; that among virtuous men, Vidura was the first; and that among cities Hastinapore was the first. Pandu became king, for Dhrita-rashtra owing to his blindness, and Vidura his birth in a Sudra woman, obtained not the kingdom. One day Bhisma, the foremost of those acquainted with the duties of statesmanship and dictates of morality,

properly addressing Vidura conversant with the truths of religion and virtue, said as follows.' "

And so ends the hundred and ninth Section in the Sambhava of the Adi Parva.

Section CX.

(Sambhava Parva continued.)

"Bhisma said, 'This our celebrated race, resplendent with every virtue and accomplishment, hath all along exercised sovereignty over all other monarchs on earth. Its glory maintained and itself perpetuated by many virtuous and illustrious monarchs of old, the illustrious Krishna (Dwaipayana), Satyavati, and myself have raised ye (three) up, inorder that it may not be extinct. And it behoveth myself and thee also to take such steps that this our dynasty may expand again as the sea. It hath been heard by me that there are three maidens, worthy of being allied to our race. One is the daughter of (Surasena of) the Yadava race ; the other is the daughter of Suvala ; and the third is the princess of Madra. And, O son, these maidens are, therefore, all of pure birth. Possessed of beauty and pure blood, they are eminently fit for alliances with our family. O thou foremost of intelligent men, I think we should choose them for the growth of our race. Tell me what thou thinkest.' Thus addressed, Vidura replied, 'Thou art our father and thou too art our mother ! Thou art our respected spiritual instructor ! Therefore do thou that which may be best for us in thy eyes !' "

Vaisampayana continued, " Soon after Bhisma heard from the Brahmanas that Gandhari the amiable daughter of Suvala having worshipped Hara (Siva) had obtained from that deity the boon that she should have a century of sons. Bhisma the grand-father of the Kurus having heard this, sent messengers unto the king of Gandhara (proposing Dhrita-rashtra's marriage with Gandhari.) King Suvala hesitated at first on account of the blindness of bride-groom. But taking into consideration the blood of the Kurus, their fame and behaviour, he gave his virtuous daughter unto Dhrita-rashtra. And the

chaste Gandhari learning that Dhrita-rashtra was blind and that her parents had consented to wed her with him, from love and respect for her future husband bandaged her own eyes with cloth gathered into many folds. Then Sakuni, the son of Suvala, bringing unto the Kurus his sister endued with youth and beauty, formally gave her away unto Dhrita-rashtra. And Gandhari was received with great respect and the nuptials were celebrated with great pomp under Bhisma's directions. And the heroic Sakuni after having bestowed his sister along with many valuable robes, and having received Bhisma's adorations, returned to his own city. And, O thou of the Bharata race, the beautiful Gandhari gratified all the Kurus by her behaviour and respectful attentions. And Gandhari, ever devoted to her husband, gratified her superiors by her good conduct; and chaste as she was, she never referred, even by words, to men other than her husband or such superiors."

Thus ends the hundred and tenth Section in the Sambhava of the Adi Parva.

SECTION CXI.

(Sambhava Parva continued.)

Vaisampayana continued, "There was amongst the Yadavas a chief of name Shura. He was the father of Vasudeva. And he had a daughter called Prithā, who in beauty was unrivalled on earth. And, O thou of the Bharata race, Shura, always truthful in speech, gave from friendship this his first-born daughter unto his childless cousin and friend the illustrious Kunti-bhoja—the son of his paternal aunt—pursuant to former promise. And Prithā in the house of her adoptive father was engaged in looking after the duties of hospitality to Brahmanas and other guests. One day she gratified by her attentions the terrible Brahmana of rigid vows, known by the name of Durvasa and who was well-acquainted with the hidden truths of morality. And gratified with her respectful attentions, the Rishi, anticipating by his spiritual power the future season of distress (consequent upon the curse to be pronounced upon Pandu for his unrighteous act of slaying a deer

while coupling with its mate) imparted to her a formula of invocation for summoning any of the celestials she liked for giving her children. And the Rishi said, 'Those celestials that thou shalt summon by this *mantra* shall certainly approach thee and give thee children.' Thus addressed by the Brahmana, the amiable Kunti (Prithā) became curious, and in her maiden-hood summoned the god Arka (Sun). And as soon as she pronounced the *mantra*, she beheld that effulgent deity—that beholder of everything in the world—approaching her. And beholding that extraordinary sight, the maiden of faultless features was overcome with surprise. But the god Vivaswan approaching her said, 'Here I am, O black-eyed girl! Tell me what I am to do for thee!'

"Hearing this, Kunti said, 'O thou slayer of the foe, a certain Brahmana gave me this formula of invocation as a boon. O lord, I have summoned thee only to test the efficacy of that formula. For this offence I bow to thee for thy grace. A woman, whatever her offence, always deserveth pardon.' Surya replied, 'I know that Durvasa hath granted thee this boon. But cast off thy fears, timid maiden, and grant me thy embraces. Amiable one, my approach cannot be futile. It must bear fruit. Thou hast summoned me. If it be for nothing, it shall certainly be regarded as thy fault.'"

Vaisampayana continued, "Vivaswan thus spake unto her many things with a view to allay her fears. But, O Bharata, the amiable maiden, from modesty and fear of her relatives, consented not to grant his request. And, O thou bull of the Bharata race, Arka addressed her again and said, 'O princess, for my sake, it shall not be sinful in thee to grant my wish.' Thus speaking unto the daughter of Kunti-bhoja, the illustrious Tapana—the illuminator of the universe—gratified his wishes. And from this connection was immediately born a son known all over the world as Karna, encased in natural armour and with face brightened by ear-rings. And the heroic Karna was the first of all wielders of weapons, blessed with good fortune, and endued with the beauty of a celestial child. And after the birth of this child, the illustrious Tapana granted unto Prithā her maiden-hood and ascended to heaven. And the princess

of the Vrishni race, beholding with sorrow that son born of her, reflected intently upon what was then best for her to do. And from fear of her relatives she resolved to conceal that evidence of her frailty. And she cast her offspring endued with great physical strength into the water. Then the well-known husband of Radhā, of the Suta caste, took up the child thus cast into the water, and with his wife brought him up as their own son. And Radhā and her husband bestowed on him the name of *Vasu-sena* (born with wealth) because he was born with a natural armour and ear-rings. And endued as he was with great strength, as he grew up he became skilled in all weapons. Possessed of great energy, he used to adore the Sun until his back was heated by his rays (*i. e.* from dawn to mid-day); and during his hours of worship, there was nothing on earth that the heroic and intelligent Vasu-sena would not give unto the Brahmanas. And Indra desirous of benefiting his own son Falguni (Arjuna), assuming the form of a Brahmana, approached Vasu-sena on one occasion and asked of him his natural armour. Thus asked, Karna took off his natural armour, and joining his hands in reverence gave it unto Indra in the guise of a Brahmana. And the chief of the celestials accepted the gift and was exceedingly gratified with Karna's liberality. He therefore gave unto him a fine javelin, saying, 'That one (and *one* only) among the celestials, the Asuras, men, the Gandharvas, the Nagas, and the Rakshasas, whom thou desirest to conquer, shall by this javelin be certainly slain.'

" 'The son of Surya was before this known by the name of Vasu-sena. But since he cut off his natural armour, he came to be called *Karna* (*the cutter or peeler* of his own cover.)"

Thus ends the hundred and eleventh Section in the Sambhava of the Adi Parva.

Section CXII.

(Sambhava Parva continued.)

Vaisampayana said, " The large-eyed daughter of Kunti-bhoja—Prithā by name, was endued with beauty and every accomplishment. Of rigid vows, she was devoted to virtue, and possessed every good quality. But though endued with beauty and youth and every womanly attribute, yet it so happened that no king asked for her hand. Her father Kunti-bhoja, seeing this, invited, O best of monarchs, the princes and kings of other countries and desired his daughter to elect her husband from among his guests. The intelligent Kunti entering the amphitheatre beheld Pandu—the foremost of the Bharatas—that tiger among kings—in that concourse of crowned heads. Proud as the lion, broad-chested, bull-eyed, endued with great strength, and out-shining in splendour all other monarchs, he looked like another Indra in that royal assemblage. And the amiable daughter of Kunti-bhoja, of faultless features, behholding Pandu—that best of men—in that assembly, became very much agitated. And advancing with modesty, all the while quivering with emotion, she placed the nuptial garland round Pandu's neck. The other monarchs, seeing Kunti choose Pandu for her lord, returned to their respective kingdoms on elephants, horses, and cars, as they came. Then, O king, the bride's father caused the nuptial rites to be performed duly. The Kuru prince, blessed with great good fortune, and the daughter of Kunti-bhoja, formed a couple like Maghavan and Paulomi (the king and queen of the celestials). And, O thou best of Kuru monarchs, king Kunti-bhoja, after the nuptials were over, presented his son-in-law with much wealth and sent him back to his capital. Then the Kuru prince Pandu, accompanied by a large force bearing various kinds of banners and penons, and eulogised by Brahmanas and great Rishis pronouncing benedictions, reached his capital. And arrived at his own palace, he established his queen therein."

Thus ends the hundred and twelfth Section in the Sambhava of the Adi Parva.

Section CXIII.

(*Sambhava Parva continued.*)

Vaisampayana continued, "Sometime after, Bhisma the intelligent son of Shantanu set his heart upon marrying Pandu, to a second wife. And accompanied by an army composed of four kinds of force, and also by aged councillors and Brahmanas and great Rishis, he went to the capital of the king of Madra. And that bull of the Valhikas—the king of Madra—hearing that Bhisma had arrived, went out to receive him. And having received him with respect, he caused him to enter his palace. And arrived there, the king of Madra gave unto Bhisma a white carpet for seat, water for washing his feet, and the usual oblations of various ingredients indicative of respect. And when he was seated at his ease, the king asked him the reason of his visit. Then Bhisma—the supporter of the dignity of the Kurus—addressed the king of Madra and said, 'O thou oppressor of all foes, know that I have come for the hand of a maiden. It hath been heard by us that thou hast a sister named Madri celebrated for her beauty and endued with every virtue. I would choose her for Pandu. Thou art, O king, every way worthy of an alliance with us, and we also are worthy of thee! Reflecting upon all this, O king of Madra, accept us duly.' The ruler of Madra, thus addressed by Bhisma, then replied, 'To my mind, there is none else than one of thy family a better one to make alliance with. But there is a custom in our family acted upon by our ancestors, which, be it good or be it evil, I am incapable of transgressing. It is well-known, and therefore is known to thee as well, I doubt not. Therefore, it is not proper for thee to tell me,—*Bestow thy sister.*—The custom to which I allude is our family custom. That with us is virtue and worthy of observance. It is for this only, O thou slayer of all foes, I cannot give thee any assurance in the matter of thy request.' Hearing this, Bhisma answered the king of Madra, saying, 'O king, this, no doubt, is virtue. The Self-create himself hath said it. Thy ancestors have observed the custom. There

is no fault to find with it. It is also well-known, O Shalya, that this custom in respect of family dignity hath the approval of the wise and the good.' Saying this, Bhisma of great energy, gave unto Shalya much gold both coined and uncoined, and precious stones of various colors by thousands, and elephants and horses, and cars and much cloth and many ornaments, and gems and pearls and corals. And Shalya accepting with a cheerful heart those precious gifts then gave away his sister decked in ornaments unto that bull of the Kuru race. Then the wise Bhisma, the son of the ocean-going Ganga, rejoiced at the issue of his mission, and taking Madri with him, returned to the Kuru capital named after the elephant.

" Then selecting an auspicious day and moment as indicated by the wise for the ceremony, king Pandu was duly united with Madri. And after the nuptials were over, the Kuru king established his beautiful bride in handsome apartments. And, O king of kings, that best of monarchs then gave himself up to enjoyment in the company of his two wives as best he liked and to the limit of his desires. And after thirty days had elapsed, the Kuru king, O monarch, started from his capital for the conquest of the world. And after reverentially saluting and bowing to Bhisma and other elders of the Kuru race, and with adieus to Dhrita-rashtra and others of the family, and obtaining their leave, he set out on his grand campaign, accompanied by a large force of elephants, horses, and cars, and well-pleased with the blessings uttered by all around and the auspicious rites performed by the citizens for his success. And Pandu, accompanied by such a strong force marched against various foes. And that tiger among men—that spreader of the fame of the Kurus—first subjugated the robber tribes of *Dasharna*. He next turned his army composed of innumerable elephants, cavalry, infantry, and chariots, with standards of various colors, against, Dhirgha—the ruler of the kingdom of Maghadha—who, proud of his strength, had offended against numerous monarchs. And attacking him in his capital, Pandu slew him there, and took everything in his treasury and also vehicles and draught ani-

mals without number. He then marched into Mithila and subjugated the Videhas. And then, O thou bull among men, Pandu led his army against Kasi, Sumbha, and Pundra, and by the strength and prowess of his arms he spread the fame of the Kurus. And Pandu—that oppressor of all foes—like unto a mighty fire whose far-reaching flames were represented by his arrows, and splendour by his weapons, began to consume all kings that came in contact with him. And these with their forces, being vanquished by Pandu at the head of his, were made the vassals of the Kurus. And all the kings of the world, thus vanquished by him, regarded him as the one only hero on earth even as the celestials regard Indra in heaven. And the kings of the earth with joined palms bowed to him and waited on him wiih presents of various kinds of gems and wealth—precious stones and pearls and corals, and much gold and silver, and first-class kine and handsome horses and fine cars and elephants, and asses and camels and buffaloes, and goats and sheep, and blankets and beautiful hides, and carpets made of the skin of the Ranku deer. And the king of Hastinapore accepting those offerings retraced his steps towards his capital to the great delight of his subjects. And the citizens and others filled with joy, and kings and ministers, all began to say, 'O the fame of the achievements of Shantanu, that tiger among kings, and of the wise Bharata, that was about to die, hath been revived by Pandu. They who before robbed the Kurus of both territory and wealth have been by Pandu—that tiger of Hastinapore—subjugated and made to pay tribute!' And all the citizens with Bhisma at their head went out to receive the victorious king. They did not proceed far when they saw the attendants of the king laden with much wealth. And the train of various conveyances laden with all kinds of wealth, and of elephants, horses, cars, kine, camels, and other animals, was so long that they saw not its end. Then Pandu—the sweller of Kausalya's joy—beholding his father Bhisma worshipped his feet and saluted the citizens and others as each deserved. And Bhisma too embracing his son who had returned victorious after grinding many hostile kingdoms, wept tears of joy. And Pandu

then instilling joy into the hearts of his people with flourish of trumpets and conches and kettle-drums, entered his capital."

Thus ends the hundred and thirteenth Section in the Sambhava of the Adi Parva.

Section CXIV.

(Sambhava Parva continued.)

Vaisampayana said, "Pandu then, at the command of Dhrita-rashtra, offered the wealth he had acquired by the prowess of his arms to Bhisma, their grand-mother Satyavati, and their mothers, the princesses of Koshala. And he sent a portion of his wealth to Vidura also. And the virtuous Pandu gratified his other relatives also with similar presents. Then Satyavati and Bhisma and the Koshala princesses were all gratified with the presents Pandu made out of the acquisitions of his prowess. And Amvalika in particular, upon embracing her son of incomparable prowess became as glad as the queen of heaven upon embracing Jayanta. And with the wealth acquired by that hero, Dhrita-rashtra performed five great sacrifices that were equal unto an hundred great horse-sacrifices, in all of which the offerings to Brahmanas were by hundreds and thousands.

"A little while after, O thou bull of the Bharata race, Pandu who had achieved a victory over sloth and lethargy aocompanied by his two wives Kunti and Madri retired into the woods. Leaving his excellent palace with its luxurious beds, he become a permanent inhabitant of the woods devoting the whole of his time to the chase of the deer. And fixing his abode in a delightful and hilly region overgrown with huge *shal* trees, on the southern slope of the Himavat mountains, he roamed about in perfect freedom. The handsome Pandu in the midst of his two wives wandered in those woods like Airavata in the midst of two she-elephants. And the dwellers of those woods beholding the heroic Bharata prince in the company of his wives, armed with sword, arrows, and bow, encased in his beautiful armour, and skilled in all excellent weapons, regarded him as a very god wandering amongst them.

And at the command of Dhrita-rashtra, people were busy in supplying Pandu in his retirement with every object of pleasure and enjoyment.

"Meanwhile the son of the ocean-going Ganga heard that king Devaka had a daughter endued with youth and beauty and begotten upon a Sudra wife. Bringing her from her father's abode, Bhisma married her to Vidura of great wisdom. And the Kuru prince Vidura begot upon her many children like unto himself in accomplishments."

Thus ends the hundred and fourteenth Section in the Sambhava of the Adi Parva.

Section CXV.

(Sambhava Parva continued.)

Vaisampayana said, "Meanwhile, O Janamejaya, Dhrita-rashtra begat upon Gandhari an hundred sons, and upon a Vaisya wife another besides these hundred. And Pandu had by his two wives Kunti and Madri five sons who were great charioteers and who were all begotten by the celestials for the perpetuation of the Kuru line."

Janamejaya said, "O thou best of Brahmanas, how did Gandhari bring forth these hundred sons and in how many years? What were also the periods of life alloted to each? How did Dhrita-rashtra also beget another son in a Vaisya wife? How did Dhrita-rashtra behave towards his loving, obedient, and virtuous wife Gandhari? How were also begotten the five sons of Pandu—those mighty charioteers—even though Pandu himself laboured under the curse of the great Rishi (he slew)? O thou of ascetic wealth and great learning, tell me all this in detail, for my thirst of hearing everything relating to my own ancestors hath not been slaked."

Vaisampayana said, "One day Gandhari entertained with respectful attention the great Dwaipayana who came to her abode exhausted with hunger and fatigue. Gratified with Gandhari's hospitality, the Rishi gave her the boon she asked, *viz*, that she should have a century of sons each equal unto her lord in strength and accomplishments. Sometime after,

Gandhari conceived. She bore the burden in her womb for two long years without being delivered. And she was greatly afflicted at this. It was then that she heard that Kunti had brought forth a son whose splendour was like unto the morning sun. Anxious that in her own case the period of gestation had been so long, and deprived of reason by grief, with great violence she struck her womb without the knowledge of her husband. And thereupon came out of her womb, after two years' growth, a hard mass of flesh like unto an iron ball. When she was about to throw it away, Dwaipayana learning everything by his spiritual powers, promptly came there, and that first of ascetics beholding that ball of flesh addressed the daughter of Suvala and said, 'What hast thou done?' Gandhari without endeavouring to disguise her feelings, addressed the Rishi and said, 'Having heard that Kunti had brought forth a son like unto *Suryā* himself in splendour, I struck in grief at my womb. Thou hadst, O Rishi, granted me the boon that I should have an hundred sons. But here is only a ball of flesh for those hundred sons.' Vyasa then said, 'Daughter of Suvala, it is even so. But my words can never be futile. I have not spoken an untruth even in jest. I need not speak of other occasions. Let an hundred pots full of clarified butter be brought instantly, and let them be placed at a concealed spot. In the meantime, let cool water be sprinkled upon this ball of flesh.'"

Vaisampayana continued, "That ball of flesh then, sprinkled over with water, became, in time, divided into an hundred and one parts, each about the size of the thumb. These were then put into those pots full of clarified butter that had been placed at a concealed spot, and were watched with care. The illustrious Vyasa then said unto the daughter of Suvala that she should open the covers of the pots after full two years. And having said this, and made those arrangements, the wise Dwaipayana went to the Himavat mountains for devoting himself to asceticism.

"Then, in time, king Duryodhana was born from among those pieces of the ball of flesh that had been deposited in those pots. According to the order of birth, king Yudhish-

thira was the eldest. The news of Duryodhana's birth was carried to Bhisma and the wise Vidura. The day that the haughty Duryodhana was born was also the birth-day of Bhima of mighty arms and great prowess.

"As soon as Duryodhana was born he began to cry and bray like an ass. And hearing that sound, the asses, vultures, jackals, and crows uttered their respective cries responsively. Violent winds began to blow, and there were fires in various directions. Then king Dhrita-rashtra in great fear summoning Bhisma, and Vidura, and other well-wishers and all the Kurus, and numberless Brahmanas, addressed them and said, 'The eldest of the princes, Yudhish-thira, is the perpetuator of our line. By virtue of his birth he hath acquired the kingdom. We have nothing to say to this. But shall this my son born after him become king? Tell me truly what is lawful and right under these circumstances.' As soon as these words were spoken, O Bharata, jackals and other carnivorous animals began to howl ominously. And marking those frightful omens all around, the assembled Brahmanas and the wise Vidura replied, 'O king, O thou bull among men, when these frightful omens are noticeable at the birth of thy eldest son, it is evident that he shall be the exterminator of thy race. The prosperity of all dependeth on his abandonment. Calamity there must be in keeping him. O king, if thou abandonest him, there remain yet for thee nine and ninety sons! If thou desirest the good of thy race, abandon him, O Bharata! O king, do good to the world and thy own race by casting off this one child of thine! It hath been said that the individual should be cast off for the sake of the family; that the family should be cast off for the sake of the village; that the village may be abandoned for the sake of the whole country; and that the earth itself may be abandoned for the sake of the soul.' When Vidura and those Brahmanas had said so, king Dhrita-rashtra from affection for his son had not the heart to follow that advice. Then, O king, within a month, were born a full hundred sons unto Dhrita-rashtra and a daughter also in excess of this hundred. And during the time when Gandhari was in a state of advanced pregnancy, there was a

maid-servant of the Vaisya class who used to attend on Dhrita-rashtra. During that year, O king, was begotten upon her by the illustrious Dhrita-rashtra a son endued with great intelligence who was afterwards named Yuyutshu. And because he was begotten by a Kshatriya upon a Vaisya woman, he came to be called a *Karana.*

" Thus were born unto the wise Dhrita-rashtra an hundred sons who were all heroes and mighty charioteers, and a daughter over and above the hundred, and another son Yuyutshu of great energy and prowess begotten upon a Vaisya woman. "

So ends the hundred and fifteenth Section in the Sambhava of the Adi Parva.

Section CXVI.

(*Sambhava Parva continued.*)

Janamejaya said, " O sinless one, thou hast narrated to me from the beginning all about the birth of Dhrita-rashtra's hundred sons owing to the boon granted by the Rishi. But thou hast not told me as yet any particulars about the birth of a daughter. Thou hast merely said that over and above the hundred sons, there was another son named Yuyutshu begotten upon a Vaisya woman, and a daughter. The great Rishi Vyasa of immeasurable energy had said unto the daughter of the king of Gandhara that she would become the mother of an hundred sons. Illustrious one, how is it that thou sayest, Gandhari had a daughter over and above her hundred sons? If the ball of flesh had been distributed by the great Rishi only into an hundred parts, and if Gandhari did not conceive on any other occasion, how then was Dushshalā born? Tell me this, O Rishi! My curiosity hath been great."

Vaisampayana said, " O thou descendant of the Pandavas, thy question is just, and I will tell you how it happened. The illustrious and great Rishi himself, by sprinkling water over that ball of flesh, began to divide it into parts. And as it was being divided into parts, the nurse began to take them ud

and put them one by one into those pots filled with clarified butter. While this process was going on, the beautiful and chaste Gandhari of rigid vows realising the affection that one feeleth for a daughter began to think in her mind, 'There is no doubt that I shall have an hundred sons. The Muni hath said so. It can never be otherwise. But I should be very happy if a daughter were born unto me over and above these hundred sons and junior to them all. My husband then may attain to those worlds that the possession of daughter's sons conferreth. Then again, the affection that women feel for their sons-in-law is great. If therefore I obtain a daughter over and above my hundred sons, then, surrounded by sons and daughter's sons, I may feel supremely blest. If I have ever practised ascetic austerities, if I have ever given in charity, if I have ever performed the *homa* (through the instrumentality of Brahmanas), if I have ever gratified my superiors by respectful attentions, then (as the fruit of these acts) let a daughter be born unto me!' All this while that illustrious and best of Rishis, Krishna-Dwaipayana himself was dividing the ball of flesh ; and counting a full hundred of the parts, he said unto the daughter of Suvala, 'Here are thy hundred sons. I did not speak aught unto thee that was false. Here however is one part in excess of hundred intended for giving thee a daughter's son. This part shall expand into an amiable and fortunate daughter, as thou hast desired.' Then that great ascetic bringing another pot full of clarified butter, put the part intended for a daughter into it.

"Thus have I, O Bharata, narrated unto thee all about the birth of Dush-shalã. Tell me, O sinless one, what more I am now to narrate."

Thus ends the hundred and sixteenth Section in the Sambhava of the Adi Parva.

Section CXVII.

(*Sambhava Pârva continued.*)

Janamejaya said, "Recite, O Brahmana, the names of Dhrita-rashtra's sons according to the order of their births."

Vaisampayana said, "Their names, O king, according to the order of birth, are Duryodhana, Yuyutshu, and Dush-shashana: Dush-saha, Dush-shala, Jalasandha, Sama, Saha; Vinda, and Anuvinda; Dud-dharsha, Suvahu, Dushpradhar-shana, Durmarshana, and Durmukha; Dushkarna, and Karna; Vivingsati, and Vikarna, Shala, Satwa, Sulochana, Chittra, and Upachittra, Chitraksha, Charuchitra, Sarasana; Durma-da, and Durvigaha, Vivitshu, Vikatanana; Urna-nava, and Sunava, then Nandaka, and Upanandaka; Chitra-vana, Chit-travarma, Suvarma, Durvilochana; Ayovāhu, Mahavahu, Chitranga, Chittra-kundala; Bhima-vega, Bhima-vala, Balaki, Bala-vardhana, Ugrayudha; Bhima, Karna, Kānakaya, Drida-yudha, Dhrida-varma, Dhrida-kshatra, Soma-kirti, Anudara; Dhrida-sandha, Jarasandha, Satya-sandha, Sada, Suvak, Ugra-srava, Ugra-sena, Senani, Dush-parajaya; Aparajita, Kunda-shayi, Vishalaksha, Duradhara; Dhrida-hasta, Suhasta, Vata-vega, and Suvarchas; Aditya-ketu, Vahvashi, Naga-datta, Agra-yayi; Kavachi, Krathana, Kundi, Kunda-dhara, Dha-nurdhara; the heroes Ugra, and Bhima-ratha, Viravahu, Alolupa; Abhaya, and Raudra-karma, and then he called Dhrida-ratha; Anadhrishya, Kunda-bhedi, Viravi, Dhirgha-lochana; Pramatha, and Pramathi, and the powerful Dhirgha-roma; Dhirgha-vahu, Mahavahu, Vyudoru, Kanakadhaja; Kundashi, and Virajas. Besides these hundred sons, there was a daughter named Dush-shala. All were heroes and *Ati-rathas*, and were well-skilled in war. All were learned in the *Vedas*, and all kinds of weapons. And, O king, worthy wives were in time selected for all of them by Dhrita-rashtra after proper examination. And king Dhrita-rashtra, O monarch, also bes-towed Dush-shala, in proper time and with proper rites, upon Jayadratha (the king of Sindhu)."

Thus ends the hundred and seventeenth Section in the Sambhava of the Adi Parva.

Section CXVIII.

(Sámbhava Parva continued.)

Janamejaya said, " O thou utterer of Brahma, thou hast recited (everything about) the extraordinary births, among men, of the sons of Dhrita-rashtra in consequence of the Rishi's grace. Thou hast also said what their names were, according to the order of birth. O Brahmana, I have heard all these from thee. But tell me now all about the Pandavas. While reciting the incarnations on earth of the celestials, the Asuras, and beings of other classes, thou saidst that the Pandavas were all illustrious and endued with the prowess of gods, and that they were incarnate portions of the celestials themselves. I desire, therefore, to hear all about those beings of extraordinary achievements, beginning from the moment of their births. O Vaisampayana, recite thou their achievements. "

Vaisampayana said, " O king, one day Pandu, while roaming in the woods (on the southern slopes of Himavat) that teemed with deer and wild animals of fierce disposition, saw a large deer that seemed to be the leader of a herd coupling with its mate. Beholding the animals, the monarch pierced them both with five of his sharp and swift arrows winged with golden feathers. O monarch, that was no deer that Pandu struck at, but a Rishi's son of great ascetic merit who was coupling with his mate in the form of a deer. Pierced by Pandu while engaged in the act of intercourse, he fell down on the earth uttering cries that were human and began to weep bitterly.

" The deer then addressed Pandu and said, 'O king, even men that are slaves of lust and wrath, and void of reason, and ever sinful, never commit such a cruel act as this! Individual judgment prevaileth not against the ordinance, the ordinance prevaileth against individual judgment. The wise never sanction anything discountenanced by the ordinance. Thou art born, O Bharata, in a race that has ever been virtuous. How is it, therefore, that even thou, suffer-

ing thyself to be overpowered by passion and wrath, losest thy reason?' Hearing this, Pandu replied, 'O deer, kings behave in the matter of slaying animals of thy species exactly as they do in the matter of slaying foes. It behoveth thee not, therefore, to reprove me thus from ignorance? Animals of thy species are slain by open or covert means. This, indeed, is the practice of kings. Then why dost thou reprove me? Formerly, the Rishi Agastya, while engaged in the performance of a grand sacrifice, chased the deer, and devoted every deer of the forest unto the gods in general. Thou hast been slain pursuant to usage sanctioned by such precedent. Wherefore reprovest us then? For his especial sacrifices Agastya performed the *homa* with fat of the deer.'

"The deer then said, 'O king, men do not let fly their arrows at even their enemies when the latter are unprepared. But there is a time for doing it (*viz,* after declaration of hostilities). Slaughter at such a time is not censurable.'

"Pandu replied, 'It is well-known that men slay deer by various effective means, without regarding whether the animals are careful or careless. Therefore, O deer, why reprovest thou me?'

"The deer then said, 'O king, I do not blame thee for thy having killed a deer, or for the injury thou hast done to me! But, instead of acting so cruelly, thou shouldst have waited for the completion of my act of intercourse. What man of wisdom and virtue is there that can kill a deer while engaged in such an act? The time of sexual intercourse is agreeable to every creature and productive of good to all. O king, upon this my mate I was engaged in the gratification of my sexual desire. But that effort of mine hath been rendered futile by thee! O king of the Kurus, born as thou art in the race of the Pandavas ever noted for white (virtuous) deeds, such an act hath scarcely been fit for thee! O Bharata, this act must be regarded as extremely cruel, deserving of universal execration, infamous, and sinful, and certainly leading to hell. Thou art acquainted with the pleasures of sexual intercourse. Thou art acquainted also with the teachings of morality and the dictates of duty. Like unto a celestial as

thou art, it behoved thee not to do such an act as leadeth to hell! O thou best of kings, thy duty is to chastise all who act cruelly, who are engaged in sinful practices, and all who have taken leave of religion, profit, and pleasure, as explained in the *Shastras*. What hast thou done, O best of men, in killing me who have done thee no offence! I am, O king, a Muni that liveth on fruits and roots, though disguised as a deer! I was living in the woods in peace with all. Thou hast killed me yet, O king, for which I will curse thee certainly. Cruel as thou hast been unto a couple of opposite sexes, death shall certainly overtake thee as soon as thou feelest the influence of desire. I am a Muni of name Kimindama, possessed of ascetic merit. I was engaged in sexual intercourse with this deer because my feelings of modesty do not permit me to indulge in such an act in human society. In the form of a deer I rove in the deep woods in the company of other deer. Thou hast slain me without knowing that I am a Brahmana. The sin of having slain a Brahmana shall not, therefore, be thine. But, senseless man, having killed me, disguised as a deer, at such a time, thy fate shall certainly be even like mine! When, having approached thy wife lustfully, thou art united with her even as I had been with mine, in that very state thou shalt have to go to the world of spirits. And that wife of thine with whom thou mayst be united in intercourse at the time of thy death shall also follow thee with affection and reverence to the domains of the king of the dead which no one can avoid. Thou hast brought me grief while I was happy. So shall grief come to thee while thou art in happiness.'"

Vaisampayana continued, "Saying this, that deer, afflicted with grief, gave up life; and Pandu also was plunged in woe at the sight."

Thus ends the hundred and eighteenth Section in the Sambhava of the Adi Parva.

Section CXIX.

(Sambhava Parva continued.)

Vaisampayana said, " After the death of that deer, king Pandu with his wives was deeply afflicted and wept bitterly. And he exclaimed, 'The wicked, even if born in virtuous families, deluded by their own passions, are overwhelmed with misery as the fruit of their own deeds. I have heard that my father, though begotten by Shantanu of virtuous soul, was cut off while still a youth, only because he had become a slave of lust. In the soil of that lustful king, the illustrious Rishi Krishna-Dwaipayana himself, of truthful speech, begot me. Son though I am of such a being, with my wicked heart devoted to vice, I am yet leading a wandering life in the woods in the chase of the deer! Oh, the very gods have forsaken me! I shall seek salvation now. The great impediments to salvation are the desire to beget children, and the other concerns of the world. I shall now adopt the Brahmacharya mode of life and follow in the imperishable wake of my father! I shall certainly bring my passions under complete control by severe ascetic penances. Forsaking my wives and other relatives and shaving my head, alone shall I wander over the earth, begging for my subsistence from each of these trees standing here. Forsaking every object of affection and aversion, and covering my body with dust, I shall make the shelter of trees or deserted houses my home. I shall never yield to the influence of sorrow or joy, and I shall regard slander and eulogy in the same light. I shall not seek benedictions or bows. I shall be in peace with all, and shall not accept gifts. I shall not mock anybody or contract my brows at any one, but shall be ever cheerful and devoted to the good of all creatures. I shall not harm any of the four orders of life gifted with power of locomtion or otherwise, *viz*, ovi-parous, vivi-parous, worms, and vegetables, but, on the other hand, preserve an equality of behaviour towards all as if they were my own children. Once a day I shall beg of five or ten families at the most, and if I do not succeed in obtain-

ing alms, I shall then go without food. I shall rather stint myself than beg more than once of the same person. If I do not obtain anything after completing my round of seven or ten houses, moved by covetousness I shall not enlarge my round. Whether I obtain or fail to obtain alms, I shall be equally unmoved like a great ascetic. One lopping off an arm of mine with an hatchet, and one smearing another with sandal-paste, shall be regarded by me equally. I shall not wish prosperity to the one or misery to the other. I shall not be pleased with life or displeased with death. I shall neither desire to live nor to die. Washing my heart of all sins, I shall certainly transcend those sacred rites productive of happiness that men perform in auspicious moments, days, and periods. I shall also abstain from all acts of religion and profit and also those that lead to the gratification of the senses. And freed from all sins and snares of the world, I shall be like the wind subject to none. Treading in the path of fearlessness and bearing myself in this way I shall at last lay down my life. Destitute of the power of begetting children, firmly adhering to the line of duty I shall not certainly deviate therefrom in order to tread in the vile path of the world that is so full of misery. Whether respected or disrespected in the world, that man who from covetousness casteth on others a begging look, certainly behaveth like a dog. (Destitute as I am of the power of procreation, I should not certainly, from desire of offspring, solicit others to give me children.)'"

Vaisampayana continued, "The king having wept thus in sorrow, with a sigh looked at his two wives Kunti and Madri, and addressing them said, 'Let the princess of Koshala (my mother), Vidura, the king with our friends, the venerable Satyavati, Bhisma, the priests of our family, illustrious *Soma*-drinking Brahmanas of rigid vows, and all other elderly citizens depending on us, be all informed, after being prepared for it, that Pandu hath retired into the woods to lead a life of asecticism.' Hearing these words of their lord who had fixed his heart upon leading a life of asceticism in the woods, both Kunti and Madri addressed him in these proper

words :—'O thou bull of the Bharata race, there are many other modes of life which thou canst adopt and in which thou canst undergo the severest of penances along with us thy wedded wives; in which, for the salvation of thy body (freedom from re-birth) thou mayst obtain heaven as thy reward, or even become the lord of heaven! We also, in the company of our lord, and for his benefit, controlling our passions and bidding farewell to all luxuries shall subject ourselves to the severest austerities. O king, O thou of great wisdom, if thou abandonest us, we shall then this very day truly depart from this world.'

"Pandu replied, 'If indeed, this your resolve springeth from virtue, then with ye both I shall follow the imperishable path of my father. Abandoning the luxuries of cities and towns, robed in barks of trees, and living on fruits and roots, I shall wander in the deep woods practising the severest of penances. Bathing both morning and evening I shall perform the *homa*. I shall reduce by body by eating very sparingly and shall wear rags and skins, and bear knotted locks on my head. Exposing myself to both heat and cold and regardless of hunger and thirst, I shall reduce my body by severe ascetic austerities. Living in solitude, I shall give myself up to contemplation. I shall eat fruits ripe or raw that I may find. I shall offer oblations to the *pitris* and the gods with speech, water, and fruits of the wilderness. I shall not see, far less harm, any of the dwellers of the woods or any of my relatives, or any of the dwellers of cities and towns. Until I lay down this body, I shall thus practise the severe ordinances of the *Vana-prastha* scriptures, always searching for severer ones that they may contain.'"

Vaisampayana continued, "The Kuru king having said this unto his wives gave away to Brahmanas the big jewel on his diadem, his necklace of precious gold, his bracelets, his large ear-rings, his valuable robes, and all the ornaments of his wives. Then summoning his attendants he commanded them saying, 'Return ye to Hastinapore and proclaim unto all that Pandu with his wives hath gone into the woods abandoning wealth, desires, happiness, and even sexual appetite.' Then

those followers and attendants hearing these and other soft words of the king sent forth a loud wail, uttering 'Oh, we are undone!' Then leaving the monarch, with hot tears trickling down their cheeks they returned to Hastinapore with speed, carrying that wealth with them (that was to be distributed in charity). Then Dhrita-rashtra, that first of men, hearing from them everything that had happened in the woods, wept for his brother. He brooded over his affliction continually, little relishing the comfort of beds and seats and dishes.

"Meanwhile, the Kuru prince Pandu (after sending away his attendants), accompanied by his two wives, and eating of fruits and roots, went to the mountains of *Naga-shata*. He next went to *Chaitra-ratha*, and then crossed the *Kala-kuta*. Finally, crossing the Himavat he arrived at Gandhamadana. Protected by *Maha-bhutas*, *Shidhas*, and great Rishis, Pandu lived, O king, sometimes on level ground and sometimes on mountain slopes. He then journeyed to the lake of Indra-dyumna, whence crossing the mountains of Hansa-kuta he went to the mountain of hundred peaks and there practised ascetic austerities."

Thus ends the hundred and nineteenth Section in the Sambhava of the Adi Parva.

Section CXX.

(Sambhava Parva continued.)

Vaisampayana said, "Pandu possessed of great energy then devoted himself to asceticism. Within a short time he became the favorite of the whole body of the *Shidhas* and the *Charanas* residing there. And, O Bharata, devoted to the service of his spiritual masters, free from vanity, with mind under complete control and the passions fully subdued, the prince, becoming competent to enter heaven by his own energy, attained to great (ascetic) prowess. Some of the Rishis would call him brother, some friend, while others cherished him as their son. And, O thou bull of the Bharata race, having acquired after a long time great ascetic merit coupled with

complete sinlessness, Pandu became even like a *Brahmarshi* (though he was a Kshatriya by birth).

" On a certain day of the new moon, the great Rishis of rigid vows assembled together, and desirous of beholding Brahmā were on the point of starting on their expedition. Seeing them about to start, Pandu asked those ascetics, saying, 'Ye first of eloquent men, where shall ye go?' The Rishis answered, 'There will be a great gathering today, in the abode of Brahmā, of celestials, Rishis, and *Pitris*. Desirous of beholding the Self-create we shall go there today.' "

Vaisampayana continued, " Hearing this, Pandu rose up suddenly, desirous of visiting heaven along with the great Rishis. Accompanied by his two wives, when he was on the point of following the Rishis in a northerly direction from the mountain of hundred peaks, those ascetics addressed him, saying, 'In our northward march, while gradually ascending the king of mountains, we have seen on its delightful breast many regions inaccessible to ordinary mortals; retreats also of the gods, Gandharvas, and Apsaras, with palatial mansions by hundreds clustering thick around and resounding with the sweet notes of celestial music; the gardens of Kuvera laid out on even and uneven grounds; banks of mighty rivers, and deep caverns. There are many regions also on those heights that are covered with perpetual snow and are utterly destitute of vegetable and animal existence. In some places the downpour of rain is so heavy that they are perfectly inaccessible and incapable of being utilised for habitation. Not to speak of other animals, even winged creatures cannot cross them. The only thing that can go there is air, and the only beings, *Sidhas* and great Rishis. How shall these princesses ascend those heights of the king of mountains? Unaccustomed to pain, shall they not droop in affliction? Therefore, come not with us, O thou bull of the Bharata race!'

" Pandu replied, 'Ye fortunate ones, it is said that for the sonless there is no admission into heaven. I am sonless! In affliction I speak unto ye! Ye whose wealth is asceticism, I am afflicted because I have not been able to discharge the debt I owe to my ancestors! It is certain that with the

dissolution of this my body my ancestors perish! Men are born on this earth with four debts, *viz*, those due unto the (deceased) ancestors, the gods, the Rishis, and other men. In justice these must be discharged. The wise have declared that no regions of bliss exist for them who neglect to pay these debts in due time. The gods are paid (gratified) by sacrifices; the Rishis, by study, meditation, and asceticism; the (deceased) ancestors, by begetting children and offering the funeral cake; and, lastly, other men, by leading a humane and inoffensive life. I have justly discharged my obligations to the Rishis, the gods, and other men. But those others than these three are sure to perish with the dissolution of my body! Ye ascetics, I am not yet freed from the debt I owe to my (deceased) ancestors! The best of men are born in this world to beget children for discharging that debt. I would ask ye, should children be begotten in my soil (upon my wives) as I myself was begotten in the soil of my father by the eminent Rishi?'

"The Rishis said, 'O king of virtuous soul, there is progeny for thee in store, that is sinless and blest with good fortune and like unto the gods! We behold it all with our prophetic eyes! Therefore, O thou tiger among men, accomplish by your own acts that which destiny pointeth at. Men of intelligence, acting with deliberation always obtain good fruits. It behoveth thee, therefore, O king, to exert thyself. The fruits thou wouldst obtain are distinctly visible. Thou wouldst really obtain accomplished and agreeable progeny.'"

Vaisampayana continued, "Hearing these words of the ascetics, Pandu, remembering the loss of his procreative powers owing to the curse of the deer, began to reflect deeply. And calling his wedded wife the excellent Kunti unto him, he told her in private, 'Strive thou to raise up offspring at this time of distress! The wise expounders of the eternal religion declare that a son, O Kunti, is the cause of virtuous fame in the three worlds. It is said that sacrifices, gifts in charity, ascetic penances, and vows observed most carefully, do not confer religious merit on a sonless man! O thou of sweet smiles, knowing all this, I am certain that sonless as I am, I

shall not obtain regions of true felicity ! O thou timid one, wretch as I was and addicted to cruel deeds, as a consequence of the polluted life I led my power of procreation hath been destroyed by the curse of the deer. The religious institutes mention six kinds of sons that are heirs and kinsmen, and six other kinds that are not heirs but kinsmen. I shall speak of them presently; O Prithā, listen to me! Thy are 1st, the son begotten by one's own self upon his wedded wife; 2nd, the son begotten upon one's wife by an accomplished person from motives of kindness; 3rd, the son begotten upon one's wife by a person for a pecuniary consideration; 4th, the son begotten upon the wife after the husband's death; 5th, the maiden-born son (or *putrikā-putra*); 6th, the son born of an unchaste wife; 7th, the son given; 8th, the son bought for a consideration; 9th, the son self-given; 10th, the son received with a pregnant bride; 11th, the brother's son; and 12th, the son begotten upon a wife of lower caste. On failure of offspring of a prior class, the mother should desire to have offspring of the next class. At times of distress, men solicit offspring from accomplished younger brothers. The Self-create Manu hath said that men failing to have legitimate offspring of their own may häve offspring begotten upon their wives by others, for sons confer the highest religious merit. Therefore, O Kunti, being destitute myself of the power of procreation, I command thee to raise up good offspring by some person that is either equal or superior to me! O Kunti, listen to the history of the daughter of Shara-dandayana who was appointed by her lord to raise up offspring! That warrior-dame, when her season came bathed duly and in the night went out and waited at a spot where four roads met. She did not wait long when a Brahmana crowned with ascetic success came there. The daughter of Shara-dandayana solicited him for offspring, and after pouring libations of clarified butter into the fire (in the performance of the sacrifice known by the name of *Pungshavana*) she brought forth three sons that were mighty chariotteers and of whom Durjaya was the eldest, begotten upon her by that Brahmana. O thou of good fortune, do thou follow that warrior-dame's example at my command, and speedily

raise up offspring from the seed of some Brahmana of high ascetic merit.' "

Thus ends the hundred and twentieth Section in the Sambhava of the Adi Parva.

Section CXXI.

(*Sambhava Parva continued.*)

Vaisampayana said, "Thus addressed, Kunti replied unto her heroic lord king Pandu—that bull amongst the Kurus—saying, 'O thou virtuous one, it behoveth thee not to say so unto me! I am, O thou of eyes like lotus-leaves, thy wedded wife, and devoted to thee! O Bharata of mighty arms, thyself shalt, in righteousness, beget upon me children endued with great energy. Then shall I ascend to heaven with thee! O prince of the Kuru race, receive me in thy embraces for begetting children! I shall not certainly, even in imagination, accept any other man except thee in my embraces! What other man is there in this world superior to thee? O thou virtuous one, listen to this Pauranic narrative that hath been, O thou of large eyes, heard by me, and that I shall presently narrate.

"'There was in ancient times a king of the race of Puru, known by the name of Vyushitaswa. He was devoted to truth and virtue. Of virtuous soul and mighty arms, on one occasion, while he performed a sacrifice, the gods with Indra and the great Rishis came to him. And Indra was so intoxicated with the *Soma* juice he drank, and the Brahmanas with the large presents they received, that both the gods and the great Rishis began themselves to perform everything appertaining to that sacrifice of the illustrious royal sage. And thereupon Vyushitaswa began to shine above all men like the sun appearing in double splendour after the season of frost is over. And the powerful Vyushitaswa was endued with the strength of ten elephants. And he soon enough performed the horse-sacrifice, overthrowing, O best of monarchs, all the kings of the East and the North, the West and the South, and exacting tribute from them all. There is a

proverb, O thou best of the Kurus, that is sung by all reciters of the Puranas, in connection with that first of all men—the illustrious Vyushitaswa: Having conquered the whole earth to the shores of the sea, Vyushitaswa protected every class of his subjects like a father cherishing his own begotten sons. Performing many great sacrifices he presented much wealth to the Brahmanas. And collecting jewels and precious stones without limit, he made arrangements for performing still greater ones. And he performed also the *Agni-shtoma*, and other special Vedic sacrifices, extracting great quantities of *Soma* juice. And, O king, Vyushitaswa had for his dear wife Vadrā, the daughter of Kskshivana and unrivalled on earth for beauty. And it hath been heard by us that the couple loved each other deeply. King Vyushitaswa was seldom separated from his wife. Sensual indulgence, however, brought on an attack of pthisis and the king died within a few days, sinking like the sun in his glory. Then Vadra, his beautiful queen was plunged in woe, and sonless as she was, O tiger among men, she wept in great affliction. Listen to me, O king, as I narrate to you all that Vadra said with bitter tears trickling down her cheeks,—O virtuous one, she said, women serve no purpose when their husbands are dead! She who liveth after her husband is dead, draggeth on a miserable existence that can hardly be called life! O thou bull of the Kshatriya order, death is a blessing to women without husbands. I wish to follow the way thou hast gone! Be kind, and take me with thee! In thy absence, I am unable to bear life even for a moment! Be kind to me, O king, and take me hence soon enough! O tiger among men, I shall follow thee over even and uneven ground. Thou hast gone away, O lord, never more to return! I shall follow thee, O king, as thy own shadow! O tiger among men, I will be obedient to thee (as thy slave) and will ever do what is agreeable to thee and what is for thy good! O thou of eyes like lotus-leaves, without thee, from this day, mental agonies will overwhelm me and eat into my heart! Wretch that I am, some loving couple had doubtless been separated by me in former life for which in this I am made to suffer the pangs

of separation myself from thee! O king, that wretched woman who liveth even for a moment, separated from her lord, liveth in woe and suffereth the pangs of hell even here! Some loving couple had doubtless been separated by me in former life, as the consequence of which sinful act I am suffering this torture born of my separation from thee! O king, from this day I will lay myself down on a bed of *Kusa* grass and abstain from every luxury desiring once more to behold thee! O thou tiger among men, show thyself to me! O king, O lord, command once more thy wretched and bitterlyweeping wife plunged in woe!—'

" Kunti continued, 'It was thus, O Pandu, that the beautiful Vadra wept on the death of her lord. And the weeping Vadra clasped in her arms the corpse in anguish of heart. Then she was addressed by an incorporeal voice in these words :—Rise up, O Vadra, and leave this place! O thou of sweet smiles, I grant thee this boon. I will beget offspring upon thee. Lie thou down with me on thy own bed, after the catamenial bath, on the night of the eighth or the fourteenth day of the moon.—Thus addressed by the incorporeal voice, the chaste Vadra did as she was directed, for obtaining offspring. And, O thou bull of the Bharatas, the corpse of her husband begat upon her seven children in all, *viz*, three Shalwas and four Madras. O thou bull of the Bharatas, do thou also beget offspring upon me, like the illnstrious Vyushitaswa, in the exercise of that ascetic power which thou possessest!' "

Thus ends the hundred and twenty first Section in the Sambhava of the Adi Parva.

Section CXXII.

(*Sambhava Parva continued.*)

Vaisampayana said, " Thus addressed by his loving wife, king Pandu, well-acquainted with all rules of morality, replied in these words of virtuous import: 'O Kunti, what thou hast said is quite true. Vyushitaswa of old did even as thou hast said. Indeed, he was equal to the celestials themselves! But I shall now tell thee about the practices of old indicated

by illustrious Rishis fully acquainted with every rule of morality. O thou of handsome face and sweet smiles, women formerly were not immured within houses and dependent on husbands and other relatives. They used to go about freely, enjoying as best liked them. O thou of excellent qualities, they did not then adhere to their husbands faithfully, and yet, O handsome one, they were not regarded sinful, for that was the sanctioned usage of the times. That very usage is followed to this day by birds and beasts without any exhibition of jealousy. That practice, sanctioned by precedent, is applauded by great Rishis. And, O thou of tapering thighs, the practice is yet regarded with respect amongst the northern Kurus. Indeed, this usage so lenient to women hath the sanction of antiquity. The present practice, however, (of women being confined to one husband for life) hath been established but lately. I shall tell thee in detail who established it and for what.

" 'It hath been heard by us that there was a great Rishi of name Uddalaka. He had a son of name Shetaketu who also was an ascetic of merit. O thou of eyes like lotus leaves, the present virtuous practice hath been established by that Shetaketu from anger. Hear thou the reason. One day, in the presence of Shetaketu's father, a Brahmana came and catching Shetaketu's mother by the hand, told her, *Let us go.* Beholding his mother seized by the hand and taken away apparently by force, the son, moved by wrath, became very indignant. Seeing his son indignant, Uddalaka addressed him and said, —Be not angry, O son! This is the practice sanctioned by antiquity. The women of all orders in this world are free. O son, men in this matter, as regards their respective orders, act as kine.—The Rishi's son Shetaketu, however, disapproved of the usage and established in the world the present usage as regards men and women. It hath been heard by us, O thou of great virtue, that the existing practice dates from that period among human beings but not among beings of other classes. Accordingly, since the establishment of the present usage, it is sinful for women not to adhere to their husbands. Women transgressing the limits assigned by

the Rishi become guilty of slaying the embryo. And men too violating a chaste and loving wife who hath from her maidenhood observed the vow of purity become guilty of the same sin. The woman also who, being commanded by her husband to raise up offspring refuses to do his bidding, becometh equally sinful.

" 'Thus, O timid one, was the existing usage established of old by Shetaketu the son of Uddalaka in defiance of antiquity. O thou of tapering thighs, it hath also been heard by us that Madayanti the wife of Saudasa, commanded by her husband to raise up offspring, went unto the Rishi Vashishta. And going unto him, the handsome Madayanti obtained a son named Asmaka. She did this, moved by the desire of doing good to her husband. O thou of eyes like lotus leaves, thou knowest, timid girl, how we ourselves, for the perpetuation of the Kuru race, were begotten by Krishna-Dwaipayana. O thou faultless one, beholding all these precedents, it behoveth thee to do my bidding, which is not inconsistent with virtue. O princess devoted to thy husband, it hath also been said by those acquainted with the rules of virtue that a wife when her season cometh must ever seek her husband, though at other times she deserveth liberty. The wise have declared this to be the ancient practice. But be the act sinful or sinless, those acquainted with the Vedas have declared that it is the duty of wives to do what their husbands bid them do. Especially, O thou of faultless features, I who am deprived of the power of procreation, having yet become desirous of beholding offspring, deserve the more to be obeyed by thee. O amiable one, joining my hands furnished with rosy fingers, and making of them a cup as of lotus leaves, I place them on my head to propitiate thee! O thou of fair locks, it behoveth thee to raise up offspring, at my command, by the instrumentality of some Brahmana possessed of high asectic merit! For then, owing to thee, O thou of fair hips, I may go the way that is reserved for those that are blessed with children' "

Vaisampayana continued, " Thus addressed by Pandu—that subjugator of hostile cities—the handsome Kunti, ever

attentive to what was agreeable and beneficial to her lord, then replied unto him, saying, 'In my girlhood, O lord, I was in my father's home engaged in attending upon all guests. I used to wait respectfully upon Brahmanas of rigid vows and great ascetic merit. One day I gratified with my attentions that Brahmana whom people call Durvasa, of mind under full control and possessing knowledge of all the mysteries of religion. Pleased with my services, that Brahmana gave me a boon in the form of a *mantra* (formula of invocation) for calling to my presence any one of the celestials I liked. And the Rishi addressing me said,—Any one among the celestials whom thou callest by this, shall, O girl, approach thee and be obedient to thy will, whether he liketh it or not. And, O princess, thou shalt also have offspring, by his grace.—O Bharata, that Brahmana told me this when I was in my father's home. The words uttered by the Brahmana could never be false. The time also hath come when they may yield fruit. Commanded by thee, O royal sage, I can by that *mantra* summon any of the celestials, so that we may have good children. O thou foremost of all truthful men, tell me which of the celestials I shall summon. Know that as regards this matter I await your commands.'

"Hearing this, Pandu replied, 'O thou handsome one, strive thou duly this very day to gratify our wishes! Fortunate one, summon thou the god of Justice! He is the most virtuous of the celestials. The god of justice and virtue will never be able to pollute us with sin. The world also, O beautiful princess, will then think that what we do can never be unholy. The son also that we shall obtain from him shall in virtue be certainly the foremost among the Kurus. Begotten by the god of justice and morality, he would never set his heart upon anything that is sinful or unholy. Therefore, O thou of sweet smiles, steadily keeping virtue before thy eyes, and duly observing holy vows, summon thou the god of justice and virtue by the help of thy solicitations and incantations!' "

Vaisampayana continued, "Then Kunti, that best of women, thus addressed by her lord, said, '*So be it.*' And

bowing down to him and reverently circumambulating his person, she resolved to do his bidding."

Thus ends the hundred and twenty second Section in the Sambhava of the Adi Parva.

SECTION CXXIII.

(Sambhava Parva continued.)

Vaisampayana said, "O Janamejaya, when Gandhari's conception had been a full year old, it was then that Kunti summoned the eternal god of justice to obtain offspring from him. And she offered, without loss of time, sacrifices unto the god and began to duly repeat the formula that Durvasa had imparted to her sometime before. Then the god, overpowered by her incantations, arrived at the spot where Kunti was, seated on his car resplendent as the sun. Smiling he asked, 'O Kunti, what am I give thee ?' And Kunti too, smiling in her turn, replied, 'Thou must even give me offspring !' Then the handsome Kunti was united (in intercourse) with the god of justice in his spiritual form and obtained from him a son devoted to the good of all creatures. And she brought forth this excellent child, who lived to acquire great fame, at the eighth *Muhurta* called *Avijit,* of the hour of noon of that very auspicious day of the eighth month (Kartik) *viz,* the fifth of the lighted fortnight, when the star *Jeshtha* in conjunction with the moon was ascendant. And as soon as the child was born, an incorporeal voice (in the skies) said, 'This child shall be the best of men—the foremost of those that are virtuous. Endued with great prowess and truthful in speech, he shall certainly be the ruler of the Earth. And this first child of Pandu shall be known by the name of Yudhish-thira. Possessed of prowess and honesty of disposition, he shall be a famous king, known throughout the three worlds.'

"Pandu, having obtained that virtuous son, again addressed his wife and said, 'The wise have declared that a Kshatriya must be endued with physical strength, otherwise he is no Kshatriya. Therefore, ask thou for an offspring of superior strength.' Thus commanded by her lord, Kunti then invoked

Vayu. And the mighty god of wind, thus invoked, came unto her, riding upon a deer, and said, 'What, O Kunti, am I to give thee? Tell me, what is in thy heart?' Smiling in modesty, she told him, 'Give me, O best of celestials, a child endued with great strength and largeness of limbs and capable of humbling the pride of everybody!' The god of wind thereupon begat upon her the child afterwards known as Bhima of mighty arms and fierce prowess. And upon the birth of that child endued with extraordinary strength, an incorporeal voice, O Bharata, as before, said, 'This child shall be the foremost of all endued with strength.' I must tell you, O Bharata, of another wonderful event that occured on the birth of Vrikodara (Bhima). Falling from the lap of his mother upon the mountain's breast, the violence of the fall broke into fragments the stone upon which he fell without his infant body being injured in the least. And he fell from his mother's lap, because Kunti, frightened by a tiger, had risen up suddenly, unconscious of the child that lay asleep on her lap. And as she had risen, the infant, of body hard as the thunder-bolt, falling down upon the mountain's breast, broke into an hundred fragments the rocky mass upon which he fell. And beholding this, Pandu wondered much. And it so happened that that very day on which Vrikodara was born, was also, O best of Bharatas, the birth-day of Duryodhana, who afterwards became the ruler of the whole earth.

"After the birth of Vrikodara, Pandu again began to think, 'How am I to obtain a very superior son who shall achieve world-wide fame? Everything in the world dependeth on Destiny *and* Exertion. But Destiny can never be fulfilled except by timely exertion. It hath been heard by us that Indra is the chief of the gods. Indeed, he is endued with immeasurable might and energy and prowess and glory. Gratifying him with my asceticism, I shall obtain from him a son of great strength. Indeed, the son he giveth me must be superior to all and capable of vanquishing in battle all men and creatures other than men. I shall, therefore, practise the severest austerities with heart, deed, and speech.'

"After this, the Kuru king Pandu taking counsel with the

great Rishis commanded Kunti to observe an auspicious vow for one full year, while he himself commenced, O Bharata, to stand upon one leg from morning to evening, and practise other severe austerities with mind rapt in meditation, for gratifying the lord of the celestials.

"It was after a long time that Indra (gratified with such devotion) approached Pandu and addressing him, said, 'I shall give thee, O king, a son who will be celebrated all over the three worlds and who will promote the welfare of Brahmanas, kine, and all honest men. The son I shall give thee will be the smiter of the wicked and the delight of friends and relatives. Foremost of all men, he will be an irresistible slayer of all foes.' Thus addressed by Vāsava, the virtuous king of the Kuru race, well recollecting those words, said unto Kuntī, 'Fortunate one, thy vow hath been successful. The lord of the celestials hath been gratified, and is willing to give thee a son such as thou desirest, of super-human achievements and great fame. He will be the oppressor of all enemies and possessed of great wisdom. Endued with a great soul, in splendour equal unto the Sun, invincible in battle, and of great achivements, he will also be extremely handsome. O thou of fair hips and sweet smiles, the lord of the celestials hath become graceful to thee. Invoking him bring thou forth a child who will be the very home of all Kshatriya virtues!'"

Vaisampayana continued, "The celebrated Kunti, thus addressed by her lord, invoked Sakra, who thereupon came unto her and begat him who was afterwards called Arjuna. And as soon as this child was born, an incorporeal voice, loud and deep as that of the clouds and filling the whole welkin, distinctly said, addressing Kunti in the hearing of every creature dwelling in that asylum, 'This child of thine, O Kunti, will be equal unto Kartyavirya in energy, and Shiva in prowess! Invincible like Sakra himself, he will spread thy fame far and wide! As Vishnu (the youngest of Aditi's sons) had enhanced Aditi's joy, so shall this child enhance thy joy! Subjugating the Madras, the Kurus along with the Somakas, and the peoples of Chedi, Kashi, and Karusha,

he will support the prosperity of the Kurus. (Surfeited with libations at the sacrifice of king Shwetaki), Agni will derive great gratification from the fat of all creatures dwelling in the Khandava woods (to be burnt down) by the might of this one's arms. This mighty hero, vanquishing all the effiminate monarchs of the earth, will, with his brothers, perform three great sacrifices. In prowess, O Kunti, he will be even as Jamadagnya or Vishnu. The foremost of all men endued with prowess, he will achieve great fame. He will gratify in battle (by his heroism) Shankara, the god of gods (Mahadeva), and will receive from him the great weapon named *Pashupata*. This thy son of mighty arms will also slay, at the command of Indrá, those Daityas called the Nivata-kavachas who are the enemies of the gods. He will also acquire all kinds of celestial weapons, and this bull among men will also retrieve the fallen fortunes of his race.'

"Kunti heard these extraordinary words while in the lying-in room. And hearing those words uttered so loudly, the ascetics dwelling on that mountain of hundred peaks, and the celestials with Indra sitting on their cars, became exceedingly glad. The sounds of the (invisible) *Dunduvi* filled the entire welkin. There were shouts of joy, and the whole region was covered with flowers showered down by invisible agents. The various tribes of celestials, assembled together, began to offer their respectful adorations to the son of Prithā. The sons of Kadru (Nagas), the sons of Vinata, the Gandharvas, the Apsarās, the lords of the creation, and the seven great Rishis, *viz*, Bharadwaja, Kasyapa, Gautama, Viswamitra, Jamadagni, Vashishta, and the illustrious Atri who illumined the world of old when the Sun was lost, all came there. And Marichi, Angira, Pulasta, Pulaha, Kratu, the lord of creation Daksha, the Gandharvas and Apsarās, came there also. The various tribes of Apsarās, decked with celestial garlands and every ornament, and attired in fine robes, came there and danced in joy, chaunting the praises of Vivatsu (Arjuna). All around, the great Rishis began to utter propitiatory formulæ. And Tumvuru accompanied by the Gandharvas began to sing in charming notes. And B ima se na and Ugra-sena, Urnayu and

Anagha, Gopati and Dhrita-rashtra, Surya and Varcha the eighth, Yugapa and Trinapa, Karshni, Nandi and Chitra-ratha, Shalishira the thirteenth, Parjanya the fourteenth, Kali the fifteenth, and Narada the sixteenth in this list, Sad-dha, Vrihad-dha, Vrihaka, Karala of great soul, Brahmachari, Vahuguna, Suvarna of great fame, Viswavasu, Bhumanyu, Suchandra, Sharu, and the celebrated tribes of Haha and Huhu both gifted with wonderful melody of voice, *these* celestial Gandharvas, O king, all went there. Many illustrious Apsaras also of large eyes, decked in every ornament, came there to dance and sing. And Anuchana and Anavadya, Gunamukhya and Gunavara, Adrika and Soma, Misra-keshi and Alamvusha, Marichi and Shuchika, Vidyut-parna and Tilottama and Amvika, Lakshmana, Kshema, Devi, Rambha, Manorama, Ashita, Suvahu, Supria, Suvapu, Pundarika, Sugandha, Surasa, Pramathini, Kamya, and Sharadhvati, all danced there together. And Menaka, Saha-janya, Karnika, Punjika-sthala, Ritu-sthala, Ghritachi, Viswachi, Purva-chiti, the celebrated Umlochā, Pramlocha the tenth, and Urvashi the eleventh,—these large-eyed dancing-girls of heaven came there and sang in chorus. And Dhata and Aryama and Mitra and Varuna and Angsha, and Vaga, and Indra, Vivaswan, Pusha, Tashta, and Parjanya or Vishnu,—these twelve Adityas, and the Pavakas came there to glorify Pandu's son. And, O king, Mirga-vyada, Sarpa, the celebrated Niriti, Ajaika-pada, Ahi-vradhna, Pinaki, Dahana, Iswara, Kapali, Sthanu, and the illustrious Bhagavana,—these eleven Rudras also came there. And the twin Aswinas, the eight Vasus, the mighty Marutas, the Viswa-devas, and the Sadhyas, also came there. And Karkotaka, Vasuki, Kachchapa, Kunda, and the great Naga Takshaka,—these mighty and wrathful snakes possessed of high ascetic merit, also came there. And Tarkshya, Arishtanemi, Garuda, Asita-dhaja,—these and many other Nagas came there. And Aruna and Aruni and other sons of Vinata also came there. It was only the great Rishis crowned with ascetic success and not others that saw those celestials and other beings seated on their cars or waiting on the mountain peaks. Those best of Munis beholding that wonderful sight

became amazed, and their love and affection for the children of Pandu were in consequence enhanced.

"The celebrated Pandu, tempted by the desire of having more children, wished to speak again unto his wedded wife (for invoking some other god). But Kunti addressed him, saying, 'The wise do not sanction a fourth delivery even in a season of distress. The woman having intercourse with four different men is called a *Shairini,* while she having intercourse with five becometh a harlot. Therefore, O learned one, well acquainted as thou art with the scripture on this subject, why dost thou, beguiled by the desire of offspring, tell me so in seeming forgetfulness of the ordinance?'"

Thus ends the hundred and twenty-third Section in the Sambhava of the Adi Parva.

Section CXXIV.

(Sambhava Parva continued.)

Vaisampayana said, "After the birth of Kunti's sons and after the hundred sons also of Dhrita-rashtra were born, the daughter of the king of Madra privately addressed Pandu, saying, 'O thou slayer of all foes, I have no complaint even if thou art unpropitious to me! I have, O sinless one, also no complaint that though by birth I am superior to Kunti yet I am inferior to her in station! I do not grieve, O thou of the Kuru race, that Ghandhari hath obtained an hundred sons! This, however, is my great grief that while I and Kunti are equal, I should be childless while it should so chance that thou shouldst have offspring by Kunti! If the daughter of Kunti-bhoja should so provide that I should have offspring, she would then be really doing me a great favor and benefiting thee likewise. She is my rival. Therefore am I ashamed of soliciting any favor of her. If thou art, O king, be propitiously inclined to me, then ask thou her to grant my desire!'

"Hearing her, Pandu replied, 'O Madri, I do revolve this matter often in my own mind. But I had hitherto hesitated to tell thee anything, not knowing how you would receive

it. Now that I know what your wishes are, I shall certainly strive after that end. I think that asked by me she will not refuse.'"

Vaisampayana continued, "After this, Pandu addressed Kunti in private, saying, 'O Kunti, grant me some more offspring for the expansion of my race, and benefit thou the world! O blessed one, provide thou that I myself, my ancestors, and thine also, may always have offered to us the funeral cake! O, do what is beneficial to me, and grant me and the world what, indeed, is the best of benefits! O, do what, indeed, may be difficult for thee, moved by the desire of achieving undying fame! Behold, Indra, even though he hath obtained the sovereignty of the celestials, doth yet, for fame alone, perform sacrifices! O handsome one, Brahmanas, well acquainted with the Vedas, and having achieved high ascetic merit, do yet, for fame alone, approach their spiritual masters with reverence! So also all royal sages and Brahmanas possessed of ascetic wealth have achieved, for fame only, the most difficult of ascetic feats! Therefore, O thou blameless one, rescue thou this Madri as by a raft (by granting her the means of obtaining offspring,) and achieve thou imperishable fame by making her a mother of children!'

"Thus addressed by her lord, Kunti readily yielded, and said unto Madri, 'Think thou, without loss of time, of some celestial, and thou shalt certainly obtain from him a child like unto him.' Reflecting for a few moments, Madri then thought of the twin Aswinas. Those celestials coming unto her with speed begat upon her two sons that were twins named Nakula and Sahadeva, unrivalled on earth for personal beauty. And as soon as they were born, an incorporeal voice said, 'These twins in energy and beauty shall transcend even the twin Aswinas themselves.' Indeed, possessed of great energy and wealth of beauty they illumined the whole region.

"O king, after all the children were born, the Rishis dwelling on the mountain of hundred peaks, uttering blessings on them and affectionately performing the first rites of birth, bestowed appellations on them. The eldest of Kunti's children was called Yudhish-thira, the second Bhima-sena, and the

third Arjuna. And of Madri's sons, the first-born of the twins was called Nakula, and the next Sahadeva. And those best of the Kurus, born at intervals of one year after one another, looked like an embodied period of five years. And king Pandu beholding his children of celestial beauty and endued with super-abundant energy, great strength and prowess, and largeness of soul, rejoiced exceedingly. And the children became great favourites of the Rishis, as also of their wives, dwelling on the mountain of hundred peaks.

"Sometime after Pandu again requested Kunti on behalf of Madri. Addressed, O king, by her lord in private, Kunti replied, 'Having given her the formula of invocation only once, she hath, O king, managed to obtain two sons. Have I not been thus deceived by her? I fear, O king, that she will soon surpass me in the number of her children! This, indeed, is the way of all wicked women! Fool that I was I did not know that by invoking twin gods I could obtain at one birth twin children. I beseech thee, O king, do not command me any further! Let this be the boon granted to me!'

"Thus, O king, were born unto Pandu five sons begotten by the celestials, endued with great strength and who all lived to achieve great fame and expand the Kuru race. Each bearing every auspicious mark on his person, handsome like Soma, proud as the lion, well-skilled in the use of the bow, and of leonine tread, breast, heart, eyes, neck, and prowess, those foremost of men, resembling the celestials themselves in might, began to grow up. And beholding them and their virtues expanding with years, the great Rishis dwelling on that sacred mountain capt with snow were filled with wonder. And the five Pandavas and the hundred sons of Dhrita-rashtra—expanders of the Kuru race—grew up rapidly like an assemblage of lotuses in a lake."

Thus ends the hundred and twenty-fourth Section in the Sambhava of the Adi Parva.

Section CXXV.

(Sambhava Parva continued.)

Vaisampayana said, "Beholding his five handsome sons growing up before him in that great forest on the charming mountain slope, Pandu felt the lost might of his arms once more revive. One day in the season of spring which maddens every creature, the king, accompained by his wife (Madri), began to rove in the woods where every tree had put forth new blossoms. He beheld all around *Palashas* and *Tilakas* and *Mangoes* and *Champakas* and *Asokas* and *Kesharas* and *Atimuktas* and *Kuruvakas* with swarms of maddened bees sweetly humming about. And there were flowers of blossoming *Parijatas* with the *Kokila* pouring forth its melodies from under every twig and echoing with the sweet hum of the black bee. And he beheld also various other kinds of trees bent down with the weight of their flowers and fruits. And there were also many fine pieces of water overgrown with hundreds of fragrant lotuses. Beholding all this, Pandu felt the soft influence of desire. Roving like a celestial with a light heart amid such scenery, Pandu was alone with his wife Madri in semi-transparent attire. And beholding the youthful Madri thus attired, the king's desires flamed up like a forest-conflagration. And ill able to suppress his desires thus kindled at the sight of his wife of eyes like lotus leaves, he was completely overpowered by them. The king then seized her against her will; but Madri, trembling in fear, resisted him to the best of her might. Consumed by his desires, he forgot everything about his misfortune. And, O thou of the Kuru race, unrestrained by the fear of (the Rishi's) curse and impelled by fate, the monarch, overpowered by his passions, forcibly sought the embraces of Madri, as if to put an end to his own life. His reason, thus beguiled by the great destroyer himself, after intoxicating his senses, was itself lost with his life. And the Kuru king Pandu, of virtuous soul, thus succumbed to the inevitable influence of time, while united in intercourse with his wife.

"Then Madri, clasping the body of her senseless lord, began to weep aloud. Then Kunti with her sons and the twins of Madri, hearing those cries of grief, came to the spot where the king lay in that state. Then, O king, Madri addressing Kunti in a piteous voice, said, 'Come hither alone, O Kunti, and let the children stay there!' Hearing these words, Kunti, bidding the children stay, ran with speed, exclaiming, 'Woe is me!' And beholding both Pandu and Madri lying prostrate on the ground, she wept in grief and affliction, saying, 'Of passions under complete control, this hero, O Madri, had all along been watched by me with care! How did he then, forgetting the Rishi's curse, approach thee with enkindled desire? O Madri, this foremost of men should have been protected by thee! Why didst thou then tempt him into solitude? Always melancholy at the thought of the Rishi's curse, how came he to be merry with thee in solitude? O princess of Valhika, more fortunate than myself, thou art really to be envied, for thou hast seen the face of our lord expand with gladness and joy!'

"Madri then replied, saying, 'Revered sister, with tears in my eyes, I resisted the king, but he could not control himself, as if bent on making the Rishi's curse true!'

"Kunti then said, 'I am the elder of his wedded wives: the chief religious merit must be mine. Therefore, O Madri, prevent me not from achieving that which must be achieved. I must follow our lord to the region of the dead! Rise up, O Madri, and yield me his body. Rear thou these children.' Madri replied, saying, 'I do clasp our lord yet, and have not allowed him to depart; therefore shall I follow him. My appetite hath not been appeased. Thou art my elder sister. O, let me have thy sanction! This foremost of the Bharata princes had approached me desiring to have intercourse. His appetite unsatiated, shall I not follow him to the region of Yama to gratify him? O revered one, if I survive thee, it is certain I shall not be able to rear thy children as if they were mine. Shall not sin touch me on that account? But thou, O Kunti, shalt be able to bring up my sons as if they were thine! The king in seeking me wishfully hath gone to the region of

spirits; therefore should my body be burnt with his. O revered sister, refuse not thy sanction to this which is agreeable to me! Thou wilt certainly bring up the children carefully. That, indeed, would be very agreeable to me. I have no other direction to give.' "

Vaisampayana continued, " Having said this, the daughter of the king of Madra—the wedded wife of Pandu—ascended the funeral pyre of her lord—that bull among men."

Thus ends the hundred and twenty fifth Section in the Sambhava of the Adi Parva.

Section CXXVI.

(*Sambhava Parva continued.*)

Vaisampayana said, " The god-like Rishis wise in counsels, beholding the death of Pandu, consulted with each other. And they said, 'The virtuous and renowned king Pandu, abandoning both sovereignty and kingdom, had come hither for practising ascetic austerities and resigned himself to the ascetics dwelling on this mountain. He hath hence ascended to heaven leaving his wife and infant sons as a trust in our hands. Our duty now is to repair to his kingdom with these his offspring, his body, and his wife!"

Vaisampayana continued, " Then those god-like Rishis of magnanimous hearts and crowned with ascetic success, summoning one another, resolved to go to Hastinapore with Pandu's children in the van, desiring to place them in the hands of Bhisma and Dhrita-rashtra. The ascetics set out that very moment, taking with them those children and Kunti and the two dead bodies. And though unused to toil all her life, the affectionate Kunti now regarded as very short the really long journey she had to perform. Arrived at Kuru-jangala within a short time, the illustrious Kunti presented herself at the principal gate. The ascetics then charged the porters to inform the king of their arrival. The men carried the message within a trice to the court. And the citizens of Hastinapore, hearing of the arrival of thousands of *Charanas* and Munis, were filled with wonder. And it was soon after sun-

rise that they began to come out in numbers with their wives and children to behold those ascetics. Seated on all kinds of cars and conveyances by thousands, vast numbers of Kshatriyas with their wives and Brahmanas accompanied by Brahmanis came out. And the concourse of Vaisyas and Sudras too was as large on the occasion. The vast assemblage was as peaceful as ever, for every heart then was inclined to piety. And there also came out Bhisma the son of Shantanu, and Somadatta of Valhika, and the royal sage (Dhrita-rashtra) endued with the vision of knowledge, and Vidura himself, and the venerable Satyavati, and the illustrious princess of Koshala, and Gandhari accompanied by the other ladies of the royal household. And the hundred sons of Dhrita-rashtra, decked in various ornaments, also came out.

"The Kauravas then, accompanied by their Purohitas, saluting the Rishis by lowering their heads, took their seats before them. The citizens also, saluting the ascetics and bowing down to them with heads touching the ground, took their seats there. Then Bhisma, seeing that vast concourse perfectly still all arround, duly worshipped, O king, those ascetics by offering them water to wash their feet and the customary *Arghya.* And having done this, he spoke to them about the sovereignty and the kingdom. Then the oldest of the ascetics, with matted locks on head and loins encased in animal skin, stood up, and with the concurrence of the other Rishis spoke as follows:—'Know ye all that that possessor of the sovereignty of the Kurus who was called king Pandu, had, after abandoning the pleasures of the world, repaired hence to dwell on the mountain of hundred peaks. He had adopted the Brahmacharya mode of life, but for some inscrutable purpose the gods have in view, this his eldest son—Yudhish-thira was born there, begotten by Dharma himself. Then that illustrious king obtained from Vayu this other son—the foremost of all mighty men—called Bhima. This other son, begotten upon Kunti by Indra, is Dhananjaya whose achievements will humble all bowmen in the world. Look here again at these tigers among men, mighty in the use of the bow,—the twin children begotten upon Madri by the twin Aswinas! Leading

in righteousness the life of a Vanaprastha in the woods, the illustrious Pandu hath thus revived the almost extinct line of his grand-father. The birth, growth, and Vedic studies of these children of Pandu, will, no doubt, give ye great pleasure! Steadily adhering to the path of the virtuous and the wise, and leaving behind him these children, Pandu hath departed hence, seventeen days ago. His wife Madri, beholding him placed on the funeral pyre and about to be consumed, herself ascended the same pyre, and sacrificing her life thus, hath gone with her lord to the region reserved for chaste wives. Accomplish now whatever rites should be performed for their benefit. These are (the unburnt portions of) their bodies. Here also are their children—these oppressors of all foes—with their mother! Let these be now received with due honors. And, after completion of the first rites in honor of the dead, let the virtuous Pandu, who had all along been the supporter of the dignity of the Kurus, have the first annual *sradhā (sapindikarana)* performed with a view to install him formally among the *pitris.*'"

Vaisampayana continued, "The ascetics with the *Guhyakas,* having said this unto the Kurus, instantly disappeared in the very sight of the people. And beholding the Rishis and the *Sidhyas* thus vanish in their sight, like vapoury forms appearing and disappearing in the skies, the citizens, filled with wonder, returned to their homes."

Thus ends the hundred and twenty sixth Section in the Sambhava of the Adi Parva.

Section CXXVII.

(*Sambhava Parva continued.*)

Vaisampayana continued, "Dhrita-rashtra then said, 'O Vidura, celebrate the funeral ceremonies of that lion among kings—Pandu, and of Madri also in a right royal style! For the good of their souls, distribute cattle, cloths, gems, and various kinds of wealth, every one having as much as he asketh for. Make arrangements also for Kunti's performing

the last rites of Madri in such style as pleaseth her. And let Madri's body be so carefully wrapped up that neither the Sun nor Vayu may behold it ! Lament not for the sinless Pandu,—he was a worthy king and hath left behind five heroic sons equal unto the celestials themselves !' "

Vaisampayana continued, " Then Vidura, O Bharata, saying, 'So be it,' in consultation with Bhisma, fixed upon a sacred spot for the funeral rites of Pandu. The family priests went out of the city without loss of time, carrying with them the lit up sacred fire that was fed with clarified butter and rendered fragrant therewith. Then friends, relatives, and adherents, wrapping it up with cloth, decked the body of the monarch with the flowers of the season and sprinkled various excellent perfumes over it. And they also decked the hearse itself with garlands and rich hangings. Then placing the covered body of the king with that of his queen on that excellent bier decked out so brightly, they caused it to be carried on human shoulders. With the white umbrella (of state) held over the hearse, and waving *Chamaras* and the sounds of various musical instruments, the whole scene looked bright and grand. Hundreds of people began to distribute gems among the crowd on the occasion of the funeral rites of the king. At length some beautiful robes, and white umbrellas, and larger *Chamaras*, were brought for the great dead. The priests, clad in white, walked in the van of the proccesion, pouring libations of clarified butter on the sacred fire blazing in an ornamented vessel. And Brahmanas, and Kshatriyas, and Vaisyas, and Sudras in thousands followed the deceased king, loudly wailing in these accents :—' O prince, where dost thou go, leaving us behind, and making us forlorn and wretched for ever ! ' And Bhisma, and Vidura, and the Pandavas also all wept aloud. At last they came to a romantic wood on the bank of the Ganga. There they deposited down the car on which the truthful and lion-hearted prince and his spouse lay. Then they brought water in many golden vessels, washed the body of the prince before besmeared with several kinds of fragrant paste, and smeared it anew with sandal paste. They then dressed it in a white dress made

of national fabrics. And with this new suit on, the king seemed as if he was living and only sleeping on a costly bed.

" When the other funeral ceremonies had been finished in consonance with the directions of the priests, the Kauravas set fire to the dead bodies of the king and queen,—bringing lotuses, sandal paste, and other fragrant substances to the pyre.

"Then seeing the bodies aflame, Kausalya burst out, 'O, my son, my son!'—and fell down sensless on the ground. And seeing her down, the loyal citizens began to wail from grief. And the birds of the air and the beasts of the field were touched by the lamentations of Kunti. And Bhisma, son of Shantanu, and the wise Vidura, and others also became disconsolate.

" Thus weeping, Bhisma, Vidurá, Dhrita-rashtra, the Pandavas, and the ladies performed the watery ceremony of the king. And when all this was over, the magnates with their servants and subjects fell to consoling the bereaved sons of Pandu. And the Pandavas with their friends began to sleep on the ground. Seeing this, the Brahmanas and other citizens also renounced their beds. Young and old—all the citizens grieved on account of the sons of king Pandu, and passed their days in mourning with the weeping Pandavas."

Thus ends the hundred and twenty-seventh Section in the Sambhava of the Adi Parva.

Section CXXVIII.

(Sambhava Parva continued.)

Vaisampayana said, " Then Bhisma and Kunti with their friends celebrated the *sradha* of the deceased monarch, and offered the *pinda*. And they feasted the Kauravas and thousands of Brahmanas, to whom they also gave gems and lands. Then the citizens returned to the city with the sons of king Pandu, now that they had been cleansed from the impurity incident to the demise of their father. All then fell to weeping for the departed king,—it seemed as if they had lost one of their own kin.

"When the *sradha* had been celebrated in the manner men-

tioned above, the venerable Vyasa, seeing all the subjects sunk in grief, said one day to his mother Satyavati 'Mother, our days of happiness have gone by and days of calamity have succeeded. Sin beginneth to increase day by day. The world hath got old. The empire of the Kauravas will no longer endure, because of wrong and oppression. Go thou then into the forest, and devote thyself to contemplation through the *Yoga*! Henceforth society will be filled with illusion and wrong. Good works will cease. Do not witness the annihilation of thy race, in this old age!

"And acquiescing in the words of Vyasa, Satyavati entered the inner apartments, and addressed her daughter-in-law, saying, 'O Ambika! I hear that in consequence of the deeds of your grand-sons, this Bharata dynasty and their subjects will perish! If thou permit, I would go to the forest with Kausalya, so grieved at the loss of her son.' O king, saying this, the queen, taking the permission of Bhisma also, went to the forest. And arriving there with her two daughters-in-law, she became engaged in profound contemplation, and in good time leaving her body ascended to heaven."

Vaisampayana continued, "Then the sons of king Pandu, having gone through all the purifying rites prescribed in the Vedas, began to grow up in princely style in the home of their father. Whenever they were engaged in play with the sons of Dhrita-rashtra, their superiority of strength was marked. Alike in speed and in securing objects aimed at, alike in consuming articles of food and in throwing up dust, Bhim-sena beat all the sons of Dhrita-rashtra. That son of the wind-god pulled them by the hair and made them fight with one another, laughing all the while. They could not have defeated him had their number been one hundred and one. The second Pandava used to take hold of them by the hair, and throwing them on the ground, to rub their faces over the earth. By this, some had their knees broken, some their legs, some their heads. That strong youth sometimes holding ten of them drowned them in water; and did not release them till they were well nigh dead. When the sons of Dhrita-rashtra got up to the boughs of a tree for plucking fruits, Bhima used to shake

the tree, by striking it with his foot, so that down came the fruits and the fruit-pluckers at the same time. In fact those princes were no match for Bhima in pugilistic encounters, in speed, or in skill. Bhima used to make a childish display of his strength by thus tormenting them.

"And seeing these wonderful exhibitions of the might of Bhima, Duryodhana, the powerful eldest son of Dhrita-rashtra, began to conceive hostility towards him. And the wicked and unrighteous Duryodhana, through ignorance and ambition, prepared himself for an act of sin. He thought, 'There is no other individual who can compare with Bhima the second son of Pandu in point of prowess. I shall have to destroy him by artifice. Singly, Bhima dares us all one hundred to the combat. Therefore, when he shall sleep in the garden, I shall throw him into the current of the Ganga. Afterwards, confining his eldest brother Yudish-thira and his younger Arjuna, I shall reign sole king without molestation.' Determined thus, the wicked Duryodhana was ever on the watch to find out the failings of Bhima. And, O son of Bharata, at length at a beautiful place called Praman-koti on the banks of the Ganga, he built a palace decorated with hangings of broadcloth and other rich stuffs. And he built this palace for sporting in the water there, and filled it with all kinds of entertaining things, and choice viands. Gay flags waved on the top of this mansion. The name of the house was *Udakakrirana.* Skilful cooks prepared various kinds of viands. When all was ready, the officers gave intimation to Duryodhana. Then the evil-minded prince said to the Pandavas, 'Let us all go to the banks of the Ganga graced with trees and crowned with flowers, and sport there in the waters.' And on Yudhish-thira agreeing to this, the sons of Dhrita-rashtra, taking the Pandavas with them mounted huge elephants and a car resembling a city, and left the metropolis.

"On arriving at the place, the princes dismissed their attendants, and surveying the beauty of the grove, entered the palace, like lions entering their dens. On entering they saw that the architects had handsomely plastered the walls and the ceilings and that painters had painted them

beautifully. The windows looked very graceful, and the artificial fountains were splendid. At places, were tanks of pellucid water in which bloomed forests of lotuses. The banks were decked with various flowers whose fragrance filled the atmosphere. The Kauravas and the Pandavas sat down and began to enjoy the things provided for them. They became engaged in play and began to exchange morsels of food with one another. In the meantime the evil Duryo-dhana had mixed *kalkuta* (a kind of powerful poison) with a quantity of food, with the object of making away with Bhima. That wicked youth (who had nectar in his tongue, and poison in his heart) rose at length, and in a friendly way fed Bhima largely with that poisoned food, and thinking himself lucky in having compassed his end was exceedingly glad at heart. Then the sons of Dhrita-rashtra and Pandu together became cheerfully engaged in sporting in the water. On their sports having been finished, they dressed themselves in white habiliments, and decked themselves with various ornaments. Fatigued with the play, they felt inclined in the evening to rest in the pleasure house belonging to the garden. Having made the other youths exercise in the waters, the powerful second Pandava was excessively fatigued. So that on rising from the water, he lay down on the ground. He was weary and under the influence of the poison. And the cool air served to spread the poison over all his frame, so that he lost his senses at once. Seeing this, Duryodhana bound him with chords of shrubs, and threw him into the water. The insensible son of Pandu sank down till he reached the Naga kingdom. The Nagas, furnished with fangs containing virulent venom, bit him by thousands. The vegetable poison, mingled in the blood of the son of the wind-god, was neutralised by the serpent-poison. The serpents had bitten all over his frame, except his chest, the skin of which was so tough that their fangs could not penetrate it.

"On regaining his consciousness, the son of Kunti burst his bands and began to bury the snakes under the ground. A remnant fled for life, and going to their king Vasuki, represented, 'O king of snakes, a man sank under the water,

bound in chords of shrubs. Probably he had drunk poison. For when he fell amongst us, he was insensible. But when we began biting him, he regained his senses, and bursting his fetters, commenced laying at us. May it please your majesty to enquire who he is.'

"Then Vasuki, in accordance with the prayer of the inferior Nagas, went to the place and saw Bhim-sena. Of the serpents, there was one, named Aryaka. He was the grand-father of the father of Kunti. The lord of serpents saw his relative and embraced him. Then, Vasuki, learning all, was pleased with Bhima, and said to Aryaka with satisfaction, 'How are we to please him? Let him have money and gems in profusion.'

"On hearing the words of Vasuki, Aryaka said, 'O king of serpents, when your majesty is pleased with him, no need of wealth for him. Permit him to drink of your *rasa-kundu* (nectar-vessels) and thus acquire immeasurable strength. There is the strength of one thousand elephants in each one of those vessels. Let this prince drink as much as he can.'

"The king of serpents gave his consent. And the serpents thereupon began auspicious rites. Then purifying himself carefully, Bhim-sena sat facing the east, and began to drink the nectar. At one breath, he quaffed off a whole vessel, and in this manner drained off eight successive jars, till he was full. Atlength the serpents prepared an excellent bed for him, on which he lay down at ease."

Thus ends the hundred and twenty-eighth Section in the Sambhava of the Adi Parva.

Section CXXIX.

(Sâmbhava Parva continued.)

Vaisampayana said, "Meanwhile after having thus sported there, the Kauravas and the Pandavas, without Bhima, set out for Hastinapore, some on horses, some on elephants, while others preferred cars and other conveyances. And on their way they said to one another, 'Perhaps, Bhimâ hath gone

before us.' And the wicked Duryodhana was glad at heart to miss Bhima, and entered the city with his brothers in joy.

"The virtuous Yudhish-thira, unacquainted with vice and wickedness himself, regarded others as honest as himself. The eldest son of Prithā, filled with fraternal love, going unto his mother, said, after making obeisance to her, 'O mother, hath Bhima come? O good mother, I don't find him here? Where can he have gone? We long sought for him everywhere in the gardens and the beautiful woods; but found him nowhere. At length, we thought that the heroic Bhima had come before us all. O illustrious dame, we come hither in great anxiety. Arrived here, where hath he gone? Have you sent him anywhere? O tell me, I am full of doubts respecting the mighty Bhima! He had been asleep and hath not come. I conclude he is no more!'

"Hearing these words of the highly intelligent Yudhishthira, Kunti shrieked ni alarm, and said, 'Dear son, I have not seen Bhima. He did not come to me. O, return in haste and with your brothers seek for him!'

"Having said this, in affliction to her eldest son, she summoned Vidura, and said, 'O illustrious *Khatta*, Bhima-sena is missing! Where hath he gone! The other brothers have all come back from the gardens, only Bhima of mighty arms doth not come home! Duryodhana liketh him not. The Kaurava is crooked and malicious and low-minded and imprudent. He coveteth the throne openly. I am afraid lest he have in a fit of anger slain my darling! This afflicteth me sorely, indeed, burneth my heart!'

"Vidura replied, 'Blessed dame, say not so! Protect thy other sons with care! If the wicked Duryodhana be accused, he may slay thy remaining sons. The great Muni hath said that thy sons will all be long-lived. Therefore Bhima will surely return and gladden thy heart!'"

Vaisampayana continued, "The wise Vidura having said this unto Kunti returned to his abode, while Kunti, in great anxiety, continued to stay at home with her children.

"Meanwhile, Bhima-sena awaked from that slumber on the eighth day, and felt himself strong beyond measure in con-

sequence of the nectar he had taken having been all digested. Seeing him awake, the Nagas began to console and cheer him, saying, 'O thou of mighty arms, the strength-giving liquor thou hast drunk will give thee the might of ten thousand elephants! No one now will be able to vanquish thee in fight! O thou bull of the Kuru race, do thou bathe in this holy and auspicious water and return home. Thy brothers are disconsolate because of thee.'

"Then Bhima purified himself with a bath in those waters, and decked in white robes and flowery garlands of the same hue, ate of the *paramanna* (rice and sugar pudding) offered to him by the Nagas. Then that oppressor of all foes, decked in celestial ornaments, received the adorations and blessings of the snakes, and saluting them in return, rose from the nether region. Bearing up the lotus-eyed Pandava from under the waters, the Nagas placed him in the self-same gardens wherein he had been sporting, and vanished in his very sight.

"The mighty Bhima-sena, arrived on the surface of the earth, ran with speed to his mother. And bowing down unto her and his eldest brother, and scenting the heads of his younger brothers, that oppressor of all foes was himself embraced by his mother and every one of those bulls among men. Affectionate unto one another, they all repeatedly exclaimed, 'What joy is ours today, O, what joy!'

"Then Bhima, endued with great strength and prowess, related to his brothers everything about the villany of Duryodhana, and the lucky and unlucky incidents that had befallen him in the world of the Serpents. Thereupon, Yudhish-thira wisely said, 'Brother, do thou observe silence on this. Do not speak of this to any one. From this day, protect ye all one another with care.' Thus cautioned by the righteous Yudhish-thira, they all, with Yudhish-thira himself, became very vigilant from that day. And inorder that no negligence might occur on the part of the sons of Kunti, Vidura continually offered them sage advice.

"Sometime after, Duryo-dhana again mixed in the food of Bhima a poison that was fresh, virulent, and very deadly. But Yuyutsu (Dhrita-rashtra's son by a Vysya wife), moved

by his friendship for the Pandavas, informed them of this. Vrikodara, however, swallowed it without any hesitation, and digested it completely. And though virulent, the poison produced no change on Bhima.

"And when that terrible poison intended for the destruction of Bhima failed of effect, Duryo-dhana, Karna, and Sakuni, without giving up their wicked designs, had recourse to numerous other contrivances for accomplishing the death of the Pandavas. And though every one of these contrivances was fully known to the Pandavas, yet in accordance with the advice of Vidura they suppressed their indignation.

"Meanwhile, the king (Dhrita-rashtra) beholding the Kuru princes passing their time in idleness and growing naughty, appointed Gautama as their preceptor and sent them unto him for instruction. Born among a clump of heath, Gautama was well-skilled in the Vedas, and it was from him (also called Kripa) that the Kuru princes began to learn the use of arms."

Thus ends the hundred and twenty-ninth Section in the Sambhava of the Adi Parva.

Section CXXX.

(*Sambhava Parva continued.*)

Janamejaya said, "O Brahmana, it behoveth thee to relate to me everything about the birth of Kripa! How did he spring from a clump of heath? And whence also obtained he his weapons?"

Vaisampayana said, "O king, the great sage Gotama had a son named Saradwan. This Saradwan was born with arrows (in hand). O thou oppressor of all foes, the son of Gotama exhibited great aptitude for the study of the *Dhanur-veda* (science of weapons), but none for the other Vedas. And Saradwan acquired all his weapons by those austerities by which Brahmanas in student life acquire the knowledge of the Vedas. And Gautama (the son of Gotama) by his aptitude for the science of weapons and by his austerities also made Indra himself greatly afraid of him. Then, O thou of the Kuru race, the chief of the gods summoned a celestial dam-

sel named Jāna-padi and sent her unto Gautama, saying, 'Do thy best to disturb the austerities of Gautama.' Repairing unto the charming asylum of Saradwan, the damsel began to tempt that ascetic equipped with bow and arrows. Beholding that Apsarā, of figure unrivalled on earth for beauty, alone in those woods and clad in a single piece of cloth, Saradwan's eyes expanded with delight. At sight of the damsel, his bow and arrow slipped from his hand and his frame shook all over with emotion ; but possessed of ascetic fortitude and strength of soul, the sage mustered sufficent patience to bear up against the temptation. The suddenness, however, of his mental agitation, caused an unconscious emission of his vital fluid. Leaving his bow and arrows and deer-skin behind, he went away, flying from the Apsarā. His vital fluid, however, having fallen upon a clump of heath, was divided into two parts, whence sprang two children that were twins.

" And it happened that a soldier in atttendance upon king Shantanu while the monarch was out ahunting in the woods, came upon the twins. And seeing the bow and arrows and deer-skins on the ground, he thought they might be the offspring of some Brahmana proficient in the science of arms. Deciding thus, he took up the children along with the bow and arrows, and showed what he found to the king. Beholding them the king was moved with pity, and saying, 'Let these become my children,' brought them to his palace. Then that first of men, Shantanu the son of Pratipa, having brought Gautama's twins into his house, performed in respect of them the usual rites of religion. And he began to bring them up and called them *Kripa* and *Kripi*, in allusion to the fact that he brought them up from motives of pity (*Kripa*). The son of Gautama having left his former asylum continued his study of the science of arms in right earnest. By his spiritual insight he learnt that his son and daughter were in the palace of Shantanu. He thereupon went to the monarch and represented everything about his lineage. He then taught Kripa the four branches of the science of arms, and various other branches of knowledge, including all their mysteries and recondite details. In a short time Kripa became an eminent professor of the

science (of arms). And the hundred sons of Dhrita-rashtra, and the Pandavas along with the Yadavas, and the Vrishnis, and many other princes from various lands, began to receive lessons from him in that science."

So ends the hundred and thirtieth Section in the Sambhava of the Adi Parva.

Section CXXXI.

(Sambhava Parvà continued.)

Vaisampayana said, "Desirous of giving his grand-sons a superior education, Bhisma was on the look-out for a teacher endued with energy and well-skilled in the science of arms. Deciding, O thou foremost of the Bharatas, that none who was not possessed of great intelligence, none who was not illustrious or a perfect master of the science of arms, none who was not of god-like might, should be the instructor of the Kuru (princes), the son of Ganga, O thou tiger among men, placed the Pandavas and the Kauravas under the tuition of Bharadwaja's son, the intelligent Drona skilled in all the Vedas. Pleased with the reception given him by the great Bhisma, that foremost of all men skilled in arms—the illustrious Drona of world-wide fame—accepted the princes as his pupils. And Drona taught them the science of arms in all its branches. And, O monarch, both the Kauravas and the Pandavas endued with immeasurable strength, in a short time became proficient in the use of all kinds of arms."

Janamejaya asked, "O Brahmana, how was Drona born? How and whence did he acquire his arms? How and why came he unto the Kurus? Whose son also was he endued with such energy? Again, how was born his son Ashwathama the foremost of all skilled in arms? I wish to hear all this! Please recite them in detail."

Vaisampayana said, "There dwelt at the source of the Ganges, a great sage named Bharadwaja, ceaselessly observing the most rigid vows. One day, of old, intending to celebrate the *Agnihotra* sacrifice, he went along with many great Rishis to the Ganges to perform his ablutions. Arrived at the bank

of the stream, he saw Ghritachi herself—that Apsara endued with youth and beauty, who had gone there a little before. With an expression of pride in her countenance, mixed with a voluptuous langour of attitude, the damsel rose from the water after her ablutions were over. And as she was gently treading on the bank, her attire which was loose was disordered. Seeing her attire disordered, the sage was smitten with burning desire. The next moment his vital fluid came out, in consequence of the violence of his emotion. The Rishi immediately held it in a vessel called a *drona*. Then, O king, Drona sprang from the fluid thus preserved in that vessel, by the wise Bharadwaja! And the child thus born studied all the Vedas and Vedangas. Before now Bharadwaja of great prowess and the foremost also of those possessing a knowledge of arms, had communicated to the illustrious Agnivesha a knowledge of the weapon called *Agneya*. O thou foremost of the Bharata race, the Rishi (Agnivesha) sprung from fire now communicated the knowledge of that great weapon to Drona the son of his preceptor.

" There was a king named Prishata who was a great friend of Bharadwaja. And about this time, Prishata had a son born unto him, named Drupada. And that bull among Kshatriyas—Drupada the son of Prishata—used every day to come to the hermitage of Bharadwaja to play with Drona, and study in his company. O monarch, when Prishata was dead, this Drupada of mighty arms became the king of the northern Panchalas. About this time, the illustrious Bharadwaja also ascended to heaven. Drona continuing to reside in his father's hermitage devoted himself to ascetic austerities. And having become well-versed in the Vedas and Vedangas, and having burnt also all his sins by his asceticism, the celebrated Drona, obedient to the injunctions of his father and moved by the desire of offspring, married Kripi—the daughter of Sharadwan. And the daughter of Gautama, ever engaged in virtuous acts and the *Agni-hotra* and the austerest of penances, obtained a son named Ashwathama. And as soon as Aswathama was born, he neighed like the (celestial) steed Ucchaisrava. And hearing that cry, an invisible being in the

skies said, 'The voice of this child, hath, like the neighing of a horse, been audible all around. The child shall, therefore, be known by the name of *Aswathama* (the horse-voiced).' And the son of Bharadwaja (Drona) was exceedingly glad at having obtained that child. And continuing to reside in that hermitage he devoted himself to the study of the science of arms.

" O king, it was about this time that Drona heard that the illustrious Brahmana Jamadagnya, the slayer of all foes, the foremost of all wielders of weapons versed in all kinds of knowledge, had expressed his desire of distributing in gifts all his wealth among Brahmanas. Having heard of Rama's knowledge of arms and of his celestial weapons also, Drona set his heart upon them as also upon the knowledge of morality that Rama possessed. Then Drona of mighty arms and endued with high ascetic virtues, accompanied by disciples who were all devoted to vows and ascetic austerities, set out for the Mahendra mountains. Arrived at Mahendra, the son of Bharadwaja possessed of high ascetic merit, beheld the son of Bhrigu, that exterminator of all foes endued with great patience and with mind under complete control. Then, approaching with his disciples that scion of the Bhrigu race, Drona giving him his name told him of his birth in the line of Angira. And touching the ground with his head, he worshipped Rama's feet. And beholding the illustrious son of Jamadagni intent upon retiring into the woods after having given away all his wealth, Drona said, 'Know me to have sprung from Bharadwaja, but not in any woman's womb! I am a Brahmana of high birth, Drona by name, come to thee with the desire of obtaining thy wealth!'

" On hearing him, that illustrious grinder of the Kshatriya race replied, 'Thou art welcome, O best of Dwijas! Tell me what thou desirest.' Thus addressed by Rama, the son of Bharadawja replied unto that foremost of all smiters desirous of giving away the whole of his wealth, 'O thou of multifarious vows, I am a candidate for thy eternal wealth.' 'O thou of ascetic wealth,' returned Rama, 'My gold and whatever other wealth I had, have all been given away unto Brahmanas.

This earth also to the verge of the sea, decked with towns and cities, as with a garland of flowers, I have also given unto Kasyapa. I have now my body alone and my various valuable weapons left. I am prepared to give either my body or my weapons. Say, which thou wouldst have. I would give it thee. Say quickly!'

"Drona answered, 'O son of Bhrigu, it behoveth thee to give me all thy weapons together with the mysteries of hurling and recalling them!'

"Saying, 'So be it,' the son of Bhrigu gave away all his weapons unto Drona,—indeed, the whole science of arms with its rules and mysteries. Accepting them all, and thinking himself amply rewarded, that best of Brahmanas then, glad at heart, set out, for (the city of) his friend Drupada."

Thus ends the hundred and thirty first Section in the Sambhava of the Adi Parva.

Section CXXXII.

(Sambhava Parva continued.)

Vaisampayana said, "Then, O king, the mighty son of Bharadwaja presented himself before Drupada, and addressing that monarch, said, 'Know me for thy friend!' Thus addressed by his friend, the son of Bharadwaja with a joyous heart, the lord of Panchala was ill able to bear that speech. The king, intoxicated with the pride of wealth, contracted his brows in wrath, and with reddened eyes spake these words unto Drona, 'O Brahmana, thy intelligence is scarcely of a high order, inasmuch as thou sayest unto me, all on a sudden, that thou art my friend! O thou of dull apprehension, great kings can never be friends with such luckless and indigent wights as thou. It is true there was friendship between thee and me before, for we were then both equally circumstanced. But Time that impaireth everything in its course, impaireth friendship also. In this world, friendship never endureth for ever in any heart. Time weareth it off and anger destroyeth it too. Do thou not stick therefore to that worn-off friendship. Think not of it any longer. The

friendship I had with thee, O thou first of Brahmanas, was for a particular purpose. Friendship can never subsist between a poor man and a rich man, between a man of letters and an unlettered hind, between a hero and a coward. Why dost thou therefore desire the continuance of our former friendship? There may be friendship or hostility between persons equally situated as to wealth or might. The indigent and the affluent can neither be friends nor quarrel with each other. One of impure birth can never be a friend to one of pure birth; one who is not a charioteer can never be a friend to one who is so; and one who is not a king can never have a king for his friend. Therefore, why dost thou desire the continuance of our former friendship?'"

Vaisampayana continued, "Thus addressed by Drupada, the mighty son of Bharadwaja became filled with wrath, and reflecting for a moment, made up his mind as to his course of action. Seeing the insolence of the Panchala king, he wished to check it effectually. Hastily leaving the Panchala capital, Drona bent his steps towards the capital of the Kurus, named after the elephant."

Thus ends the hundred and thirty-second Section in the Sambhava of the Adi Parva.

Section CXXXIII.

(*Sambhava Parva continued.*)

Vaisampayana said, "Arrived at Hastinapore, that best of Brahmanas—the son of Bharadwaja—continued to live privately in the house of Gautama (Kripa). His mighty son (Aswathamā) at intervals of Kripa's teaching, used to give the sons of Kunti lessons in the use of arms. But as yet none knew of Aswathamā's prowess.

"Drona had thus lived privately for sometime in the house of Kripa, when one day the heroic princes, all in a company, came out of Hastinapore. And coming out of the city, they began to play with a ball and roam about in gladness of heart. And it so happened that the ball with which they had been playing fell into a well. And thereupon the princes strove their

best to recover it from the well. But all the efforts the princes made to recover it proved futile. And they began to eye one another bashfully, and not knowing how to recover it, their anxiety was great. Just at this time they beheld a Brahmana near enough unto them, of darkish hue, decrepit and lean, sanctified by the performance of the *Agni-hotra*, and who had finished his daily rites of worship. And beholding that illustrious Brahmana, the princes who had despaired of success surrounded him immediately. Drona (for that Brahmana was no other) seeing the princes unsuccessful, and conscious of his own skill, smiled a little, and addressing them said, 'Shame on your Kshatriya might, and shame also on your skill in arms! Ye have been born in the race of Bharata! How is it that ye can not recover the ball (from the bottom of this well)? If ye promise me a dinner to-day, I will, with these blades of grass, bring up not only the ball ye have lost but this ring also that I now throw down.' Thus saying, Drona—that oppressor of all foes—taking off his ring threw it down into that dry well. Then Yudhish-thira, the son of Kunti, addressing Drona, said, 'O Brahmana, (thou askest for a trifle!) Do thou with Kripa's permission, obtain of us that which would last thee for life!' Thus addressed, Drona with smiles replied unto the Bharata princes, saying, 'This handful of long grass I would invest, by my *mantras*, with the virtue of weapons. Behold, these blades possess virtues that other weapons have not! I will, with one of these blades, pierce the ball, and then pierce that blade with another, and that another with a third, and thus shall I, by a chain, bring up the ball.'"

Vaisampayana continued, "Then Drona did exactly what he had said. And the princes were all amazed and their eyes expanded with delight. And regarding what they had witnessed to be very extraordinary, they said, 'O learned Brahmana, do thou bring up the ring also without loss of time.'

"Then the illustrious Drona, taking a bow with an arrow, pierced the ring with that arrow and brought up the ring at once. And taking the ring thus brought up from the well, still pierced with his arrow, he coolly gave it to the astonished

princes. Then the latter, seeing the ring thus recovered, said, 'We bow to thee, O Brahmana! None else owneth such skill. We long to know who thou art and whose son. What also can we do for thee?'

"Thus addressed, Drona replied unto the princes, saying, 'Do ye repair unto Bhisma and describe to him my likeness and skill. That mighty one will recognize me.' The princes then saying 'So be it,' repaird unto Bhisma and telling him of the purport of that Brahmana's speech, related everything about his (extraordinary) feat. Hearing everything from the princes, Bhisma at once understood that the Brahmana was none else than Drona, and thinking that *he* would make the best preceptor for the princes, went in person unto him and welcoming him respectfully, brought him over to the palace. Then Bhisma—that foremost of all wielders of arms—adroitly asked him the cause of his arrival at Hastinapore. And asked by him, Drona represented everything as it had happened, saying, 'O sir, in times past I went to the great Rishi Agnivesha for obtaining from him weapons and desirous also of learning the science of arms. Devoted to the service of my preceptor, I lived with him for many years in the humble guise of a Brahmachari, with matted locks on my head. At that time, actuated by the same motives, the prince of Panchala—the mighty Yajna-sena—also lived in the same asylum. He became my friend, always seeking my welfare. I liked him much. Indeed, we lived together for many many years. O thou of the Kuru race, from our earliest years we had studied together and, indeed, he was my friend from boyhood, always speaking and doing what was agreeable to me. For gratifying me, O Bhisma, he used to tell me—O Drona, I am the favorite child of my illustrious father. When the king installeth me as monarch of the Panchalas, the kingdom shall be thine, O friend! This, indeed, is my solemn promise. My dominion, wealth, and happiness, shall all be dependent on thee.—At last the time came for his departure. Having finished his studies, he bent his steps towards his country. I offered him my regards at the time, and, indeed, I remembered his words ever afterwards.

"'Sometime after, in obedience to the injunctions of my father and tempted also by the desire of offspring, I married Kripi of short hair, who, gifted with great intelligence, had observed many rigid vows, and was ever engaged in the *Agnihotra* and other sacrifices and rigid austerities. And Gautami, in time, gave birth to a son named Aswathama of great prowess and equal in splendour unto the Sun himself. Indeed, I was joyed on having obtained Aswathama, as much as my father had been on obtaining myself.

"'And it so happened that one day the child Aswathama observing some rich men's sons drink milk, began to cry. At this I was so beside myself that I lost all knowledge of direction. Instead of asking him who had only a few kine (so that if *he* gave me one, he would no longer he able to perform his sacrifices and thus sustain a loss of virtue), I was desirous of obtaining a cow from one who had many, and for that I wandered from country to country. But my wanderings proved unsuccessful, for I failed to obtain a milch cow. After I had come back unsuccessful, some of his playmates gave him water mixed with powdered rice. Drinking this, the poor boy, from inexperience, was deceived into the belief that he had taken milk, and began to dance in joy, saying,—*O, I have taken milk, I have taken milk!*—Beholding him dancing with joy amid his playmates smiling at his simplicity, I was exceedingly touched. Hearing also the derisive speeches of busybodies who said, Fie upon the indigent Drona, who strives not to earn wealth! Whose son drinking water mixed with powdered rice mistaketh it for milk and danceth with joy, saying, I have taken milk—I have taken milk!—I was quite beside myself. Reproaching myself much, I at last resolved that even if I should live cast off and censured by Brahmanas, I would not yet, from desire of wealth, be anybody's servant, which is ever hateful. Thus resolved, O Bhisma, I went for former friendship, unto the king of the Somakas, taking with me my dear child and wife. Hearing that he had been installed in the sovereignty (of the Somakas), I regarded myself as blest beyond compare. Joyfully I went unto that dear friend of mine seated on a throne, remembering my former

friendship with him and also his own words to me. And, O illustrious one, approaching Drupada, I said,—O thou tiger among men, know me for thy friend!—Saying this I approached him confidently as a friend should. But Drupada, laughing in derision, cast me off as if I were a vulgar fellow. And addressing me he said,—Thy intelligence scarcely seemeth to be of a high order, inasmuch as, approaching me suddenly, thou sayest thou art my friend! Time that impaireth everything impaireth friendship also. My former friendship with thee was for a particular purpose. One of impure birth can never be a friend of one who is of pure birth. One who is not a charioteer can never be a friend of one who is such. Friendship can subsist between persons that are of equal rank, but not between those that are unequally situated. Friendship never subsisteth for ever in any heart. Time impaireth friendships, as also anger destroyeth them. Do thou not stick, therefore, to that worn-off friendship between us. Think not of it any longer. The friendship I had with thee, O thou best of Brahmanas, was for a special purpose. There cannot be friendship between a poor man and a rich man, between an unlettered hind and a man of letters, between a coward and a hero. Why dost thou therefore desire the revival of our former friendship? O thou of simple understanding, great kings can never have friendship with such indigent and luckless wights as thou? One who is not a king can never have a king for his friend. I do not remember ever having promised thee my kingdom. But, O Brahmana, I can now give thee food and shelter for one night.—Thus addressed by him, I left his presence quickly with my wife, vowing to do that which I will certainly do soon enough. Thus insulted by Drupada, O Bhisma, I have been filled with wrath. I come to the Kurus desirous of obtaining intelligent and docile pupils. I come to Hastinapore to gratify thy wishes. O, tell me what I am to do.' "

Vaisampayana continued, "Thus addressed by the son of Bharadwaja, Bhisma said unto him, 'String thy bow, O Brahmana, and make the Kuru princes accomplished in arms. Worshipped by the Kurus, enjoy with a glad heart to thy

fill every comfort in their abode. Thou art the absolute lord, O Brahmana, of whatever wealth the Kurus have and of their sovereignty and kingdom. The Kurus are thine (from this day). Think that as already accomplished which may be in thy heart. Thou art, O Brahmana, obtained by us as the fruit of our great good luck! Indeed, the favor thou hast conferred upon me by thy arrival is great!'"

Thus ends the hundred and thirty-third Section in the Sambhava of the Adi Parva.

Section CXXXIV.

(*Sambhava Parva continued.*)

Vaisampayana said, "Then worshipped by Bhisma, Drona—that first of men—endued with great energy, took up his quarters in the abode of the Kurus and continued to live there, receiving their adorations. And after he had rested awhile, Bhisma taking with him his grand-sons the Kaurava princes, gave them unto him as his pupils, making at the same time many valuable presents. And the mighty one (Bhisma) also joyfully gave unto the son of Bharadwaja a house that was tidy and neat and well filled with paddy and every kind of wealth. And that first of bowmen Drona thereupon joyfully accepted the Kauravas, *viz*, the sons of Pandu and Dhrita-rashtra, as his pupils. And having accepted them all as his pupils, one day Drona called them apart and making them touch his feet, told them with a swelling heart, 'I have in my heart a particular purpose. Promise me truly, ye sinless ones, that when ye have become skilled in arms, ye will accomplish it.'"

Vaisampayana continued, "Hearing these words, the Kuru princes remained silent. But Arjuna, O king, vowed to accomplish it whatever it was. Drona then cheerfully clasped Arjuna to his bosom and took the scent of his head repeatedly, shedding tears of joy all the while. Then Drona endued with great prowess taught the sons of Pandu (the use of) many weapons both celestial and human. And, O thou bull of the Bharata race, many other princes also flocked to that

best of Brahmanas for instruction in arms. The Vrishnis and the Andhakas and princes from various lands and the (adopted) son of Rādhā of the Suta caste, (Karna), all became pupils of Drona. But of them all, the *Suta* child Karna from jealousy frequently defied Arjuna, and supported by Duryodhana, used to disregard the Pandavas. Arjuna, however, from devotion to the science of arms, always stayed by the side of his preceptor, and in skill, strength of arm, and perseverance, excelled all (his class-fellows). Indeed, although the instruction the preceptor gave was the same in the case of all, yet in lightness and skill Arjuna became the foremost of all his fellow pupils. And Drona was convinced that none of his pupils would (at any time) be able to equal that son of Indra.

"Thus Drona continued giving lessons to the princes in the science of weapons. And while he gave unto every one of his pupils a narrow-mouthed vessel (for fetching water) in-order that much time may be spent in filling them, he gave unto his own son Aswathama a broad-mouthed vessel, so that filling it quickly, *he* might return soon enough. And in the intervals so gained, Drona used to instruct his own son in several superior methods (of using weapons). Jishnu (Arjuna) came to know of this, and thereupon filling his narrow-mouthed vessel with water by means of the *Varuna* weapon, he used to come unto his preceptor at the same time with his preceptor's son. And accordingly the intelligent son of Prithā that foremost of all men possessing a knowledge of weapons—had no inferiority to his preceptor's son in respect of excellence. Arjuna's devotion to the service of his preceptor as also to arms was very great, and he soon became the favorite of his preceptor. And Drona beholding his pupil's devotion to arms, summoning the cook, told him in secret, 'Never give Arjuna his food in the dark, nor do thou tell him that I have told thee this.' A few days after, however, when Arjuna was taking his food, a wind rose and thereupon the lamp that was burning went out. But Arjuna, endued with energy, continued eating in the dark, his hand, from habit going up to his mouth. His attention being thus called to the force of

force of habit, the strong-armed son of Pandu set his heart upon practising with his bow in the night. And, O Bharata, Drona, hearing the twang of his bow-string in the night, came to him, and clasping him, said, 'Truly do I tell thee that I shall do that unto thee by which there shall not be a bowman equal to thee in the world.'"

Vaisampayana continued, "Thereafter Drona began to teach Arjuna the art of fighting on horse-back, on the back of elephants, on chariots, and on the ground. And the mighty Drona also instructed Arjuna in fighting with the mace, the sword, the *tomara*, the *prasa*, and the *sakti*. And he also instructed him in using many weapons and fighting with many men at the same time. And hearing reports of his skill, kings and princes, desirous of learning the science of arms, flocked to Drona by thousands. And amongst those that came, there, O monarch, was a prince named Ekalavya, who was the son of Hiranya-dhanu, king of the *Nishadas* (the lowest of the mixed orders). Drona, however, cognisant of all rules of morality, accepted not the prince as his pupil in archery, seeing that he was a *Nishada*, who might (in time) excell all his high-born pupils. But, O thou oppressor of all enemies, the Nishada prince, touching Drona's feet with bent head, wended into the forest. And there making a clay image of Drona began to worship it respectfully, as if it were his real preceptor, and practise weapons before it with the most rigid regularity. In consequence of his exceptional reverence for his preceptor, and of his devotion also to his purpose, all the three processes of fixing arrows on the bow-string, aiming, and letting off shafts became very easy to him.

"And one day, O thou grinder of all foes, the Kuru and the Pandava princes, with Drona's leave, set out on their chariots on a hunting excursion. A servant, O king, followed the party at liesure, with the usual implements and a dog. Having arrived at the woods, they wandered about intent on the purpose they had in view. Meanwhile, the dog also, in wandering alone about the woods, came upon the Nishada prince (Ekalavya). And beholding the Nishada of dark hue, of body

besmeared with filth, dressed in black, and bearing matted locks on head, the dog began bark to aloud.

"Thereupon the Nishada prince, desirous of exhibiting his lightness of hand, struck seven arrows into its mouth (before it could shut it). And the dog thus pierced with seven arrows came back to the Pandavas. And those heroes, beholding that sight, were filled with wonder. And ashamed of their own skill, they began to praise the lightness of hand and precision of aim by auricular perception (exhibited by the unknown archer). And they thereupon began to seek in those woods for the unknown dweller thereof (who showed such skill). And, O king, the Pandavas soon found out the object of their search ceaselessly discharging arrows from the bow. And beholding that man of grim visage, who was a total stranger to them, they asked, 'Who art thou and whose son?' Thus questioned, the man replied, 'Ye heroes, I am the son of Hiranya-dhanu king of the Nishadas. Know me also for a pupil of Drona,, labouring for the acquisition of the art of arms.'"

Vaisampayana continued, "The Pandavas then, having made themselves acquainted with everything connected with him, returned (to the city), and going unto Drona, told him of that wonderful feat of archery which they had witnessed in the woods. But Arjuna, however, in particular, thinking all the while, O king, of Ekalavya, saw Drona in private and relying upon his preceptor's affection for him, said, 'Thou hadst lovingly told me, clasping me to thy bosom, that no pupil of thine should be equal to me. Why then is there a pupil of thine, *viz*, the mighty son of the Nishada king, superior to me?'"

Vaisampayana continued, "Hearing these words, Drona reflected for a moment, and resolving upon the course of action he should follow, took Arjuna with him and went unto the Nishada prince. And he beheld Ekalavya with body besmeared with filth, matted locks (on head), clad in rags, bearing a bow in hand and ceaselessly shooting arrows therefrom. And when Ekalavya saw Drona approaching towards him, wending a few steps forward, he touched his feet and prostrated himself on the ground. And the son of the Nishada king

worshipping Drona, duly represented himself as his pupil, and clasping his hands in reverence, stood before him (awaiting his commands). Then Drona, O king, addressed Ekalavya, saying, 'If, O hero, thou art really my pupil, give me then my fee.' Hearing these words, Ekalavya was very much gratified, and said in reply, 'O illustrious preceptor, what shall I give? Command me; for there is nothing, O thou foremost of all conversant with the Vedas, which I may not give unto my preceptor.' Drona answered, 'O Ekalavya, if thou art really intent on making me a gift, I should like then to have the thumb of thy right hand.'"

Vaisampayana continued, "Hearing these cruel words of Drona, who had asked of him his thumb as tuition-fee, Ekalavya, ever devoted to truth and desirous also of keeping his promise, with a cheerful face and an unafflicted heart, cut off without ado his thumb, and gave it unto Drona. After this, when the Nishada prince began once more to shoot with the help of his remaining fingers, he found, O king, that he had lost his former lightness of hand. And Arjuna at this became happy, the fever (of jealousy) having left him.

"Two of Drona's pupils became very much accomplished in the use of the mace. These were Duryodhana and Bhima, who were, however, always jealous of each other. Aswathama excelled everyone in the mysteries of the (science of arms). The twins (Nakula and Sahadeva) excelled everybody in handling the sword. Yudish-thira excelled everybody as a charioteer. Arjuna, however, excelled everyone in every respect; surpassing everyone in intelligence, resourcefulness, strength, and perseverance. Accomplished in all weapons, Arjuna became the foremost of even the foremost of charioteers; and his fame spread all over the earth to the verge of the sea. And although the instruction had been equal, yet the mighty Arjuna excelled all (the princes) in lightness of hand. Indeed, in weapons as in devotion to his preceptor, he became the first of them all. And amongst all the princes, Arjuna alone became an *Atiratha* (a charioteer capable of fighting at one time with sixty thousand foes). And the wicked sons of Dhrita-rashtra, beholding Bhima-sena endued

with great strength and Arjuna accomplished in all arms, became very jealous of them.

"O thou bull among men, one day Drona desirous of testing the comparative excellence of all his pupils in the use of arms, collected them all together after their education had been completed. And before assembling them together, he had caused an artificial bird, as the would-be aim, to be placed on the top of a neighbouring tree. And when they were all together, Drona said unto them, 'Take up your bows quickly and stand here aiming at that bird on the tree, with arrows fixed on your bow-strings; shoot and cut off the bird's head, as soon as I give the order. I shall give each of ye a turn, one by one, my children."

Vaisampayana continued, "Then Drona, that foremost of all Angira's sons, first addressed Yudhish-thira saying, 'O irrepressible one, aim with thy arrow and let it off as soon as I give the order. Yudishthira took up the bow first, as desired, O king, by his preceptor, and stood aiming at the bird. But, O thou bull of the Bharata race, Drona in an instant, addressing the Kuru prince standing with bow in hand, said, 'Behold, O prince, that bird on the top of the tree.' Yudhish-thira replied unto his preceptor, saying, 'I do.' But the instant after, Drona again asked him, 'What dost thou now see, O prince? Seest thou the tree, myself, or thy brothers?' Yudhish-thira answered, 'I see the tree, thyself, my brothers, and the bird.' Drona repeated his question, but was answered as often in the same words. Drona then, vexed with Yudhish-thira, reproachingly told him, 'Stand thou apart. It is not for thee to strike the aim.' Then Drona repeated the experiment with Duryo-dhana and the other sons of Dhrita-rashtra one after another, as also with his other pupils, Bhima and the rest, including the princes who had come unto him from other lands. But the answer in every case was the same as Yudhish-thira's, *viz*, ('We behold the tree, thyself, our fellow-pupils, and the bird).' And reproached by their preceptor, they were all ordered, one after another, to stand apart."

Thus ends the hundred and thirty-fourth Section in the Sambhava of the Adi Parva.

Section CXXXV.

(Sambhava Parva continued.)

Vaisampayana said, "When everyone had failed, Drona smilingly called Arjuna and said unto him, 'By thee the aim must be shot at ; therefore, turn thy eyes to it. Thou must let fly the arrow as soon as I give the order. Therefore, O son, stand here with bow and arrow for an instant.' Thus addressed, Arjuna stood aiming at the bird, as desired by his preceptor, with bow bent. An instant after Drona asked him as in the case of others, 'Seest thou, O Arjuna, the bird there, the tree, and myself?' Arjuna replied, 'I see the bird only, but not the tree or thyself.' Then the irrepressible Drona, well pleased with Arjuna, the instant after, again said unto that mighty charioteer amongst the Pandavas, 'If thou seest the vulture, then describe it to me. And Arjuna said, 'I only see the head of the vulture, not its body. At these words of Arjuna, the down on Drona's body stood on end for delight. And he then said to Partha. 'Shoot thou.' And the latter instantly let fly (his arrow) and with his sharpened shaft speedily struck off the head of the vulture on the tree and brought it to the ground. No sooner was the deed done than Drona clasped Falgoona to his bosom and thought that Drupada with his friends had already been vanquished in fight.

"Sometime after, O thou bull of the Bharata race, Drona, accompanied by all his pupils, went to the banks of the Ganges to bathe in the sacred stream. And when Drona had plunged in the stream, a strong alligator, as if sent by Death himself, seized him about his thigh. And though quite capable himself, Drona asked in seeming hurry his pupils to rescue him. And he said, 'O kill this monster and rescue me.' Contemporaneously with this speech, Vivatsu (Arjuna) struck the monster within the water with five sharp arrows irresistible in their course, while the other pupils stood confounded each at his place. Beholding Arjuna's readiness, Drona considered him to be the foremost of all his pupils, and became highly pleased. The monster, in the meantime, cut

into pieces by the arrows of Arjuna, released the thigh of the illustrious Drona and gave up the ghost. The son of Bharadwaja then addressed the illustrious and mighty charioteer Arjuna and said, 'Accept, O thou of mighty arms, this very superior and irresistible weapon called *Brahma-shira*, with the methods of hurling and recalling it. Thou must not, however, ever use it against any human foe, for if hurled at any foe endued with inferior energy, it might burn the whole universe. It is said, O child, that this weapon hath not a peer in the three worlds. Keep it therefore with great care, and listen to what I say. If ever, O hero, any foe not human contendeth against thee, then shalt thou employ it against him for compassing his death in battle.' Pledging himself to do what he was bid, Vivatsu then, with joined hands, received that great weapon. The preceptor then, addressing him again, said, 'None else, in this world, will ever become a superior bowman to thee. Vanquished thou shalt never be by any foe, and thy achievements will be great.'"

Thus ends the hundred and thirty-fifth Section in the Sambhava of the Adi Parva.

Section CXXXVI.

(*Sambhava Pàrva continued.*)

Vaisampayana said, "O thou of the Bharata race, beholding the sons of Dhrita-rashtra and Pandu accomplished in arms, Drona, O monarch, addressed king Dhrita-rashtra, in the presence of Kripa, Soma-datta, Valhika, the wise son of Ganga, Vyasa, and Vidura, and said, 'O thou best of Kuru kings, thy children have completed their education. With thy permission, O king, let them now show their proficiency.' Hearing him, the king said with a glad heart, 'O thou best of Brahmanas, thou hast, indeed, accomplished a great deed. Command me thyself as to the place and the time where and when and the manner also in which the trial may be held. Grief arising from my own blindness maketh me envy those men who, blesssed with sight, will behold my children's prowess in arms. O *Khatta* (Vidura), do all that Drona

sayeth. O thou devoted to virtue, I think there is nothing that can be more agreeable to me.' Then Vidura giving the necessary assurance to the king, went out to do what he was bid. And Drona, endued with great wisdom, then measured out a piece of land that was void of trees and thickets and furnished with wells and springs. And upon the spot of land so measured out, Drona—that first of eloquent men—selecting a lunar day when the star ascendant was auspicious, offered up sacrifice unto the gods, in the presence of the citizens assembled by proclamations to witness the same. And then, O thou bull among men, the artificers of the king built thereon a large and elegant stage according to the rules laid down in the scriptures. And it was furnished with all kinds of weapons. And they also built another elegant hall for lady spectators. And the citizens constructed many platfoms, while the wealthier of them pitched many spacious and high tents all around.

" And when the day fixed for the exhibition came, the king accompanied by his ministers, with Bhisma and Kripa the foremost of preceptors, walking ahead, came unto that theatre of almost celestial beauty, constructed of pure gold, and decked with strings of pearls and the *lapis lazuli*. And, O thou first of victorious men, Gandhari blessed with great good fortune and Kunti, and the other ladies of the royal household in gorgeous attire and accompanied by their waiting-women, joyfully ascended the platforms, like celestial ladies ascending the Sumeru mountain. And the four orders including the B ahmanas and Kshatriyas, desirous of beholding the princes' skill in arms, left the city and came running to that spot. And so impatient was every one to behold the spectacle, that the vast crowd assembled there in almost an instant. And with the noise of blowing trumpets and beating drums and the sound of many voices, that vast concourse became like the agitated ocean.

" At last, Drona accompanied by his son, dressed in white attire, with white sacred thread, white locks, white bread, white garlands, and white sandal paste besmeared over his body, entered the lists. It seemed as if the Moon him

accompanied by the planet Mars appeared in an unclouded sky. On entering, Bharadwaja performed timely worship, and caused Brahmanas versed in the *mantras* to celebrate the auspicious rites. And after auspicious sweet-sounding musicial instruments had struck up as a propitiatory ceremony, entered some persons equipped with various arms. And then having girt up their loins, entered those mighty warriors, he best of the Bharata race (the princes) furnished with the finger-protectors, and bows and quivers. And with Yudishthira at their head, the puissant princes entered in the order of age and began to show wonderful skill with their weapons. Some of the spectators lowered their heads, apprehending fall of arrows. While others fearlessly looked on with wonder. And swiftly riding on horses and managing them dexterously, the princes began to hit marks with shafts graced with their respective names. And seeing the prowess of the princes furnished with bows and arrows, the spectators thought that they were seeing the city of the Gandharvas, and became filled with amazement. And, O Bharata, all of a sudden some hundreds and thousands, with eyes expanded with wonder, exclaimed 'Well done! Well done!' And having repeatedly displayed their skill and dexterity in the use of the bow and arrow and in the management of cars, the mighty warriors took up their swords and bucklers, and began to range the lists, playing their weapons. The spectators saw (with wonder) their agility, the symmetry of their bodies, their grace, their calmness, the firmness of their grasp and their use of the sword and buckler. Then Vrikodara and Suyodhana internally delighted (at the prospect of fight) entered the arena, mace in hand, like two one-peaked mountains. And the mighty armed warriors braced their waist, and summoning up their energy, roared like two mad (male) elephants contending for a female one; and like two mad male elephants those mighty heroes faultlessly (in consonance with the dictates of the science of arms) went right and left, circling the lists. And Vidura described to Dhrita-rashtra and the mother of the Pandavas (Kunti) to Gandhari all the feats of the princes."

Thus ends the hundred and thirty-sixth Section in the Sambhava of the Adi Parva.

Section CXXXVII.

(Sambhava Parva continued.)

Vaisampayana continued, " And upon the Kuru king and Bhima the foremost of all endued with strength, having entered the arena, the spectators were divided into two parties, in consequence of their partiality swaying their affections. And some cried 'Behold the heroic king of the Kurus!' And some, 'Behold Bhima!' And on account of these cries there was all of a sudden a loud uproar. And seeing the place became like a troubled ocean, the intelligent Bharadwaja said unto his dear son Aswathama, 'Restrain thou both these mighty warriors so proficient in arms! Let not the ire of the assembly be provoked by this combat of Bhima and Duryo-dhana.' "

Vaisampayana continued, " And the son of the preceptor of the princes then restrained those combatants with uplifted maces and who resembled two swollen oceans agitated by the winds that blow at the universal dissolution. And Drona himself entering the yard of the arena commanded the musicians to stop and with a voice deep as that of the clouds addressed these words: 'Behold ye now that Partha who is dearer to me than my own son, the master of all arms, the son of Indra himself, and like unto the younger brother of Indra (Vishnu)!' And having performed the propitiatory rites, the youth *Falguna*, furnished with the finger-ptotector and his quiver full of shafts and bow in hand, doning on his golden mail, appeared in the lists even like an evening cloud reflecting the rays of the setting sun, and illumined by the hues of the rainbow and flashes of lightning.

" And on seeing Arjuna the whole assembly were delighted, and conches began to be blown all around with other musical instruments. And there arose a great uproar in consequence of the spectators exclaiming, 'This is the graceful son of Kunti!'—'This is the middle (third) Pandava!'—'This is the son of the mighty Indra!'—'This is the protector of the Kurus!'—'This is

the foremost of those versed in arms!'—'This is the foremost of all cherishers of virtue!'—'This is the foremost of all well-conducted persons, the great repository of the knowledge of manners!' At those exclamations, the tears of Kunti, mixing with the milk of her breast, drenched her bosom. And having his ears filled with that uproar, that first of men, Dhritarashtra, asked Vidura with delight, 'O Kshatta, what is this great uproar, like unto that of the troubled deep, arising all of a sudden, and rending the very heavens?' Vidura replied 'O mighty monarch, the son of Pandu and Pritha, Falguna, clad in mail hath entered the lists. And hence this uproar!' Dhritarashtra said, 'O thou of soul so great, by the three fires sprung from Pritha who is even like the sacred fuel, I have, indeed, been blessed, favored and protected!' "

Vaisampayana continued, "And when the spectators excited with delight, had somewhat regained their equanimity, Vivatshu began to display before his preceptor his lightness in the use of weapons. By the *Agneya* weapon he created fire, and by the *Varuna* weapon, he created water. And by the *Vayavya* weapon, he created air, and by the *Paryanya* weapon, he created clouds. And by the *Bhauma* weapon, he created land, and by the *Parvatya* weapon mountains came into being. And by the *Antar-dhana* weapon these all were made to disappear. Now the beloved of his preceptor (Arjuna) appeared tall, and now short; now he was seen on the yoke of his car, and now on the car itself; and the next moment he was on the ground. And the hero favored by his practised dexterity, hit by his arrows various butts, some tender, some fine, and some of thick composition. And like one shaft, he let fly at one time into the mouth of a moving iron boar five shafts together from his bow-string. And that hero of mighty energy discharged one and twenty arrows into the hollow of a cow's horn hung up on a rope and swaying to and fro. In this manner, O sinless one, Arjuna showed his profound skill in the use of the sword, the bow, and the mace, walking over the lists in circles.

"And, O Bharata, when the exhibition had well nigh ended, the excitement of the spectators cooled, and the sound of the

musical instruments been suspended, there was heard proceeding from the gate, the slapping of arms, betokening might and strength, and even like unto the roar of thunder. And, O king, as soon as this sound was heard, the assembled multitude instantly thought, 'Are the mountains splitting, or is the Earth itself rending asunder, or is the welkin resounding with the roar of gathering clouds ?' And then all the spectators turned their eyes towards the entrance. And Drona stood surrounded by the five brothers—the sons of Pritha, and seemed like the moon in conjunction with the five-starred constellation Hastā. And Duryodhana, that slayer of foes, stood up in haste and was surrounded by his century of haughty brothers with Aswathama amongst them. And that prince, mace in hand, thus surrounded by his hundred brothers with uplifted weapons, appeared like Purandara in days of yore, encircled by the celestial host on the occasion of the battle with the Danavas."

Thus ends the hundred and thirty-seventh Section in the Sambhava of the Adi Parva.

Section CXXXVIII.

(*Sambhava Parva continued.*)

Vaisampayana continued, " When the spectators, with eyes expanded with wonder, made way for that subjugator of hostile cities, Karna, that hero with his natural mail and face brightened up with ear-rings, taking his bow and girding on his sword, entered the spacious lists, like a walking cliff. That far-famed destroyer of hostile hosts, the large-eyed, Karna, was born of Pritha in her maidenhood. He was a portion of the hot-beamed Sun. His energy and prowess were like unto those of the lion, or the bull, or the leader of a herd of elephants. He resembled the sun in splendour, the moon in loveliness, and the fire in energy. Born of the Sun himself he was tall in stature like a golden palm tree, and endued with the vigor of youth he was capable of slaying a lion. Handsome in features, he was possessed of countless accomplishments. The mighty-armed warrior eyeing all around the

arena, bowed indifferently to Drona and Kripa. And the entire assembly, motionless and with steadfast gaze, thought 'Who is he?' And they became agitated in consequence of their curiosity to know the warrior. And that foremost of eloquent men, the offspring of the Sun, in a voice deep as that of the clouds, addressed his unknown brother, the son of the subduer of the Asura Paka (Indra) saying, 'O Partha! I shall perform feats before this gazing multitude, excelling all thou hast performed! Beholding them thou shalt be amazed!' And, O thou best of those blest with speech, he had hardly ended when the spectators stood up all at once, as if uplifted by some instrument. And, O tiger among men, Duryodhana was filled with delight, while Vivatshu was instantly all abashment and anger. Then with the permission of Drona the mighty Karna delighting in battle, there did all that Partha had done before. And, O Bharata, Duryodhana with his brothers thereupon embraced Karna in joy and then addressed him saying, 'Welcome, O mighty-armed warrior! I have obtained thee by good fortune, O polite one! Live thou as thou pleasest, and command myself and the kingdom of the Kurus!' Karna replied, 'When thou hast said it, I regard it as already accomplished! I only long for thy friendship! And, O lord, my wish is even for a single combat with Arjuna!' Duryodhana said, 'Do thou with me enjoy the good things of life! Be thou the benefactor of thy friends, and, O thou repressor of enemies, place thou thy feet on the heads of all foes.' "

Vaisampayana continued, "And Arjuna, after this, deeming himself disgraced, said unto Karna stationed amidst the brothers like unto a cliff, 'That path which the unwelcome intruder and the uninvited talker cometh to, shall be thine, O Karna, being slain by me!' Karna replied, 'This arena is meant for all, not for thee alone, O Falguna! They are kings who are superior in energy; and verily, the Kshatriya regardeth might alone. What need of altercation which is the excercise of the weak! O Bharata, speak then in arrows, until with arrows I strike off thy head today before the preceptor himself!' "

Vaisampayana continued, " And then, hastily embraced by his brothers, Partha, that subduer of hostile cities, with the permission of Drona advanced for the combat. On the other side Karna having been embraced by Duryodhana with his brothers, taking up his bow and arrows, stood ready for fight. Then the firmament became enveloped in clouds emitting flashes of lightning, and the colored bow of Indra appeared shedding its effulgent rays. And the clouds seemed to laugh in consequence of rows of white *vakas* that were then on their wing. And seeing Indra thus viewing the arena from affection (for his son), the Sun too dispersed the clouds from over his own offspring. And Falguna remained deep hid under cover of the clouds, while Karna remained visible, being surrounded by the rays of the Sun. And the sons of Dhritarashtra stood by Karna, and Bharadwaja, and Kripa, and Bhisma remained with Partha. And the assembly was divided as also were the female spectators. And knowing the state of things, Kunti, the daughter of Bhoja, swooned away. And by help of female attendants, Vidura, versed in the lore of all duties, revived the insensible Kunti by sprinkling sandal paste and water on her person. On being restored to consciousness, Kunti seeing her two sons clad in mail was seized with fear, but she could do nothing (to protect them). And beholding both the warriors with bows strung in their hands, the son of Saradwan, Kripa, knowing all duties and cognisant of the rules regulating duels, addressed Karna, saying, "This Pandava is the youngest son of Kunti. He belongeth to the Kaurava race. He will engage in combat with thee. But, O thou mighty-armed one, thou too must tell us thy lineage and the names of thy father and mother; and the royal line of which thou art the ornament! Learning all this, Partha will fight with thee or not (as he shall see fit). Sons of kings never fight with men of inglorious lineage.'"

Vaisampayana continued, " Thus addressed by Kripa, Karna's countenance became like unto a lotus pale and torn with the pelting showers of the rainy season. Duryodhana said, 'O preceptor, verily, the *shastras* have it that three classes of persons can lay claim to royalty, *viz*, persons of the blood

royal, heroes, and, lastly, those that lead armies. If Falguna is unwilling to fight with one who is not a king, I will install Karna king of Anga !' "

Vaisampayana said, " And at that very moment, seated on a golden seat, with fried paddy and flowers and water-pots and much gold, the mighty warrior Karna was installed king by Brahmanas versed in *mantras.* And the royal umbrella was held over his head, while *chamaras* waved around that redoubted hero of graceful mien. And the cheers having ceased, king (Karna) said unto the Kaurava Duryodhana, 'O tiger among monarchs! What shall I give unto thee that may compare with thy gift of a kingdom ? O king, I will do all thou biddest! And Suyodhana said unto him, 'I eagerly wish for thy friendship!' Thus spoken to, Karna replied, 'Be it so.' And they embraced each other in joy, and experienced great happiness."

Thus ends the hundred and thirty-eighth Section in the Sambhava of the Adi Parva.

SECTION CXXXIX.

(*Sambhava Parva continued.*)

Vaisampayana said, " After this, with his sheet loosely hanging down, Adhiratha entered the lists, perspiring and trembling, and supporting himself on a staff.

" Seeing him Karna left his bow and impelled by filial regard bowed his head still wet with the water of inauguration. And then the charioteer, hurriedly covering his feet with the end of his sheet, addressed Karna crowned with success as his son. And the charioteer embraced Karna and from excess of affection bedewed his head with tears, that head still wet with the water sprinkled over it on account of his coronation as king of Anga. And seeing the charioteer, the Pandava Bhima-sena took Karna for a charioteer's son, and said by way of ridicule, 'O thou son of a charioteer! Thou dost not deserve death in fight at the hands of Partha! As befits thy race take thou anon the whip! And, O worst of mortals! surely, thou art not worthy to sway the kingdom of Anga, even as a dog doth not deserve the butter placed

before the sacrificial fire. Karna, thus addressed, with slightly quivering lips fetched a deep sigh and looked at the god of day in the skies. And even as a mad elephant riseth from an assemblage of lotuses, rose the mighty Duryodhana in wrath from among his brothers. And addressing that performer of dreadful deeds, Bhima-sena there present, the Kaurava said, 'O Vrikodara! it behoveth thee not to speak such words. Might is the cardinal virtue of a Kshatriya, and even a Kshatriya of inferior birth deserveth to be fought with. The lineage of heroes, like the sources of lordly rivers, is ever unknown. The fire that covereth the whole world riseth from the waters. The thunder that slayeth the Danavas was made of a bone of (a mortal named) Dadhichi. The illustrious deity Guha, who combines in his composition the portions of all the other deities, is of lineage unknown. Some call him the offspring of Agni; some, of Krittika; some, of Rudra; and some, of Gangā. It hath been heard by us that persons born in the Kshatriya order have before become Brahmanas. Viswamitra and others (born Kshatriyas) have obtained the eternal Brahma. The foremost of all wielders of weapons—the preceptor Drona—hath been born in a water-pot, and Kripa of the race of Gotama hath sprung from a clump of heath. Your own births, ye Pandava princes, are known to me. Can a she-deer bring forth a tiger (like Karna of the splendour of the Sun, and endued with every auspicious mark, and born also with a natural mail and ear-rings? This prince among men deserveth the sovereignty of the world, not of Anga only, in consequence of the might of his arm and my disposition to obey him in everything. If there be anybody here to whom all that I have done unto Karna hath become intolerable, let him ascend his chariot and bend his bow with the help of his feet.'"

Vaisampayana continued, "Then there arose a confused murmur amongst the spectators approving of Duryodhana's speech. The sun, however, went down, but prince Duryodhana taking Karna's hand led him out of the arena lighted with countless lamps. And, O king, the Pandavas also, accompanied by Drona and Kripa and Bhisma, returned to

their abodes. And the people too came away, some naming Arjuna, some Karna, and some Duryodhana, (as the victor of the day.) And Kunti recognising her son in Karna by the various auspicious marks on his person and beholding him installed in the sovereignty of Anga was, from motherly affection, very well pleased. And Duryodhana, O monarch, having obtained Karna (in this way), banished his fears arising out of Arjuna's proficiency in arms. And the heroic Karna, accomplished in arms, began to gratify Duryodhana with sweet speeches, while Yudhish-thira was impressed with the belief that there was no warrior on earth like unto Karna.

Thus ends the hundred and thirty-ninth section in the Sambhava of the Adi Parva.

Section CXL.

(Sambhava Parva continued.)

Vaisampayana continued, "Beholding the Pandavas and the sons of Dhrita-rashtra accomplished in arms, Drona thought the time had come when he could demand the preceptorial fee. And, O king, assembling his pupils one day together, the preceptor Drona asked of them the fee, saying, 'Seize ye Drupada the king of Panchala in battle and bring him unto me. That shall be the most acceptable fee!' Those warriors then, answering 'So be it,' speedily ascended their chariots, and for bestowing upon their preceptor the fee he demanded, marched out accompanied by him. Those bulls among men smiting the Panchalas on their way laid siege to the capital of the great Drupada. And Duryodhana and Karna and the mighty Yuyutshu, and Dush-shasana and Vikarna and Jala-shandha and Sulochana—these and many other foremost of Kshatriya princes of great prowess vied with each other in becoming the foremost in the attack. And the princes riding on first class chariots and followed by cavalry, entering the hostile capital, proceeded along the streets.

"Meanwhile, the king of Panchala beholding that mighty force and hearing its loud clamour, came out of his palace

accompanied by his brothers. And king Jagna-sena was well-armed. But the Kuru army assailed him with a shower of arrows uttering their war-cry. But Jagna-sena, difficult of being subdued in battle, upon his white chariot approaching the Kurus began to rain his fierce arrows arround.

"Before the battle commenced, Arjuna, beholding the pride of prowess displayed by the princes, addressed his preceptor—that best of Brahmanas—Drona and said, 'We shall exert ourselves after these have displayed their prowess. The king of Panchala can never be taken on the field of battle by any of these!' Having said this, the sinless son of Kuntī, surrounded by his brothers waited outside the town at a distance of a mile from it. Meanwhile Drupada, beholding the Kuru host, rushed forward and pouring a fierce shower of arrows around, terribly afflicted the Kuru ranks. And such was his lightness of motion on the field of battle that though fighting unsupported on a single chariot, the Kurus from panic supposed that there were many Drupadas opposed to them. And the fierce arrows of that monarch fell fast on all sides, till conches and trumpets and drums by thousands began to be sounded by the Panchalas from their houses (giving the alarm). Then there arose from the mighty Panchala host a roar terrible as that of the lion, while the twang of their bow-strings seemed to rend the very heavens. Then Duryodhana and Vikarna, Suvahu and Dirgha-lochana and Dush-shasana, becoming furious, began to shower their arrows upon the enemy. But the mighty bowman—Prishata's son—invincible in battle, though very much pierced with the arrows of the enemy, instantly began, O Bharata, to afflict the hostile ranks with greater vigor. And moving over the field of battle like a fiery wheel, king Drupada with his arrows smote Duryodhana and Vikarna and even the mighty Karna, and many other heroic princes and numberless warriors, and slaked their thirst of battle. Then all the citizens showered upon the Kurus various missiles like clouds showering rain-drops upon the earth. And young and old they all rushed to battle assailing the Kurus with vigor. The Kauravas then, O Bharata, beholding the battle become frightful, broke and fled wailing towards the Pandavas.

"The Pandavas, hearing the terrible wail of the beaten host, reverentially saluted Drona and ascended their chariots. Then Arjuna hastily bidding Yudhish-thira not to engage in the fight, rushed forward, appointing the sons of Madri (Nakula and Sahadeva) the protectors of his chariot wheels, while Bhima-sena, ever fighting in the van, with mace in hand, ran ahead. The sinless Arjuna, thus accompanied by his brothers, hearing the shouts of the enemy, advanced towards them filling the whole region with the sound of his chariot-wheels. And like a *Makara* entering the sea, the mighty-armed Bhima, resembling a second Yama with mace in hand, entered the Panchala ranks,—fiercely roaring like the ocean in a tempest. And Bhima, mace in hand, first rushed towards the array of elephants in the hostile force, while Arjuna, proficient in war, assailed that force (in some other point) by the prowess of his arm. And Bhima, like the great destroyer himself, began to slay those elephants with his mace. Those huge animals like unto mountains, struck with Bhima's mace, had their heads broken into pieces, and covered with streams of blood, began to fall upon the ground like cliffs loosened by thunder. And the Pandava prostrated on the ground elephants and horses and cars by thousands and slew much infantry and many charioteers. Indeed, as a herdsman in the woods driveth before him with his staff countless cattle with ease, so did Vrikodara drive before him the chariots and elephants of the hostile force.

"Meanwhile Falguna, impelled by the desire of doing good unto Bharadwaja, assailed the son of Prishata with a shower of arrows and felled him from the elephant on which he was seated. And, O monarch, Arjuna, like unto the terrible fire that consumeth at the end of the *Yuga*, began to prostrate on the ground horses and cars and elephants by thousands. The Panchalas and the Srinjayas, on the other hand, thus assailed by the Pandava, met him with a perfect shower of weapons of various kinds. And they sent up a loud shout and fought desperately with Arjuna. The battle became furious and terrible to behold. Hearing the enemy's shout, the son of Indra was filled with wrath. Assailing the

hostile host with a thick shower of arrows, he rushed towards it furiously, afflicting it with renewed vigor. They who observed the illustrious Arjuna at that time could not mark any interval between his fixing the arrows on the bowstring and letting them off. Loud were the shouts that rose thereupon mingled with cheers of approval. Then the king of Panchala, accompanied by (the generalissimo of his forces). Satya-jit, rushed with speed at Arjuna like the Asura Samvara rushing at the chief of the celestials (in days of yore). Then Arjuna covered the king of Panchala with a thick shower of arrows. Then there arose a frightful uproar among the Panchala host like unto the roar of a mighty lion springing the leader of a herd of elephants. And beholding Arjuna rushing at the king of Panchala for seizing him, Satyajit of great prowess rushed at him. And the two warriors, like unto Indra and the Asura Virochana's son (Vali), approaching each other for combat, began to grind each other's ranks. Then Arjuna with great force pierced Satyajit with ten keen shafts at which feat the spectators were all amazed. But Satyajit without losing any time assailed Arjuna with a hundred shafts. Then that mighty charioteer, Arjuna, endued with remarkable lightness of motion, thus covered by that shower of arrows, rubbed his bow-string to increase the velocity of his shafts. Then cutting in twain his antagonist's bow, Arjuna rushed at the king of Panchala. But Satyajit quickly taking up a tougher bow pierced with his arrows Partha, his chariot, charioteer, and horses. Arjuna, thus assailed in battle by the Panchala warrior, forgave not his foe. Eager to slay him at once, he pierced with a number of arrows his antagonist's horses, flags, bow, clenched (left) fist, charioteer, and the attendant at his back. Then Satyajit, finding his bows repeatedly cut in twain and his horses slain as often, desisted from the fight.

"The king of Panchala, beholding his general thus discomfited in the encounter, himself began to shower his arrows upon the Pandava prince. Then Arjuna, that foremost of warriors crowned with success, began to fight furiously. And

quickly cutting his enemy's bow in twain as also his flag-staffs which he caused to fall down, he pierced his antagonist's horses and charioteer also with five arrows. Then throwing aside his bow, Arjuna took his quiver, and taking out a scimitar and sending forth a loud shout, leaped from his own chariot upon that of his foe. And standing there with perfect fearlessness he seized Drupada as Gadura seizeth a huge snake after agitating the waters of the deep. At sight of this, the Panchala troops ran away in all directions.

"Then Dhananjaya, having thus exhibited the might of his arm in the presence of both hosts, sent forth a loud shout and came out of the Panchala ranks. And beholding him returning (with his captive), the princes began to lay waste Drupada's capital. Addressing them Arjuna said, 'This best of monarchs, Drupada, is a relative of the Kuru heroes. Therefore, O Bhima, slay not his soldiers! Let us only give unto our preceptor his fee!'"

Vaisampayana continued, "O king, thus prevented by Arjuna, the mighty Bhima-sena, though unsatiated with the exercise of battle, refrained from the act of slaughter. And, O thou bull of the Bharata race, the princes then taking Drupada with them, after having seized him on the field of battle along with his friends and counsellors, offered him unto Drona. And Drona beholding Drupada thus brought under complete control—humiliated and deprived of wealth—remembered that monarch's former hostility and addressing him said, 'Thy kingdom and capital have been laid waste by me. But fear not for thy life though it dependeth now on the will of thy foe! Dost thou now desire to revive thy friendship (with me)?' Having said this he smiled a little and again said, 'Fear not for thy life, brave king! We Brahmanas are ever forgiving. And, O thou bull amongst the Kshatriyas, my affection and love for thee have grown with my growth in consequence of our having sported together in child-hood in the hermittage. Therefore, O king, I ask for thy friendship again. And as a boon (unasked) I give thee half the kingdom (that was thine)! Thou toldst me before that none who is not a king could be a king's friend. Therefore is it, O

Jagna-sena, that I retain half thy kingdom! Thou art the king of all the territory lying on the southern side of the Bhagirathi while I become king of all the territory on the north of that river. And, O Panchala, if it pleaseth thee, know me from hence for thy friend!'

"Hearing these words, Drupada answered, 'Thou art of noble soul and great prowess. Therefore, O Brahmana, I am not surprised at what thou dost! I am very much gratified with thee, and I desire thy eternal friendship!'"

Vaisampayana continued, "After this, O Bharata, Drona released the king of Panchala, and cheerfully performing the usual offices of regard, bestowed upon him half the kingdom. Thenceforth Drupada began to reside sorrowfully in (the city of) Kampilya within (the province of) Makandi on the banks of the Ganges filled with many towns and cities. And after his defeat by Drona, Drupada also ruled the southern Panchalas up to the banks of the Charmanwati river. And Drupada from that day was well convinced that he could not, by Kshatriya might alone, defeat Drona, being very much his inferior in Brahma (spiritual) power. And he, therefore, began to wander over the whole earth for finding the means of obtaining a son (who would subjugate his Brahmana foe).

"Meanwhile Drona continued to reside in Ahichchatra. Thus, O king, was the territory of Ahichchatra, full of towns and cities, obtained by Arjuna, and bestowed upon Drona!"

Thus ends the hundred and fortieth Section in the Sambhava of the Adi Parva.

Section CLXI.

(Sambhava Parva continued.)

Vaisampayana continued, "After the expiration, O king, of a year from this, Dhrita-rashtra, moved by kindness for the people, installed Yudhish-thira the son of Pandu as the heir-apparent of the kingdom on account of his firmness, fortitude, patience, benevolence, frankness, and unswerving honesty of heart. And within a short time Yudhish-thira the son of Kunti, by his good behaviour, manners, and close

application to business, darkened the deeds of his father. And the second Pandava, Vrikodara, began to receive continued lessons from Sankarshana (Vala-rama) in encounters with the sword and the mace and on the chariot. And after Bhima's education was finished, he became in strength like unto Dyumat-sena himself. And continuing to live in harmony with his brothers he began to exert his prowess. And Arjuna became celebrated for the firmness of his grasp (of weapons), for his lightness of motion, precision of aim, and his proficiency in the use of the *Kshura*, *Naracha*, *Valla*, and *Vipatha* weapons, indeed, of all weapons whether straight, or crooked, or heavy. And Drona certified that there was none in the world who was equal unto Arjuna in lightness of hand and general proficiency.

"One day Drona, addressing Arjuna before the assembled Kaurava princes, said, 'There was a disciple of Agastya in the science of arms called Agni-visha. He was my preceptor and I his disciple. By ascetic merit I obtained from him a weapon called *Brahma-shira* which can never be futile and which is like unto thunder itself and capable of consuming the whole earth. That weapon, O Bharata, from what I have done, may now discend from disciple to disciple. While imparting it to me, my preceptor said,—O son of Bharadwaja, never shouldst thou hurl this weapon at any human being, especially at one who is of small energy!—Thou hast, O hero, obtained that celestial weapon! None else deserveth it. But obey thou the command of the Rishi (Agni-visha). And, behold, O Arjuna, give me now the preceptorial fee in the presence of these thy cousins and relatives!' And when Arjuna, hearing this, pledged his word that he would give what the preceptor demanded, the latter said, 'O sinless one, thou must fight with me when I fight with thee!' And that bull among the Kuru princes thereupon pledged his word unto Drona and touching his feet went away northwards. Then there arose a loud shout covering the whole earth bounded by her belt of seas to the effect that there was no bowman in the whole world like unto Arjuna. And, indeed, Dhananjaya, in encounters with the mace and the sword and on the chariot,

as also with the bow, acquired wonderful proficiency. And Sahadeva obtaining the whole science of morality and duties from (Vrihaspati) the spiritual chief of the celestials, continued to live under the control of his brothers. And Nakula—the favorite of his brothers—taught by Drona became known as a skilful warrior and a great charioteer (*Ati-ratha*). Indeed, Arjuna and the other Pandava princes became so powerful that they slew in war the great Sauvira who had performed a sacrifice extending for three years undaunted by the inroads of the Gandharvas. And the king of the Yavanas himself whom the powerful Pandu even had failed to bring under subjection was brought by Arjuna under control. Then rgain, Vipula, the king of Sauvira, endued with great prowess, who had always shown a disregard for the Kurus, was made by the intelligent Arjuna to feel the edge of his power. And Arjuna also repressed by means of his arrows (the pride of) king Sumitra of Sauvira, also known by the name of Dattamitra, who had resolutely sought an encounter with him. The third of the Pandava princes, assisted by Bhima, with only a single chariot subjugated all the kings of the East backed by ten thousand chariots. In the same way, having conquered with a single chariot the whole of the South, Dhananjaya sent unto the kingdom of the Kurus a considerable spoil.

"Thus did those foremost of men—the illustrious Pandavas—conquering the territories of other kings extended the limits of their own kingdom. But beholding the great prowess and strength of those mighty bowmen, king Dhritarashtra's sentiments towards the Pandavas became suddenly poisoned, and from that day the monarch became so anxious that he could not sleep."

Thus ends the hundred and forty-first section in the Sambhava of the Adi Parva.

Section CXLII.

(Sambhava Parva continued.)

Vaisampayana continued, "Hearing that the heroic sons of Pandu endued with excess of energy had become so mighty, king Dhrita-rashtra became very miserable with anxiety. Then summoning unto his side Kanika—that foremost of ministers—well-versed in the science of politics and expert in counsels, the king said, 'O best of Brahmanas, the Pandavas are daily over-shadowing the earth. I am exceedingly jealous of them. Should I have peace or war with them? O Kanika, advise me truly, for I shall do as thou biddest!'"

Vaisampayana continued, "That best of Brahmanas, thus addressed by the king, freely answered him in these pointed words well-agreeing with the import of political science.

'Listen to me, O sinless king, as I answer thee! And, O best of Kuru kings, it behoveth thee not to be angry with me after hearing all I say. Kings should ever be ready with uplifted maces (to strike when necessary), and they should ever extend their prowess. Carefully avoiding all flaws themselves, they should ceaselessly watch for the flaws of their foes and take advantage of them. If the king is always ready to strike, everybody feareth him Therefore should the king ever have recourse to chastisement in all he doeth. He should so conduct himself that his foe may not detect any flaw in him. But by means of the weakness he detecteth in his foe he should pursue him (to destruction). He should always conceal, like the tortoise hiding its body, his means and ends, and he should always conceal his own weaknesses from the sight of others. And having begun a particular act, he should ever accomplish it completely. Behold, a thorn, if not extracted wholly, produceth a festering sore! The slaughter of a foe who doeth thee evil is always praiseworthy. If the foe be one of great prowess, one should always watch for the hour his disaster and then slay him without any scruples. If he should happen to be a great warrior, his hour of disaster also should be watched and he should then be induced to fly. O, father, an enemy

should never be scorned however contemptible. A spark of fire is capable of consuming an extensive forest if only it can spread from one object to another in proximity. Kings should sometimes feign blindness and deafness, for if impotent to chastise they should pretend not to notice the faults that call for chastisement. On occasions such as these let them regard their bows as made of straw. But they should be always alert like a herd of deer sleeping in the woods. When thy foe is in thy power destroy him by every means open or secret. Do not show him any mercy although he seeketh thy protection. A foe or one that hath once injured thee should be destroyed by lavishing money if necessary, for by killing him thou mayst be at your ease. The dead can never inspire fear. Thou must destroy the three, five and seven (resources) of thy foes. Thou must destroy thy foes, completely tearing them up by their roots. Then shouldst thou destroy their allies and partisans. The allies and partisans can never exist if the principals are destroyed. If the root of the tree is torn up the branches and twigs can never exist as before. Carefully concealing thy own means and ends, thou shouldst always watch thy foes, always seeking their flaws. Thou shouldst, O king, rule thy kingdom always anxiously watching thy foes. By maintaining the perpetual fire, by sacrifices, by brown cloths, by matted locks, and by hides of animals for thy bedding, shouldst thou at first gain the confidence of thy foes, and when thou hast gained it thou shouldst then spring upon them like a wolf. For it hath been said that in the acquisition of wealth even the garb of holiness might be employed as a hooked staff to bend down a branch in order to pluck the fruits that are ripe. The method followed in the plucking of fruits should be the method in destroying foes, for thou shouldst proceed by the principle of selection. Bear thou thy foe upon thy shoulders till the time cometh when thou canst throw him down, breaking him into pieces like an earthen pot thrown with violence upon a stony surface. The foe must never be let off even though he addresseth thee most piteously. No pity shouldst thou shew him but slay him at once. By the arts of conciliation or

the expenditure of money should the foe be slain. By producing disunion amongst his allies or by the employment of force, indeed, by every means in thy power shouldst thou destroy thy foe.'

"Dhrita-rashtra then said, 'Tell me truly how can a foe be destroyed by the arts of conciliation or the expenditure of money, or by producing disunion or by the employment of force.'

"Kanika replied, 'Listen, O monarch, to the history of a jackal dwelling in days of yore in the forest and fully acquainted with the science of politics. There was a wise jackal, mindful of his own interests, who lived in the company of four friends, *viz*, a tiger, a mouse, a wolf, and a mongoose. One day they saw in the woods a strong deer—the leader of a herd—whom, however, they could not seize for his fleetness and strength. They thereupon called a council for consultation. The jackal, opening the proceedings, said,—O tiger, thou hast made many an effort to seize this deer, but all in vain, simply because this deer is young, fleet, and very intelligent. Let now the mouse go and eat into its feet when it lieth asleep. And when this is done, let the tiger approach and seize it. Then shall we all, with great pleasure, feast over it.—Hearing these words of the jackal, they all set to work very cautiously as he directed. And the mouse ate into the feet of the deer and the tiger killed it as anticipated. And beholding the body of the deer lying motionless on the ground, the jackal said unto his companions,—Blessed be ye! Go and perform your ablutions. In the meantime I will look after the deer.—Hearing what the jackal said, they all went into a stream. And the jackal waited there, deeply meditating upon what he should do. And the tiger, endued with great strength, returned first of all to the spot after having performed his ablutions. And he saw the jackal there plunged in meditation. The tiger said,—Why art thou so sorrowful, O wise one! Thou art the foremost of all intelligent persons. Let us enjoy ourselves today by feasting on this carcase.—The jackal said,—Hear, O mighty-armed one, what the mouse hath said. He hath even said,—'O, fie on the strength of the

king of the beasts! This deer hath been slain by me! By the might of my arm he will today gratify his hunger!'—When he hath boasted in such language, I, for my part, do not wish to touch this food.—The tiger replied,—If, indeed, the mouse hath said so, my sense is now awakened. I shall, from this day, slay, with the might of my own arm, creatures ranging the forest and then feast on their flesh.—Having said this, the tiger went away.

"'And after the tiger had left the spot, the mouse came. And seeing the mouse come, the jackal addressed him and said, —Blest be thou, O mouse, but listen to what the mongoose htah said. He hath even said,—'The carcase of this deer is poison (the tiger having touched it with his claws). I will not eat of it. On the other hand, if thou, O jackal, permittest it, I will even slay the mouse and feast on him!' Hearing this the mouse became alarmed and quickly entered his hole. And after the mouse had gone, the wolf, O king, came there having performed his ablutions. And seeing the wolf come, the jackal said unto him,—The king of the beasts hath been angry with thee! Evil is certain to overtake thee! He is expected here with his wife. Do as thou pleasest!—Thus was the wolf also, fond of animal meat, got rid off by the jackal. And the wolf fled contracting his body into the smallest dimensions. It was then that the mongoose came. And, O king, the jackal, seeing him come, said,—By the might of my arm have I defeated the others who have already fled. Fight with me first and then eat of this meat as you please!—The mongoose replied,—When, indeed, the tiger, the wolf, and the intelligent mouse, have all been defeated by thee, heroes as they are, thou seemest to be a greater hero still! I do not desire to fight with thee.—Saying this, the mongoose also went away.'

"Kanika continued, 'When they all had thus left the place, the jackal, well-pleased at the success of his policy, alone ate of that meat. If kings ever act in this way, they can be happy. Thus should the timid by exciting their fears, the courageous by the arts of conciliation, the covetous by gift of wealth, and equals and inferiors by exhibition of prowess,

be brought under thy sway. Besides all this, O king, that I have said, listen now to something else that I say.'

"Kanika continued, 'If thy son, friend, brother, father, or even spiritual preceptor, becometh thy foe, thou shouldst, if desirous of prosperity, slay him without scruples. By curses and incantations, by gift of wealth, by poison, or by deception, the foe should be slain. He should never be neglected from disdain. If both the parties be equal and success uncertain, then he that acteth with deligence groweth in prosperity. If the spiritual preceptor himself be vain, ignorant of what should be done and what left undone, and vicious in his ways, even he should be chastised. If thou art angry, show thyself as if thou art not so, speaking even then with smiles on thy lips. Never reprove any one with indications of anger (in thy speech). And, O Bharata, speak soft words before thou smiteth and even while thou art smiting! After the smiting is over, pity the victim, and grieve for him, and even shed tears. Comforting thy foe by conciliation, by gift of wealth, and smooth behaviour, thou must smite him when he walketh not aright. Thou shouldst equally smite the heinous offender who hath since been living in the practice of virtue, for the garb of virtue simply covereth his offences like black clouds covering the mountains. Thou shouldst burn the house of that person whom thou punishest with death. And thou shouldst never permit beggars and atheists and thieves to dwell in thy kingdom. By a sudden sally or pitched battle, by poison or by corrupting his allies, by gift of wealth, by any means in thy power, thou shouldst destroy thy foe. Thou mayst act with the greatest cruelty. Thou shouldst make thy teeth sharp to bite with fatal effect. And thou shouldst ever smite so effectually that thy foe may not again raise his head. Thou shouldst ever stand in fear of even one from whom there is no fear, not to speak of him from whom there is fear. For if the first be ever powerful he may destroy thee to the roots (for thy unpreparedness). Thou shouldst never trust the faithless, nor trust too much those that are faithful, for if those in whom thou confidest prove thy foes, thou art certain to be annihilated. After testing their faithfulness thou

shouldst employ spies in thy own kingdom and in the kingdoms of others. Thy spies in foreign kingdoms should be apt deceivers and persons in the garb of ascetics. Thy spies should be placed in gardens, places of amusement, temples and other holy places, drinking places, streets, and with the (eighteen) *thirthas* (*viz*, the minister, the chief priest, the heir-presumptive, the commander-in-chief, the gate-keepers of the court, persons of the inner apartments, the jailer, the chief purveyor, the head of the treasury, the general executant of orders, the chief of the town police, the chief architect, the chief justice, the president of the council, the chief of the punitive department, the commander of the fort, the chief of the arsenal, the chief of the frontier guards, and the keeper of the forests), and in places of sacrifices, near wells, on mountains and rivers, in forests, and in all places where people congregate. In speech thou shouldst ever be humble, but let thy heart be ever sharp as the razor. And when thou art engaged in doing even a very cruel and terrible act, thou shouldst talk with smiles on thy lips. If desirous of prosperity, thou shouldst adopt all arts,—humility, oath, conciliation, worshipping the feet of others by lowering thy head, inspiring hope, and the like. A person conversant with the rules of policy is like a tree decked with flowers but bearing no fruits; or, if bearing fruits, these must be at a great height not easily attainable from the ground; and if any of these fruits seem to be ripe, care must be taken to make them appear as raw. Conducting himself in such a way, he shall never fade. Virtue, wealth, and pleasure have both their evil and good effects closely knit together. While extracting the effects that are good, those that are evil should be avoided. Those that practise virtue (incessantly) are made unhappy for want of wealth and the neglect of pleasure. Those again in pursuit of wealth are made unhappy for the neglect of the two others. And so those who pursue pleasure suffer for their inattention to virtue and wealth. Therefore shouldst thou pursue virtue, wealth, and pleasure, in such a way that thou mayst not have to suffer therefrom. With humiliation and attention, without jealousy and solicitous of

accomplishing thy purpose, shouldst thou, in all sincerity, consult with the Brahmanas. When thou art fallen, thou shouldst raise thyself by any means, gentle or violent; and after thou hast thus raised thyself, thou shouldst practise virtue. He that hath never been afflicted with calamity can never have prosperity. This may be seen in the life of one who surviveth his calamities. He that is afflicted with sorrow should be consoled by the recitation of the history of persons of former times (like those of Nala and Rama). He whose heart hath been unstrung by sorrow should be consoled by hopes of future prosperity. He again who is learned and wise should be consoled by pleasing offices presently rendered unto him. He who having concluded a treaty with an enemy reposeth at ease as if he hath nothing more to do, is very like a person who awaketh having fallen down from the top of a tree whereon he had slept. A king should ever conceal his counsels without fear of calumny, and while beholding everything with the eyes of his spies, he should take care to conceal his own emotions before the spies of his enemies. Like a fisherman who becometh prosperous by catching and killing fish, a king can never grow prosperous without tearing the vitals of his enemy and without doing some violent deeds. The might of thy foe, as represented by his armed force, should ever be completely destroyed, by ploughing it up (like weeds) and mowing it down and otherwise afflicting it by disease, starvation, and want of drink. A person in want never approacheth (from love) one in affluence; and when one's purpose hath been accomplished he hath no need to approach him whom he had hitherto looked to for its accomplishment. Therefore when thou dost anything never do it completely, but ever leave something to be desired for by others (whose services thou mayst need). One who is desirous of prosperity should with diligence seek allies and means, and carefully conduct his wars. His exertions in these respects should always be guided by prudence. A prudent king should ever act in such a way that friends and foes may never know his intent before the commencement of his acts. Let them know all when the act hath been commenced or ended. As long as

danger doth not come so long only shalt thou act as if thou art afraid, But when it hath overtaken thee, thou must grapple with it courageously. He who trusteth in a foe who hath been brought under subjection by force, summoneth his own death as a she-mule by her act of conception. Thou shouldst always reckon the act that is future as already arrived (and concert measures for meeting it), else, from want of calmness caused by haste, thou mayst even overlook an important point in meeting it when it is before thee. A person desirous of prosperity should always exert with prudence adapting his measures to time and place. He should also act with an eye to destiny as capable of being regulated by *mantras* and sacrificial rites, and to virtue, wealth, and pleasure. It is well-known that time and place (if taken into consideration) always produce the greatest good. If the foe is insignificant, he should not yet be despised, for he may soon grow like a palm tree extending its roots, or like a spark of fire in the deep woods that may soon flame up into an extensive conflagration. As a little fire gradually fed with faggots soon becometh capable of consuming even the biggest blocks, so the person who increaseth his power by making alliances and friendships soon becometh capable of subjugating even the most formidable foe. The hope thou givest unto thy foe should be long deferred in the filling; and when the time cometh for its fulfilment, invent some pretext for deferring it still. Let that pretext be shown as founded upon some reason, and let that reason itself be made to appear as founded on some other reason. Kings should, in the matter of destroying their foes, ever resemble razors in every particular: unpitying as these are sharp, hiding their intents as these are concealed in their leathern cases, striking when the opportunity cometh as these are used on proper occasions, sweeping off their foes with all allies and dependents as these shave the head or the chin without leaving a single hair. O thou supporter of the dignity of the Kurus, bearing thyself towards the Pandavas and others also as policy dictateth, act in such a way that thou mayst not have to grieve in future. Well do I know that thou art endued with every blessing, and

possessed of every mark of good fortune. Therefore, O king, protect thyself from the sons of Pandu! O king, the sons of Pandu are stronger than their cousins (thy sons): therefore, O thou oppressor of all foes, I tell thee plainly what thou shouldst do. Listen to it, O king, with thy children, and having listened to it, exert yourselves (to do the needful). O king, act in such a way that there may not be any fear unto thee from the Pandavas. Indeed, adopt such measures in consonance with the science of policy that thou mayst not have to grieve in the future.' "

Vaisampayana continued, " Having delivered himself thus, Kanika returned to his abode, while the Kuru king Dhrita-rashtra became pensive and melancholy. "

Thus ends the hundred and forty-second Section in the Sambhava of the Adi Parva.

SECTION CLXIII.

(Jatu-griha Parva.)

Vaisampayana said, " Then the son of Suvala (Sakuni), king Duryodhana, Dush-shasana, and Karna, in consultation with each other, formed an evil conspiracy. With the sanction of Dhrita-rashtra the king of the Kurus, they resolved to burn to death Kunti and her (five) sons. But the wise Vidura, capable of reading the heart by external signs, ascertained the intention of those wicked wights by observing their countenances alone. Then the sinless Vidura, of soul enlightened by true knowledge, and devoted to the good of the Pandavas, came to the conclusion that Kunti with her children should fly away from her foes. And providing for that purpose a boat furnished with engines and flags and strong enough to withstand both winds and waves, he addressed Kunti and said, 'This Dhrita-rashtra hath been born for destroying the fame and offspring of the (Kuru) race. Of wicked soul, he is about to cast off eternal virtue! O blessed one, I have kept ready on the stream a boat capable of withstanding both winds and waves. By it escape thou with thy children from the net that Death hath spread around ye!'

Vaisampayana continued, 'Hearing these words, the illustrious Kunti was deeply grieved, and with her children, O thou bull of the Bharata race, stepped into the boat and went over the Ganges. Then leaving the boat according to the advice of Vidura, the Pandavas took with them the wealth that had been given to them (while at Varanavata) by their enemies and safely entered the deep woods. In the house of lac, however, that had been prepared for the destruction of the Pandavas, an innocent Nishāda woman who had come there for some purpose, was, with her children, burnt to death. And that worst of *Mlechchas*—the wretched Purochana—(who was the architect employed in building the house of lac) was also burnt in the conflagration. And thus were the sons of Dhrita-rashtra with their counsellors deceived in their expectations. And thus also were the illustrious Pandavas, by the advice of Vidura, saved with their mother. But the people (of Varanavata) knew not of their safety. And the citizens of Varanavata, seeing the house of lac consumed (and believing the Pandavas to have been burnt to death) became exceedingly sorry. And they sent messengers unto king Dhrita-rashtra to represent everything that had happened. And they told the monarch, 'Thy great end hath been achieved! Thou hast at last burnt the Pandavas to death! Thy desire fulfilled, enjoy with thy children, O king of the Kurus, the kingdom!' Hearing this, Dhrita-rashtra with his children, made a show of grief, and along with his relatives, including Khatta (Vidura) and Bhisma the foremost of the Kurus, performed the last rites of the Pandavas."

Janamejaya said, 'O best of Brahmanas, I desire to hear in full this history of the burning of the house of lac and the escape of the Pandavas therefrom. That was a cruel act of theirs (the Kurus) acting under the counsels of the wicked (Kanika). Recite thou the history to me of all that happened. I am burning with curiosity to hear it!"

Vaisampayana said, " O thou chastiser of all foes, listen to me, O monarch, as I recite the (history of the) burning of the house of lac and the escape of the Pandavas. The wicked Duryodhana, beholding Bhima-sena surpass (every-

body) in strength and Arjuna highly accomplished in arms, became pensive and sad. Then Karna the offspring of the Sun and Sakuni the son of Suvala endeavoured by various means to compass the death of the Pandavas. The Pandavas too counteracted all those contrivances one after another, and in obedience to the counsels of Vidura, never spoke of them afterwards. Then the citizens, beholding the sons of Pandu possessed of all accomplishments, began, O Bharata, to speak of them in all places of public resort. And assembled in courtyards and other places of gathering, they talked of the eldest son of Pandu (Yudhish-thira) as possessed of the qualification for ruling the kingdom. And they said, 'Dhrita-rashtra, though possessed of the eye of knowledge, being (born) blind, obtained not the kingdom before. How can he (therefore) become King now? Then Bhisma, the son of Shantanu, of rigid vows and devoted to truth, having formerly relinquished the sovereignty, would never accept it now. We shall, therefore, now install (on the throne) with proper ceremonies the eldest of the Pandavas endued with youth, accomplished in war, versed in the Vedas, and truthful and kind. Worshipping Bhisma the son of Shantanu and Dhrita-rashtra conversant with the rules of virtue, he will certainly maintain both the former and the latter with his children in every kind of enjoyment.'

" The wretched Duryodhana, hearing these words of the prating partisans of Yudhish-thira, became very much distressed. And afflicted deeply, the wicked prince could not put up with those speeches. Inflamed with jealousy he went unto Dhrita-rashtra, and finding him alone he saluted him with reverence, and distressed at (the sight of) the partiality of the citizens for Yudhish-thira, he addressed the monarch and said, 'O father, I have heard the prating citizens utter words of ill omen. Passing thee by, and Bhisma too, they desire the son of Pandu to be their king! Bhisma will sanction this, for he will not rule the kingdom! It seems, therefore, that the citizens are endeavouring to inflict a great injury on us! Pandu obtained of old the ancestral kingdom by virtue of his own accomplishments. Thou, from blindness,

obtainedst not thy kingdom though fully qualified to have it. If Pandu's son now obtaineth the kingdom as his inheritance from Pandu, then his son will obtain it after him and that son's son also, and so on will it descend in Pandu's line. In that case, O king of the world, ourselves with our children, excluded from the royal line, shall certainly be disregarded of all men! Therefore, O monarch, adopt thou such counsels that we may not suffer perpetual distress becoming dependents on others for our food. O king, if thou hadst obtained the sovereignty before, we would certainly have succeeded to it, however much the people might be unfavourable to us!' "

Thus ends the hundred and forty-third Section in the Jatugriha of the Adi Parva.

SECTION CXLIV.

(Jatu-griha Parva continued.)

Vaisampayana continued, "King Dhrita-rashtra whose kowledge was his only eye, hearing these words of his son and recollecting everything that Kanika had said unto him, became afflicted with sorrow. And his mind also thereupon began to waver. Then Duryodhana and Karna and Sakuni the son of Suvala and Dush-shasana the fourth held a consultation together. Then prince Duryodhana said unto Dhrita-rashtra, 'Send, O father, by some clever contrivance, the Pandavas to the town of Varanavata! We shall then have no fear of them!' Dhrita-rashtra, hearing these words uttered by his son, reflected for a moment and then replied unto Duryodhana, saying, 'Pandu, ever devoted to virtue, always behaved dutifully towards all his relatives but particularly towards myself. He cared very little for the enjoyments of the world, but devotedly gave everything unto me, even the kingdom. His son is as much devoted to virtue as he, and is possessed of every accomplishment. Of world-wide fame, he is again the favorite of the people. Possessed of allies, how can we by force exile him from his ancestral kingdom? The counsellors and soldiers (of the state) and their sons and grandsons have

all been cherished and maintained by Pandu. Thus benefited of old by Pandu, shall not, O child, the citizens slay us with all our friends and relatives now on account of Yudhish-thira?'

"Duryodhaaa replied, 'What thou sayest, father, is perfectly true. But in view of the evil that is looming in the future as regards thyself, if we conciliate the people with wealth and honors, they would assuredly side with us for these proofs of our power. The treasury and the ministers of state, O king, are at this moment under our control. Therefore, it behoveth thee now to banish, by some gentle means, the Pandavas to the town of Varanavata. And, O king, when the sovereignty shall have been vested in me, then, O Bharata, may Kunti with her children come back from that place.'

"Dhrita-rashtra replied, 'This, O Duryodhana, is the very thought existing in my mind. But from its sinfulness I have never given expression to it. Neither Bhisma, nor Drona, nor Khatta, nor Gautama (Kripa), will ever sanction the exile of the Pandavas. In their eyes, O dear son, amongst the Kurus both ourselves and the Pandavas are equal. Those wise and virtuous persons will make no difference between us. If, therefore, we behave so towards the Pandavas, shall we not, O son, deserve death at the hands of the Kurus, of these illustrious personages, and of the whole world?'

"Duryodhana answered, 'Bhisma hath no excess of affection for either side and will, therefore, be neutral (in case of a dispute). The son of Drona (Aswathama) is on my side. There is no doubt that where the son is, there the father will also be. Then Kripa the son of Saradwan must be on the side on which Drona and Aswathama are. He will never abandon Drona and his sister's son (Aswathama). Khatta (Vidura) is dependent on us for his means of life though he is covertly with the foe. But siding the Pandavas, alone he can do us no injury. Therefore, exile thou the Pandavas to Varanavata without any fear. And take such steps that they may go thither this very day. By this act, O father, extinguish thou the grief that consumeth me like a blazing fire, that robbeth me of sleep, and that hath pierced my heart even like a terrible dart!'"

Thus ends the hundred and forty-fourth Section in the Jatu-griha of the Adi Parva.

Section CXLV.

(*Jatu-griha Parva continued.*)

Vaisampayana said, "Then prince Duryodhana along with his brothers began gradually to win over the people to his side by grants of wealth and honors. Meanwhile, some clever councillors instructed by Dhrita-rashtra, one day began to describe (in court) the town of Varanavata as a charming place. And they said, 'The festival of Pashupati (Siva) hath commenced in the town of Varanavata. The concourse of people is great and the procession is the most delightful of all ever witnessed on earth. Decked with every ornament, it charmeth the hearts of all spectators.' Thus did those councillors, instructed by Dhrita-rashtra, speak of Varanavata. And whilst they were so speaking, the Pandavas, O king, entertained the desire of going to that delightful town. And when the king (Dhrita-rashtra) ascertained that the curiosity of the Pandavas had been awakened, the son of Amvikā addressed them, saying, 'These men of mine often speak of Varanavata as the most delightful town in the world. If, therefore, ye children desire to witness that festival, go ye to Varanavata with your followers and friends and enjoy yourselves there like the celestials. And give ye away pearls and gems unto the Brahmanas and the musicians (that may be assembled there). And sporting there for sometime as ye please like the resplendent celestials and enjoying as much hapiness as ye like, return ye to Hastinapore again!'"

Vaisampayana continued, "Yudhish-thira, fully understanding the motives of Dhrita-rashtra and considering that he himself was weak and friendless, replied unto the king, saying, 'So be it.' Then addressing Bhisma the son of Shantanu, the wise Vidura, Drona, Valhika, the Kaurava Somadatta, Kripa, Aswathama, Bhuri-srava, and the other reverend councillors, and Brahmanas and ascetics, and the priests, and the citizens, and the illustrious Gandhari, Yudhish-thira

said slowly and humbly, 'With our friends and followers we go to the delightful and populous town of Varanavata at the command of Dhrita-rashtra ! Cheerfully give us your benedictions so that acquiring prosperity therewith we may not be touched by sin !' Thus addressed by the eldest of Pandu's sons, the Kaurava chiefs all cheerfully pronounced blessings on them, saying, 'Ye sons of Pandu, let all the elements bless ye along your ways and let not the slightest evil befall ye !'

" The Pandavas, having performed propitiatory rites for obtaining (their share of) the kingdom, and finishing their preparations, set out for Varanavata."

Thus ends the hundred and forty-fifth Section in the Jatu-griha of the Adi Parva.

Section CXLVI.

(*Jatu-griha Parva continued.*)

Vaisampayana said, " The wicked Duryodhana became very much pleased when the king, O Bharata, had said so unto the Pandavas. And, O thou bull of the Bharata race, Duryodhana then summoning his counsellor Purochana in private took hold of his right hand and said, 'O Purochana, this world, so full of wealth, is mine ! But it is thine equally with mine ! It behoveth thee, therefore, to protect it ! I have no more trustworthy counsellor than thee with whom to consult. Therefore, O father, keep my counsel and exterminate my foes by a clever device. O do as I bid thee ! The Pandavas have, by Dhrita-rashtra, been sent to Varanavata. They will, at Dhrita-rashtra's command, enjoy themselves there during the festivities. Do that by which thou mayst this very day reach Varanavata upon a chariot drawn by swift mules ! Repairing thither, cause thou to be erected a quadrangular palace in the neighbourhood of the arsenal, rich in materials and furniture, and guard thou the mansion well (from prying eyes) ! And use thou (in erecting that house) hemp and resin and all other inflammable materials that are procurable. And mixing a little earth with clarified butter and oil and fat and a large measure of lac, make thou

a plaster for lining the walls. And scatter thou all around that house hemp and oil and clarified butter and lac and wood in such a way that the Pandavas, or any others, may not, even with scrutiny, behold them there or conclude the house to be an inflammable one. And having erected such a mansion, cause thou the Pandavas, after worshipping them with great reverence, to inhabit it, with Kunti, and all their friends. And place thou there seats and conveyances and beds, all of the best workmanship, for the Pandavas, so that Dhrita-rashtra may have no reason to complain. And thou must also so manage it all that none of Varanavata may know anything till the end we have in view is accomplished. And assuring thyself that the Pandavas are sleeping within in confidence and without fear, thou must then set fire to that mansion beginning at the outer door. The Pandavas thereupon must be burnt to death, but the people will say that they have been burnt in (an accidental) conflagration of their house.'

"Saying 'So be it' unto the Kuru prince, Purochana repaired to Varanavata on a car drawn by fleet mules. And going thither, O king, without loss of time, obedient to the instructions of Duryodhana he did everything that that prince bade him do."

Thus ends the hundred and forty-sixth Section in the Jatugriha of the Adi Parva.

Section CXLVII.

(*Jatu-griha Párva continued.*)

Vaisampayana said, "Meanwhile the Pandavas ascended their chariots yoking thereto some fine horses endued with the speed of the wind. And while they were on the point of riding on their cars, they touched, in great distress, the feet of Bhisma, of king Dhrita-rashtra, of the illustrious Drona, of Kripa, of Vidura, and of the other elders of the Kuru race. Thus saluting reverentially all the older men, and embracing their equals, and receiving the farewell of even the children, and taking leave of all the venerable ladies of

their household and walking round them respectfully, and bidding farewell unto all the citizens, the Pandavas, ever mindful of their vows, set out for Varanavata. And Vidura of great wisdom and the other bulls among the Kurus and the citizens also, in great affliction followed those tigers among men for some distance. And some amongst the citizens and the country-people who followed the Pandavas, afflicted beyond measure at beholding the sons of Pandu in such distress, began to say aloud, 'King Dhrita-rashtra of wicked soul seeth not things with an equal eye! The Kuru monarch casteth not his eye on virtue! Neither the sinless Yudhish-thira, nor Bhima the foremost of mighty men, nor Dhananjaya the (youngest) son of Kunti, will ever be guilty of (the sin of waging a rebellious war). And when these will remain quiet, how shall the illustrious sons of Madri do anything? Having inherited the kingdom from their father, Dhrita-rashtra could not bear them. How is it that Bhisma, who suffers the exile of the Pandavas to that wretched place, sanctions this act of great injustice? Vichitra-virya the son of Shantanu and the royal sage Pandu of the Kuru race both cherished us of old with fatherly care. But now that Pandu—that tiger among men—hath ascended to heaven, Dhrita-rashtra cannot bear these princes—his children. We who do not sanction this exile shall all go, leaving this excellent town and our own homes, to where Yudhish-thira will go.'

"Unto those distressed citizens talking in this way, the virtuous Yudhish-thira, himself afflicted with sorrow, reflecting for a few moments said, 'The king is our father, worthy of regard, our spiritual guide, and our superior! To do with unsuspicious hearts whatever he biddeth is, indeed, our duty. Ye are our friends! Walking round us and making us happy by your blessings, return ye to your abodes! When the time cometh for anything to be done for us by ye, then, indeed, accomplish all that is agreeable and beneficial to us!' Thus addressed, the citizens walked round the Pandavas and blest them with their blessings and returned to their respective abodes.

"And after the citizens ceased following the Pandavas,

Vidura, conversant with all the dictates of morality, desirous of awakening the eldest of the Pandavas (to a sense of his dangers) addressed him in these words. The learned Vidura, conversant with the jargon (of the *Mlechchas*), addressed the learned Yudhish-thira also conversant with the jargon (of the *Mlechchas*) in words of the *Mlechcha* tongue so as to be unintelligible to all except Yudhish-thira. And he said, 'He that knoweth the schemes his foes contrive in accordance with the dictates of political science, should, knowing them, act in such a way as to keep himself off from all danger. He that knoweth that there are sharp weapons capable of cutting the body though not made of steel, and understandeth also the means of warding them off, can never be injured by his foes. He liveth who protecteth himself by the knowledge that neither the consumer of straw and wood nor the drier of the dew burneth the inmates of a hole in the deep woods. The blind see no way nor have any knowledge of direction. They who have no patience never acquire prosperity. Remembering this, keep thyself alert. The person who accepteth an inflammable abode assigned to him by his foes can escape from fire by making his abode like unto that of a jackal (having many outlets). By wandering a man can acquire the knowledge of ways, and by the stars he can ascertain the directions, and he who keepeth his five (senses) under control can never be oppressed by his enemies.'

"Thus addressed, Pandu's son Yudhish-thira the just replied unto Vidura the foremost of all learned men, saying, 'I have understood thee.' Then Vidura, having instructed the Pandavas and followed them (thus far), walked around them and bidding them farewell returned to his own abode. And when the citizens and Bhisma and Vidura had all ceased following, Kunti approched Yudhish-thira and said, 'The words that Khatta said unto thee in the midst of many people, so indistinctly as if he said not anything, and thy reply also to him in similar words and voice, we have not understood. If it is not improper for us to know them I should then like to hear everything that passed between him and thee!'

"Yudhish-thira replied, 'The virtuous Vidura said unto

me that we should know the mansion (for our accommodation at Varanavata) hath been built of inflammable materials. He also said unto me,—the path of escape too shall not be unknown to thee,—and, further, that—those that can control their senses can acquire the sovereignty of the whole world.— The reply that I gave unto Vidura was,—I have understood thee.—' "

Vaisampayana continued, " The Pandavas set out on the eighth day of the month of Falgoona when the star Rohiny was ascendant, and arriving at Varanavata they beheld the town and the people."

Thus ends the hundred and forty-seventh Section in the Jatu-griha of the Adi Parva.

SECTION CXLVIII.

(Jatu-griha Parva.Continued.)

Vaisampayana said, " Then all the citizens (of Varanavata), hearing that the sons of Pandu had come, and filled with joy at the tidings, with great actvity came out of Varanavata, on conveyances of various kinds by thousands, and taking with them every auspicious article, as directed by the *Shastras*, to receive those foremost of men. And the people of Varanavata having approached the sons of Kunti blessed them by uttering the word *Jaya* and stood surrounding them. That tiger among men—the virtuous Yudhish-thira—thus surrounded by them looked resplendent like him having the thunder-bolt in his hands (Indra) in the midst of the celestials. And those sinless ones welcomed by the citizens and welcoming the citizens in return then entered the populous town of Varanavata decked with every ornament. And entering the town, those heroes first went, O monarch, to the abodes of Brahmanas engaged in their proper duties. Those foremost of men then went to the abodes of the *Sutas* and of the Vaisyas and even of the Sudras. And, O thou bull of the Bharata race, thus adored by the citizens, the Pandavas at last went, with Purochana walking before them, to the palace that had been built for them. And Purochana then began

to place before them food and drink and beds and carpets, all of the first and most handsome kind. And the Pandavas, dressed in costly attire, continued to live there, adored by Purochana and the people having their homes in Varanavata.

"After the Pandavas had thus lived for ten nights, Purochana spoke to them of the mansion (he had built) called 'The blessed home,' but in reality the cursed house. Then those tigers among men attired in costly dress, entered that mansion at Purochana's word, like Guhyakas entering the palace (of Shiva) on the Kylasa mount. The foremost of all virtuous men—Yudhish-thira—inspecting the house said unto Bhima that it was really built of inflammable materials. And scenting the smell of fat mixed with clarified butter and preparations of lac, he said unto Bhima, 'O thou oppressor of all enemies, this house is truly built of inflammable materials! Indeed, it is apparent that such is the case! The enemy, it is evident, by the aid of trusted artists well-skilled in the construction of houses have finely built this mansion, after procuring hemp, resin, heath, straw, and bamboos all soaked in clarified butter. This wicked wretch, Purochana, acting under the instructions of Duryo-dhana, stayeth here with the object of burning me to death when he seeth me trustful. But, O son of Pritha, Vidura of great intelligence knew this danger and, therefore, hath apprised me of it beforehand. Knowing it all, that youngest uncle of ours, ever wishing our good, from affection hath told us that this house so full of danger hath been constructed by the wretches under Duryo-dhana acting in secrecy.'

"Hearing this, Bhima replied, 'If, sir, you know this house to be so inflammable, it would then be well for us to return thither where we had taken up our quarters first.' Yudhish-thira replied, 'It seemeth to me that we should rather continue to live here in seeming unsuspiciousness but all the while with caution and our senses wide awake, and seeking for some certain means of escape. If Purochana findeth from our countenances that we have fathomed his designs, acting with haste he may suddenly burn us to death. Indeed, Purochana careth little for obloquy or sin. The

wretch stayeth here, acting under the instructions of Duryo-dhana. If we are burnt to death, will our grandfather Bhisma be angry? Why will he, by showing his wrath, make the Kauravas angry with him? Or, it may be that our grand-father Bhisma and the other bulls of the Kuru race, regarding indignation at such a sinful act to be virtuous, may become indignant. If, however, from fear of being burnt we fly hence, Duryo-dhana, ambitous of sovereignty, will certainly compass our deaths by means of spies. While we have no rank and power, Duryodhana hath both: while we have no friends and allies Duryo-dhana hath both: while we are without wealth, Duryodhana commandeth a full treasury. May he not, therefore, certainly destroy us by adopting adequate means? Let us, therefore, deceiving this wretch (Purochana) and that other wretch Duryo-dhana, pass our days, disguising ourselves at times. Let us also lead a hunting life, wandering over the earth. We shall then, if we have to escape our enemies, be familiar with all paths. We shall also, this very day, cause a sub-terranean passage to be dug in our chamber in great secrecy. If we act in this way, concealing what we do from all, fire shall never be able to consume us. We shall live here actively doing everything for our safety but with such secrecy that neither Purochana nor any of the citizens of Varanavata may know anything we do.'"

Thus ends the hundred and forty-eighth Section in the Jatu-griha of the Adi Parva.

SECTION CXLIX.

(Jatu-griha Parva continued.)

Vaisampayana continued, "A friend of Vidura, a person well-skilled in mining, coming unto the Pandavas, addressed them in secret, saying, 'I have been sent by Vidura and am a skilful miner. I am to serve the Pandavas. Tell me what I am to do for ye! From the trust he reposeth in me, Vidura hath said unto me,—Go thou unto the Pandavas and accomplish thou their good.—What shall I do for ye? Puro-

chana will set fire to the door of thy house on the fourteenth night of this the dark lunation. To burn to death those tigers among men—the Pandavas—with their mother is the design of that wicked wretch the son of Dhrita-rashtra. And, O son of Pandu, Vidura also told thee something in the Mlechcha tongue to which thou also hadst replied in the same language. I state these particulars as my credentials.' Hearing these words, Yudhish-thira the truthful son of Kunti replied, saying, 'O amiable one, I now know thee as a dear and trusted friend of Vidura, true and ever devoted to him. There is nothing that the learned Vidura doth not know! As his so ours art thou! Make no difference between him and us. We are as much thine also as his. O protect us as the learned Vidura ever protecteth us! I know that this house so inflammable hath been contrived for me by Purochana at the command of Dhrita-rashtra's son. That wicked wretch commanding wealth and allies pursueth us without intermission. O save us with a little exertion from the impending conflagration! If we are burnt to death here, Duryodhana's most cherished desire will be satisfied. Here is that wretch's well-furnished arsenal. This large mansion hath been built abutting the high ramparts of the arsenal without any outlet. But this unholly contrivance of Duryodhana was known to Vidura from the first, and he it was who enlightened us beforehand. That danger of which Khatta had foreknowledge is at our door. Save us from it without Purochana being able to know that we are saved.' Hearing these words the miner said, 'So be it,' and carefully beginning his work of excavation made a large subterranean passage. And the mouth of that passage was in the centre of that house, and it was on a level with the floor and closed up with planks. And the mouth was so covered from fear of Purochana. That wicked wretch kept a constant watch at the door of the house. And the Pandavas used to sleep within their chambers with arms ready for use, while during the day they went ahunting from forest to forest. And thus, O king, they lived (in that mansion) very guardedly, deceiving Purochana by a show of trustfulness and contentment while in reality they were

trustless and discontented. Nor did the citizens of Varanavata know anything about these plans of the Pandavas. In fact, none else knew of them except Vidura's friend that good miner."

Thus ends the hundred and forty-ninth Section in the Jatu-griha of the Adi Parva.

Section CL.

(Jatu-griha Parva continued.)

Vaisampayana said, "Seeing the Pandavas living cheerfully and without suspicion for a full year, Purochana became exceedingly glad. And beholding Purochana so very glad, Yudhish-thira the virtuous son of Kunti, addressing Bhima and Arjuna and the twins (Nakula and Sahadeva) said, 'The cruel-hearted wretch hath been well-deceived. I think the time is come for our escape. Setting fire to the arsenal and burning Purochana to death and letting his body lie here, let us six persons fly hence unmarked by all.'

"Then on the occasion of a gift, O king, Kunti fed on a certain night a large number of Brahmanas. And there came also a number of ladies. These eating and drinking enjoyed there as they pleased, and with Kunti's leave at last returned to their respective homes. And desirous of obtaining food, there came, as if impelled by the fates, to that feast, in course of her wanderings a Nishada woman—the mother of five children—accompanied by all her sons. And, O king, she and her children, intoxicated with the wine they drank, became incapable. And deprived of consciousness and more dead than alive, she with all her sons lay down in that mansion to sleep. Then when all the inmates of the house lay down to sleep, there began to blow a violent wind in the night. Then Bhima set fire to the house just where Purochana was sleeping. Then the Pandava set fire to the door of that house of lac. Then he set fire to that mansion in several parts all around. Then when the sons of Pandu were satisfied that the house had caught fire in several parts, those chastisers of enemies, with their mother, entered the subterranean

passage without losing any time. Then the heat and the roar of the fire became intense and awakened the towns-people. And beholding that house in flames, the citizens with sorrowful faces began to say, 'The wretch (Purochana) of wicked soul had, under the instructions of Duryo-dhana, built this house for the destruction of his employer's relatives. And he, indeed, hath set fire to it. Oh fie on Dhrita-rashtra's heart which is so partial! He hath burnt to death, as if he were their foe, the sinless heirs of Pandu! Oh the sinful, wicked-souled (Purochana) who hath burnt those best of men —the innocent and unsuspicious princes—hath himself been burnt to death as fate would have it!'"

Vaisampayana continued, "Thus did the citizens of Varanavata bewail (the fate of the Pandavas). And they waited there for the whole night surrounding that house. The Pandavas, however, accompanied by their mother, coming out of that subterranean passage, fled in haste unmarked. But those chastisers of foes, for sleepiness and fear, could not, with their mother, proceed in haste. But, O monarch, Bhima-sena, endued with terrible prowess and swiftness of motion took upon his body all his brothers and mother and began to push through the darkness. Taking his mother on his shoulder, the twins on his sides, and Yudhish-thira and Arjuna on both his arms, Vrikodara, of great energy and strength, and endued with the velocity of the wind, commenced his march, breaking the trees by his breast and pressing deep the earth with his stamp."

Thus ends the hundred and fiftieth Section in the Jatugriha of the Adi Parva.

SECTION CLI.

(Jatu-griha Parva continued.)

Vaisampayana said, "About this time, the learned Vidura sent into those woods a man of pure character and much trusted by him. This person going to where he had been directed, saw the Pandavas with their mother in the forest,

employed in a certain place in measuring the depth of a river. The design that the wicked Duryo-dhana had formed had been through his spies known to Vidura of great intelligence, and, therefore, he now sent that prudent person unto the Pandavas. Sent by Vidura unto them he showed the Pandavas on the sacred banks of the Ganges a boat with engines and flags, constructed by trusted artificers and capable of withstanding winds and waves and endued with the speed of the wind or of the mind. He then addressed the Pandavas in these words to show that he was really sent by Vidura. 'O Yudhish-thira,' he said, 'Listen to these words that the learned Vidura had said (unto thee) as a proof of the fact that I come from him !—Neither the consumer of straw and wood, nor the drier of the dew ever burneth the inmates of a hole in the forest. He escapeth from death who protecteth himself knowing this.—By these credentials know me to have been truly sent by Vidura and to be also his trusted agent. Vidura conversant with everything hath again said,—O son of Kunti, thou shalt surely defeat in battle Karna and Duryodhana with his brothers and Sakuni.—This boat is ready on the waters. It will glide pleasantly thereon, and shall certainly carry ye all from these regions.'

"Then beholding those foremost of men along with their mother pensive and sad, he caused them to go into the boat that was on the Ganges and accompanied them himself. Addressing them again, he said, 'Vidura having scented your heads and embracing ye (mentally), hath said it again that in commencing your auspicious journey and going along ye should never be careless.'

"Saying these words unto those heoric princes, the person sent by Vidura took those bulls among men to the other side of the Ganges on his boat. And having taken them over the water and seeing them all safe on the opposite bank he uttered the word *Jaya* to their success and then left them and returned to the place whence he came.

"The illustrious Pandavas also, transmitting through that person some message to Vidura, began, after having crossed the Ganges, to proceed with haste and in great secrecy."

Thus ends the hundred and fifty-first Section in the Jatu-griha of the Adi Parva,

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SECTION CLII.

(*Jatu-griha Parva continued.*)

Vaisampayana said, "Then when the night had passed away, a large concourse of the towns-people came there in haste to see the sons of Pandu. Extinguishing the fire, they saw that the house just burnt down had been built of laccine materials and that (Duryodhana's) counsellor Purochana had been burnt to death. And the people began to wail aloud, saying, 'Indeed, this had been contrived by the sinful Duryodhana for the destruction of the Pandavas. There is little doubt that Duryodhana hath, with Dhrita-rashtra's knowledge, burnt to death the heirs of Pandu, else the prince would have been prevented by his father. There is little doubt that even Bhisma the son of Shantanu and Drona and Vidura and Kripa and the other Kauravas have, none of them, followed the dictates of duty. Let us now send to Dhrita-rashtra to say—Thy great desire hath been achieved! Thou hast burnt to death the Pandavas!'

"They then began to extinguish the embers for obtaining some trace of the Pandavas, and they saw the innocent Nishada woman with her five sons burnt to death. Then the miner sent by Vidura, while removing the ashes covered the hole he had dug with those ashes in such a way that it remained unnoticed by all who had gone there.

"The citizens then sent to Dhrita-rashtra to inform him that the Pandavas along with (Duryodhana's) counsellor Purochana had been burnt to death. King Drhita-rashtra hearing the evil news of the death of the Pandavas wept in great sorrow. And he said, 'King Pandu my brother of great fame hath, indeed, died today when those heroic sons of his together with their mother have been burnt to death! Ye men, repair ye quickly to Varanavata and cause the funeral rites to be performed of those heroes and of the daughter of Kuntiraj! Let also the bones of the deceased

be sanctified by the usual rites, and let all the beneficial and great acts (usual on such occasions) be performed. Let the friends and relatives of those that have been burnt to death repair thither. Let also whatever other beneficial acts that ought, under these circumstances, be performed by us for the Pandavas and Kunti be accomplished by wealth.'

"Having said this, Dhrita-rashtra the son of Amvika, surrounded by his relatives, offered oblations of water to the sons of Pandu. And all of them, afflicted with excessive sorrow, bewailed aloud, exclaiming, 'Oh Yudhish-thira! Oh prince of the Kuru race!—while others cried aloud, 'Oh Bhima!—Oh Falgoona!'—while some again, 'Oh the twins!—Oh Kunti!—Thus did they bewail the Pandavas and offer oblations of water unto them. The citizens also wept for the Pandavas, but Vidura did not weep much because he knew the truth.

"Meanwhile, the Pandavas endued with great strength, with their mother forming a company of six, going out of the town of Varanavata, arrived at the banks of the Ganges. They then speedily reached the opposite bank aided by the strength of the boatmen's arms, the rapidity of the river's current, and a favorable wind. Leaving the boat they proceeded in a southern direction finding their way in the darkness by the light of the stars. After much suffering they at last reached, O king, a dense forest. They were then tired and thirsty and sleep was closing their eyes every moment. Then Yudhish-thira, addressing Bhima endued with great energy, said, 'What can be more painful than this! We are now in the deep woods. We know not which side is which. Nor can we proceed much further. We do not know whether that wretch Purochana hath or hath not been burnt to death. How shall we escape from these dangers—unmarked by others? O Bharata, taking us on thyself, proceed thou as before! Thou alone amongst us art strong and swift as the wind!'

"Thus addressed by Yudhish-thira the just, the mighty Bhima-sena, taking up on his body Kunti and his brothers, began to proceed with great celerity."

Thus ends the hundred and fifty-second Section in the Jatu-griha of the Adi Parva.

Section CLIII.

(Jatu-griha Parva continued.)

Vaisampayana said, "As the migthy Bhima proceeded, by the clasp of his breast the whole forest with its trees and their branches seemed to tremble. The motion of his legs raised a wind like unto that which bloweth during the months of *Jaishtha* and *Ashara*. And the mighty Bhima proceeded, making a path for, himself, by treading down the trees and creepers before him. In fact, he broke (by the pressure of his body) the large trees and plants with their flowers and fruits standing on his way. Even so passeth through the woods, breaking down mighty trees, a leader of a herd of elephants, of the age of sixty years, angry and endued with excess of energy, during the season of rut when the liquid juice tricketh down the three parts of its body. Indeed, so great was the force with which Bhima endued with the speed of Gadura or of Maruta (the god of wind) proceeded that the Pandavas seemed to faint in consequence. Frequently swimming accross streams difficult of being crossed, the Pandavas disguised themselve on their way from fear of the sons of the Dhrita-rashtra And Bhima carried on his shoulders his illustrious mothe of delicate sensibilities along the uneven banks of river: Towards the evening, O thou bull of the Bharata race, Bhim (bearing his brothers and mother on his back) reached terrible forest where furits and roots and water were scarce a which was resounding with the terrible cries of birds an beasts. The twilight deepened, the cries of birds and beas became fiercer, darkness surrounded everything from the view and an untimely wind began to blow that broke and laid low many a tree large and small and many of creeper with dr leaves and fruits. The Kaurava princes, afflicted with fatigu and thirst and heavy with sleep, were unable to proceed further. They then all sat down in that forest without food and drink. Then Kunti afflicted with thirst said unto her

sons, 'I am the mother of the five Pandavas and am now in their midst! Yet am I burning with thirst!' Kunti repeatedly said this unto her sons. Hearing these words, from affection for his mother Bhima's mind was warmed by compassion and he resolved to go (along as before). Then Bhima, proceeding through that terrible and extensive forest without a living soul saw a beautiful banian with wide-spreading branches. Causing his brothers and mother, O thou bull of the Bharata race, to alight there, he said unto them, 'Rest ye here, while I go in quest of water. I hear the sweet cries of acquatic fowls. I think there must be a large pool here.' Commanded, O Bharata, by his eldest brother who said unto him 'Go,' Bhima proceeded in the direction whence the cries of those acquatic fowls were coming. And, O thou bull of the Bharata race, he soon came upon a pool, and bathed and slaked his thirst. And affectionate unto his brothers, he brought for them, O Bharata, water by soaking his upper garments. Hastily retracing his way over those four miles he came unto where his mother was and beholding her he was afflicted with sorrow and began to sigh like a snake. Distressed with grief at seeing his mother and brothers asleep on the bare ground, Vrikodara began to weep. 'Oh wretch that I am, who beholdeth his brothers asleep on the bare ground, what can befall unto me more painful than this? Oh, they who formerly at Varanavata could not sleep on the softest and most valuable beds are now asleep on the bare ground! Oh, what more painful sight shall I ever behold than that of Kunti,—the sister of Vasudeva that grinder of hostile hosts,—the daughter of Kuntiraja,—herself decked with every auspicious mark,—the daughter-in-law of Vichitravirya,—the wife of the illustrious Pandu,—the mother of us (five brothers),—resplendant as the filaments of the lotus, and delicate and tender and fit to sleep on the most costly beds,—thus asleep, as she should never be, on the bare ground? Oh, she who hath brought forth these sons by Dharma and Indra and Maruta—she who hath ever slept within palaces—now sleepeth fatigued on the bare ground! What more painful sight shall ever be

beheld by me than that of these tigers among men (my brothers) asleep on the ground! Oh, the virtuous Yudhish-thira who deserveth the sovereignty of the three worlds sleepeth fatigued, like an ordinary man, on the bare ground! This Arjuna of darkish hue, like unto that of the clouds of heaven, and unequalled amongst men, sleepeth on the ground like an ordinary person! Oh, what can be more painful than this? Oh, the twins who in beauty are like the twin Aswinas amongst the celestials are asleep like ordinary mortals on the bare ground! He who hath no jealous and evil-minded relatives, liveth in happiness in this world like a single tree in a village. The tree that standeth single in a village with its leaves and fruits, from absence of others of the same species, becometh sacred and is worshipped and venerated by all. They again that have many relatives but all heroic and virtuous, live happily in the world without sorrow of any kind. Themselves powerful and growing in prosperity and always gladdening their friends and relatives, they live depending on eachother like tall trees growing in the same forest. We, however, have been forced into exile by the wicked Dhrita-rashtra with his sons, having escaped with difficulty, from sheer good fortune, a fiery death. Having escaped from that fire we are now resting in the shade of this tree! Having already suffered so much, where now are we to go? Ye sons of Dhrita-rashtra of little fore-sight, ye wicked wights, enjoy your temporary success! The gods are certainly auspicious to ye! But ye wicked wretches, ye are alive yet only because Yudhish-thira doth not command me to take your lives! Else this very day, filled as I am with wrath, I would send thee, (Duryodhana) to the regions of Yama with thy children and friends and brothers, and Karna, and (Sakuni) the son of Suvala! But what can I do! For ye sinful wretches, the virtuous king Yudhish-thira —the eldest of the Pandavas—is not yet angry with ye!'

" Having said this, Bhima of mighty arms, fired by wrath, began to squeeze his palms, sighing deeply in affliction. Excited again in wrath like an extinguished fire blazing up all on a sudden, Vriko-dara once more beheld his brothers

sleeping on the ground like ordinary persons sleeping in trustfulness. And Bhima said unto himself, 'I think there is some town not far off from this forest. These all are asleep, so I will sit awake. And these will slake their thirst after they rise refreshed from sleep!' Saying this, Bhim sat there awake, keeping watch over his sleeping mother and brothers."

Thus ends the hundred and fifty-third Section in the Jatu-griha of the Adi Parva.

Section CLIV.

(*Hidimva-badha Parva.*)

Vaisampayana said, "Not far from the place where the Pandavas were asleep, a Rakshasa of name Hidimva dwelt on a *Shala* tree. Possessed of great energy and prowess, he was cruel cannibal of visage grim in consequence of his sharp and long teeth. He was now hungry and longing for human food. Of long shanks and a large belly, his locks and beard were both red in hue. His shoulders were broad like the neck of a tree, his ears were like unto arrows, and his features were frightful. Of red eyes and grim visage, the monster beheld, in casting his glances around, the sons of Pandu sleeping in those woods. He was then hungry and longing for human flesh. Shaking his dry and grizzly locks and scratching them with his fingers pointed upwards, the large-mouthed cannibal repeatedly looked at the sleeping sons of Pandu, yawning wishfully at times. Of huge body and great strength, of complexion like a mass of clouds, of teeth long and sharp-pointed and face emitting a sort of lustre, he was ever pleased with human food. And scenting the odor of man, he addressed his sister, saying, 'O sister, it is after a long time that such agreeable food hath approached me! My tongue is moistened with saliva owing to the anticipated relish of such food. My eight teeth, so sharp-pointed and incapable of being resisted by any substance, I shall today, after a long time, dip into the most delicious meat. Attacking the human throat and even opening the veins, I shall (today) drink a plentiful quantity of human blood, hot and fresh and frothy. Go thou and ascertain who

these are lying asleep in these woods! The strong scent of man pleaseth my nostrills. Slaughtering all these men bring them unto me. They sleep within my dominion. Thou needst have no fear of them. Do my bidding soon, for we shall then together eat their flesh tearing it off their bodies according to our pleasure. And after feasting to our fill on human meat we shall then dance together to various measures.'

"Thus addressed by Hidimva in those woods, Hidimvā, the female cannibal, at the command of her brother, went, O thou bull of the Bharata race, to the spot where the Pandavas were. And going there she beheld the Pandavas asleep with their mother and the invincible Bhima-sena sitting awake. And beholding Bhima-sena unrivalled on earth for beauty and like unto a vigorous *Shal* tree, the Rakshasa woman immediately fell in love with him. And she said to herself, 'This person of hue like heated gold and mighty arms, of broad shoulders as the lion, and so resplendant, of neck marked with three lines like a shell and eyes like lotus leaves, is worthy of being my husband. I shall not obey the cruel mandate of my brother. A woman's love for her husband is stronger than her affection for her brother. If I slay him, my brother's gratification as well as mine will only be momentary. But if I slay him not, I can enjoy with him for ever and ever.' Thus saying, the Rakshasa woman, capable of assuming any form at will, assumed an excellent human form and began to advance with slow steps towards Bhima of mighty arms. Decked in celestial ornaments, she advanced with smiles on her lips and a modest gait, and addressing Bhima, said, 'O thou bull amongst men, whence hast thou come here and who art thou? Who, besides, are these persons of celestial beauty sleeping here? Who also, O thou sinless one, is this lady of transcendent beauty sleeping so trustfully in these woods as if she were lying in her own chamber? Dost thou not know that this forest is the abode of a Rakshasa? Truly do I say, here liveth the wicked Rakshasa called Hidimva! Ye beings of celestial beauty, I have been sent hither even by that Rakshasa—my brother—with the cruel intent of killing ye for his food! But I tell

thee truly that beholding thee resplendent as a celestial, even I would have none else for my husband save thee! Thou who art acquainted with all duties, knowing this, do unto me what is proper! My heart as well as body hath been pierced by (the shafts of) Kama! O, desirous as I am of obtaining thee, make me thine! O thou of mighty arms, I will rescue thee from the Rakshasa who eateth human flesh! O sinless one, be thou my husband! We shall then live on the breasts of mountains inaccessible to ordinary mortals. I can range the air and I do so at pleasure. Thou mayst enjoy great felicity with me in those regions!'

"Hearing these words of hers, Bhima replied, 'O Rakshasa woman, who can, like a Muni having all his passions under complete control, abandon his sleeping mother, and elder and younger brothers? What man like me would go to gratify his lust leaving his sleeping mother and brothers as food for a Rakshasa?'

"The Raksha woman replied, 'O awaken all these, and I shall do unto ye all what is agreeable to thee! I shall certainly rescue ye all from my cannibal brother!'

"Bhima then said, 'O Rakshasa woman, I will not from fear of thy wicked brother awaken my brothers and mother sleeping comfortably in the woods! O timid one, Rakshasas are never able to bear the prowess of my arms! And, O thou of handsome eyes, neither men, nor Gandharvas, nor Yakshas are able to bear my might. O thou amiable one, thou mayst stay or go as thou likest, or mayst even send thy cannibal brother, O thou of delicate shape, I care not!'"

Thus ends the hundred and fifty-fourth Section in the Hidimva-badha of the Adi Parva.

Section CLV.

(Hidimva-badha Parva continued.)

Vaisampayana said, "Hidimva, the chief of the Rakshasas, seeing that his sister returned not soon enough, then alighted from the tree and proceeded quickly to where the Pandavas were. Of red eyes and strong arms and the hair

of his head standing erect, of large open mouth and body like unto a mass of dark clouds, and teeth long and sharp-pointed, he was terrible to behold. And Hidimvā, beholding her brother of frightful visage alight from the tree, became very much alarmed, and addressing Bhima said, 'The wicked cannibal is coming hither in wrath! I entreat thee, with thy brothers do as I bid thee! O thou of great courage, endued as I am with the powers of a Rakshasa I am capable of going whithersoever I like. Mount ye on my hips, I will carry ye all through the skies! And, O thou chastiser of all foes, awaken these and thy mother sleeping in comfort. Taking them all on my person I will convey ye through the skies.'

" Bhima then said, 'O thou of fair hips, fear not anything. I am sure that as long as I am here, there is no Rakshasa capable of injuring any of these. O thou of slender waist, I will slay this (cannibal) in thy very sight! This worst of Rakshasas, O timid one, is no worthy antagonist of mine. Neither can all the Rakshasas together bear the strength of my arms. Behold these strong arms of mine, each like unto the trunk of an elephant! Behold also these thighs of mine like unto iron maces and this broad and adamantine chest! O thou beautiful one, thou shalt today behold my prowess like unto that of Indra. O thou of fair hips, contemn me not thinking that I am a man!'

" Hidimvā replied, saying, 'O thou tiger among men, O thou of the beauty of a celestial, I do not certainly hold thee in contempt! But I have seen the prowess that Rakshasas exert upon men.' "

Vaisampayana continued, " Then, O Bharata, the wrathful Rakshasa eating human flesh heard those words of Bhima who had been talking in that way. And Hidimva beheld his sister disguised in human form, her head decked with garlands of flowers and her face like the full moon and her eyebrows and nose and eyes and ringlets all of the handsomest description, and her nails and complexion of the most delicate hue, and herself wearing every kind of ornament and attired in fine transparent robes. And the canni-

bal, beholding her in that charming human form, suspected that she was desirous of carnal intercourse and became indignant. And, O thou best of the Kurus, becoming angry with his sister, the Rakshasa expanded his eyes and addressing her said, 'What senseless creature wishes to throw obstacles in my path now that I am so hungry? Hast thou become so senseless, O Hidimvā, that thou fearest not my wrath? Fie on thee, unchaste woman! Thou art even now desirous of carnal intercourse and solicitous of doing me an injury! Thou art ready to sacrifice the good name and honor of all the Rakshasas thy ancestors! Those with whose aid thou wouldst do me this great injury, I will, even now, slay along with thee!' Addressing his sister thus, Hidimva, with eyes red in anger and teeth pressing against teeth, ran at her for killing her then and there. But beholding him to rush at his sister, Bhima that foremost of smiters endued with great energy rebuked him and said, 'Stop,' 'Stop,'"

Vaisampayana continued, "And Bhima beholding the Rakshasa angry with his sister, smiled (in derision), and addressing him said, 'O Hidimva, what need is there for thee to awaken these persons sleeping so comfortably. O thou wicked cannibal, approach me first without loss of time! Smite me first,—it behoveth thee not to kill a woman, especially when she has been sinned against instead of sinning! This girl is scarcely responsible for her act in desiring intercourse with me! She hath in this been moved by the deity of desire that pervadeth every living form! Thou wicked wretch and the most infamous of Rakshasas, thy sister came here at thy command! Beholding my person she desireth me. In that the timid girl doth no injury to thee! It is the deity of desire that hath offended. It behoveth thee not to injure her for his offence! O wicked wretch, thou shall not slay a woman when I am here! Come with me, thou cannibal, and fight with myself singly! Singly shall I send thee today to the abode of Yama! O Rakshasa, let thy head today, pressed by my might, be pounded to pieces, as if pressed by the tread of a mighty

elephant. Slain by me on the field of battle, let herons and hawks and jackals tear in glee thy limbs today on the ground! In a moment I shall today make this forest destitute of Rakshasas,—this forest which had so long been polluted by thee the devourer of human beings. Thy sister, O Rakshasa, shall today behold thyself, huge though thou art like a mountain, repeatedly dragged like a huge elephant by a lion. O thou worst of Rakshasas, thyself slain by me, men ranging these woods will henceforth do so safely and without fear!'

"Hearing these words, Hidimva said, 'What need there, O man, of this thy vaunt and this thy boast! Accomplish it all first, and then by thy deed mayst thou vaunt. Therefore delay thou not. Thou knowest thyself to be strong and endued with prowess. Thou shalt rightly estimate thy strength today in thy encounter with me. Until that I will not slay these (thy brothers), let them sleep comfortably. But I will, fool as thou art and the utterer of evil speeches, slay thee first! And drinking the blood of thy body I will slay these also, and then, last of all, this (sister of mine) that hath done me an injury.'"

Vaisampayana continued, "Saying this, the cannibal extending his arms ran in wrath towards Bhima-sena that chastiser of all foes. Then Bhima of terrible prowess quickly seized, as if in sport, with great force the extended arms of the Rakshasa who had rushed at him. Then seizing the struggling Rakshasa with violence, Bhima dragged him from that spot full thirtytwo cubits, like a lion dragging any little animal. Then the Rakshasa, thus made to feel the weight of Bhima's strength, became very angry and clasping the Pandava sent forth a terrible yell. The mighty Bhima then dragged with force the Rakshasa to a further distance lest his yells should awake his brothers sleeping in comfort. Clasping and dragging each other with great force, both Hidimva and Bhima-sena put forth their prowess. Fighting like two full-grown elephants mad with anger, they then began to break down the trees and tear the creepers that grew around. And at those sounds, those tigers among men (the

sleeping Pandavas) woke up with their mother, and saw Hidimvā sitting before them."

Thus ends the hundred and fifty-fifth Section in the Hidimva-badha of the Adi Parva.

Section CLVI.

(*Hidimva-badha Parva continued.*)

Vaisampayana said, "Roused from sleep, those tigers among men with their mother, beholding the extraordinary beauty of Hidimvā, were filled with wonder. And Kunti, gazing at her and filled with wonder at her beauty, addressed her sweetly and gave her every assurance. And she asked, 'O thou of the splendour of a daughter of the celestials, whose art thou and who art thou? O thou of the fairest complexion, for what buisness hast thou come hither and whence hast thou come? If thou art the deity of these woods, or an Apsarā, tell me all regarding thyself and also why thou dost stay here!' Hearing these words, Hidimvā replied, 'This extensive forest that thou seest, of the hue of blue clouds, is the abode of a Rakshasa of name Hidimva as also of mine. O handsome lady, know me as the sister of that chief of the Rakshasas. Reverend dame, I had been sent by that brother of mine to kill thee with all thy children. But arrived here at the command of that cruel brother of mine, I beheld thy mighty son of color like pure gold. Then, O blessed lady, I was brought under the control of thy son by Manmatha (the deity of love) that pervadeth the nature of every being! I then (mentally) chose that mighty son of thine as my husband! I tried my best to convey ye hence, but I could not (because of thy sons opposition). Then the cannibal seeing my delay came hither to kill all these thy children. But he hath been dragged hence with force by that mighty and intelligent son of thine—my husband. Behold now that couple—a man and a Rakshasa—both endued with great strength and prowess, engaged in combat, grinding each other and filling the whole region with their shouts.'"

Vaisampayana continued, " Hearing those words of hers, Yudhish-thira suddenly rose up and Arjuna also and Nakula and Sahadeva of great energy. And they beheld Bhima and the Rakshasa already engaged in fight, eager to overcome each other and dragging each other with great force, like two lions endued with great might. The dust raised by their feet in consequence of that encounter looked like the smoke of a forest-conflagration. And covered with the dust their huge bodies resembled two tall cliffs enveloped in mist. Then Arjuna, beholding Bhima rather oppressed in the fight by the Rakshasa, slowly said, with smiles on his lips, 'Fear not, O Bhima of mighty arms ! (We had been asleep) and (therefore) knew not that thou wast engaged with a terrible Rakshasa and tired in fight ! Here do I stand to help thee. Let *me* slay the Rakshasa, and let Nakula and Sahadeva protect our mother.' Hearing him, Bhima said, 'Look on this encounter, O brother, like a stranger ! Fear not for the result ! Having come within the reach of my arms, he shall not escape with life.' Then Arjuna said, 'What need, O Bhima, for keeping this Rakshasa alive so long ? O thou oppressor of all enemies, we are to go hence, and cannot stay here longer. The east is reddening, the morning twilight is about to set in. Rakshasas become stronger by break of day. Therefore, hasten, O Bhima ! Play not (with thy victim), but slay the terrible Rakshasa soon. During the two twilights Rakshasas always put forth their powers of deception. Use all the strength of thy arms.' "

Vaisampayana continued, " At this speech of Arjuna, Bhima, flaming up with anger, summoned the might that (his father) Vayu puts forth at the time of the universal dissolution. And filled with rage, he quickly raised high in the air the Rakshasa's body blue as the clouds of heaven and whirled it an hundred times. Then addressing the cannibal Bhima said, 'O Rakshasa, thy intelligence was given thee in vain, and in vain hast thou grown and thrived on unsanctified meat ! Thou deservest, therefore, an unholy death and I shall reduce thee today to nothing ! I shall make this forest blessed today, like one without prickly

plants. And, O Rakshasa, thou shalt no longer slay human beings for thy food!' Arjuna, at this juncture said, 'O Bhima, if thou thinkest it a hard task for thee to overcome this Rakshasa in combat, let me render thee help! Else, slay him thyself without loss of time! Or, O Vrikodara, let me alone slay the Rakshasa! Thou art tired, and hast almost finished the affair. Well dost thou deserve rest!'"

Vaisampayana continued, "Hearing these words of Arjuna, Bhima was fired with rage and dashing the Rakshasa on the ground with all his might slew him as if he were an animal. The Rakshasa, while dying, sent forth a terrible yell that filled the whole forest, and deep as the sound of a wet drum. Then the mighty Bhima, holding the body with his hands, bent it double and breaking it in the middle greatly gratified his brothers. They, beholding Hidimva slain, became exceedingly glad and lost no time in offering their congratulations to Bhima that chastiser of all foes. Then Arjuna, worshipping the illustrious Bhima of terrible prowess, addressed him again and said, 'Reverend signor, I think there is a town not far off from this forest. Blest be thou, let us go hence soon so that Duryodhana may not trace us.'

"Then all those mighty charioteers,—those tigers among men—saying, 'So be it,' proceeded along with their mother, followed by Hidimvā the Rakshasa woman."

Thus ends the hundred and fifty-sixth Section in the Hidimva-badha of the Adi Parva.

Section CLVII.

(Hidimva-badha Parva continued.)

Vaisampayana said, "Bhima, beholding Hidimvā following them, addressed her, saying, the Rakshas revenge themselves on their enemies by adopting deceptions that are incapble of being penetrated. Therefore, O Hidimvā, go thou the way on which thy brother hath gone!' Then Yudhish-thira, beholding Bhima in rage, said, 'O Bhima, O thou tiger among men, however enraged, do not slay a woman! O Pandava, the observance of virtue is a higher

duty than the protection of life! Hidimva who had come with the object of slaying us thou hast already slain. This woman is the sister of that Rakshasa. What can she do to us even if she were angry?'"

Vaisampayana continued, "Then Hidimvā, reverentially saluting Kunti and her son Yudhish-thira also, said, with joined palms, 'O reverend lady, thou knowest the pangs that women are made to feel at the hands of Ananga (the deity of love)! Blessed dame, those pangs, of which Bhimasena hath been the cause, are torturing me! I had hitherto borne those insufferable pangs, waiting for the time (when thy son could assuage them). That time is now come, when I expected I would be made happy! Casting off my friends and relatives and the usages of my race, I have, O blessed lady, chosen this son of thine—this tiger among men—as my husband! I tell thee truly, O illustrious lady, that if I am cast off by that hero or by thee either, I will no longer bear this life of mine! Therefore, O thou of the fairest complexion, it behoveth thee to show me mercy, thinking me either as very silly or thy obedient slave! O illustrious dame, unite me with this thy son and my husband! Endued as he is with the form of a celestial, taking him with me, let me go wherever I like. Trust me, O blessed lady, I will again bring him back unto ye all! When ye think of me I will come to ye immediately and convey ye whithersoever ye may command! I will rescue ye from all dangers and carry ye across inaccessible and uneven regions! I will carry ye on my back whenever ye desire to proceed with swiftness. O be graceful unto me and make Bhima accept me! It hath been said that in a season of distress one should protect his life by any means. He that seeketh to discharge that duty should not scruple about the means. He that in a season of distress keepeth his virtue is the foremost of virtuous men. Indeed, distress is the greatest danger to virtue and virtuous men. It is virtue that protecteth life, therefore, is virtue called the giver of life. Hence, the means by which virtue or the observance of a duty is secured can never be censurable.'

"Hearing these words of Hidimvā, Yudhish-thira said, 'It is even so, O Hidimvā, as thou sayest. There is no doubt of it. But, O thou of slender-waist, thou must act even as thou hast said! Bhima will, after he hath washed himself and said his prayers and performed the usual propitiatory rites, pay his attentions to thee till the sun sets. Sport thou with him as thou likest, during the day, O thou endued with the speed of the mind! But thou must bring Bhima-sena hither every day at nightfall.'"

Vaisampayana continued, "Then Bhima, expressing his assent to all that Yudhis-thira said, addressed Hidimvā, saying, 'Listen to me, O Rakshasa woman! Truly do I make this engagement with thee that I will stay with thee, O thou of slender waist, until thou obtainest a son!' Then Hidimvā, saying, 'So be it,' took Bhima upon her body and sped through the skies. On mountain peaks of picturesque scenery and regions sacred to the gods, abouning with dappled herds and echoing with the melodies of feathered tribes, herself assuming the handsomest form decked with every ornament and pouring forth at times m ellifluous strains, Hidimvā sported with the Pandava and studied to make him happy. So also in inaccessible regions of forests, and on mountain-breasts overgrown with blossoming trees, on lakes resplendent with lotuses and lilies, islands of rivers and their pebbly banks, on sylvan streams with beautiful banks and mountain currents, in picturesque woods with blossoming trees and creepers, in Himalyan bowers, and various caves, on crystal pools smiling with lotuses, on sea-shores shining with gold and pearls, in beautiful towns and fine gardens, in woods sacred to the gods and on hill-sides, in the regions of the Guhyakas and of ascetics, on the banks of the Manasasarawara abounding with the fruits and flowers of every season, Hidimvā, assuming the handsomest form, sported with Bhima and studied to make him happy. Endued with the speed of the mind, she sported with Bhima in all these regions, till, in time, she conceived and brought forth a mighty son begotten upon her by the Pandava. Of terrible eyes and large mouth and

straight arrowy ears, the child was terrible to behold. Of lips brown as copper and sharp teeth and loud roar, of mighty arms and great strength and excessive prowess, this child became a mighty bowman. Of long nose, broad chest, frightfully swelling calves, celerity of motion and excessive strength, he had nothing human in his countenance though born of man. And he excelled (in strength and prowess) all Pishachas and kindred tribes as well as all Rakshasas. And, O monarch, though an infant he grew up a youth the very hour he was born. The mighty hero soon acquired high proficiency in all weapons. The Rakshasa women bring forth the very day they conceive, and capable of assuming any form at will, they always change their forms (for the purposes at hand). And the bald-headed child—that mighty bowman—soon after his birth, bowing down to his mother touched her feet and touched the feet also of his father. His parents then bestowed upon him a name. His mother having remarked that his head was (bald) like unto a *Ghata* (water-pot), both his parents thereupon called him *Ghatotkacha* (the pot-headed). And Ghatotkacha was exceedingly devoted to the Pandavas. And he became a great favorite with them, indeed, almost one of them.

"Then Hidimvā, knowing that the period of her stay (with her husband) had come to an end, saluted the Pandavas and making a new appointment with them went away whithersoever she liked. And Ghatotkacha also—that foremost of Rakshasas—promising unto his fathers that he would come when wanted for business, saluted them and went away northwards. Indeed, it was the illustrious Indra who created (by lending a portion of himself) the mighty charioteer Ghatotkacha as a fit antagonist for Karna of unrivalled energy, in consequence of the *Shakti* (missile) Indra had given unto Karna (and which was sure to kill the person against whom it would be hurled)."

Thus ends the hundred and fifty-sevenh Section in the Hidimva-badha of the Adi Parva.

Section CLVIII.

(Hidimva-badha Parva Continued.)

Vaisampayana said, "Those mighty charioteers—the heroic Pandavas—then went, O king, from forest to forest, killing deer and many animals (for their food). And in course of their wanderings they saw the countries of the Matsyas, the Trigartas, the Panchalas, and then of the Kichakas, and also many beautiful woods and lakes therein. And they all had matted locks on their heads and were attired in barks of trees and the skins of animals. Indeed, with Kunti in their campany, those illustrious heroes were in the garb of ascetics. And those mighty charioteers sometimes proceeded in haste, carrying their mother on their backs; and sometimes they proceeded in disguise, and sometimes again with great celerity. And they used to study the Ric and the other Vedas (treating of the Deity and his attributes), and also all the Vedangas as well as the science of morals and politics. And the Pandavas, conversant with the science of morals, met, in course of their wanderings, their grand-father (Vyasa). And saluting the illustrious Krishna-Dwaipayana, those oppressors of all enemies, with their mother, stood before him with joined hands.

"Vyasa then said, 'Ye princes, I knew in my mind before about this affliction of ye in that ye have been exiled so unjustly by the sons of Dhrita-rashtra. Knowing this, I have come unto ye, desirous of doing ye some great good. Do not grieve for what hath befallen ye. Know that all this is for your happiness. Uudoubtedly, both the sons of Dhrita-rashtra and ye all are equal in my sight. But men are always partial to those who are in misfortune or of tender years. It is therefore that my affection for ye is greater now. And in consequence of that affection I desire to do ye good. Listen to me! Not far off before ye is a delightful town where no danger can overtake ye. Live ye there in disguise waiting for my return!'"

Vaisampayana continued, "And Vyasa the son of Satyavati, thus comforting the Pandavas, led them into the town

of Ekachakra. And the master also comforted Kunti, saying, 'Live, O daughter! This son of thine, Yudhish-thira, ever devoted to truth, this illustrious bull among men, having by his justice conquered the whole world, shall rule over all the other monarchs of the earth! There is little doubt that having by means of Bhima's and Arjuna's prowess conquered the whole earth with her belt of seas, he will enjoy the sovereignty thereof. Thy sons as well as these of Madri—mighty charioteers all—will cheerfully sport as pleaseth them in their dominions. And these tigers among men will also perform various sacrifices such as the Raja-suya and the Horse-sacrifice in which the presents unto the Brahmanas are very large. And these thy sons will rule their ancestral kingdom, maintaining their friends and relatives in luxury and affluence and happiness.'"

Vaisampayana continued, "With these words Vyasa introduced them into the dwelling of a Brahmana. And the island-born Rishi addressing the eldest of the Pandavas said, 'Wait ye here for me! I will come back to ye! By adapting yourself to the country and the occasion ye will succeed in becoming very happy!'

"Then, O king, the Pandavas with joined hands said unto the Rishi, 'So be it.' And the illustrious master—the Rishi Vyasa—then went away to the region whence he came."

Thus ends the hundred and fifty-eighth Section in the Hidimva-badha of the Adi Parva.

Section CLIX.

(*Vaka-badha Parva.*)

Janamejaya asked, "O thou first of Brahmanas, what did the Pandavas—those mighty charioteers—the sons of Kunti—do after arriving at Ekachakra?"

Vaisampayana said, "Those mighty charioteers—the sons of Kunti—arriving at Ekachakra lived for a short time in the abode of a Brahmana. Leading an eleemosynary life they beheld (in course of their wanderings) various delightful forests and earthly regions, and many rivers and lakes. And

they became great favorites of the inhabitants of that town in consequence of their own accomplishments. At nightfall they placed before Kunti all they acquired in their mendicant tours. And Kunti used to divide the whole amongst them, each taking what was alloted to him. And those heroic chastisers of all foes along with their mother together took one moiety of the whole, while the mighty Bhima alone took the other moiety. In this way, O thou bull of the Bharata race, the illustrious Pandavas lived there for sometime.

One day while those bulls of the Bharata race were out on their tour of mendicancy, it so happened that Bhima was (at home) with (his mother) Prithā. That day, O Bharata, Kunti heard a loud and heart-rending wail of sorrow coming from within the apartments of the Brahmana. And hearing the inmates of the Brahmana's house wailing and indulging in piteous lamentations, Kunti, O king, from compassion and the goodness of her heart, could not bear it with indifference. Afflicted with sorrow, the amiable Prithā addressing Bhima said these words full of compassion:—Our woes assuaged, we are, O son, living happily in the house of this Brahmana respected by him and unknown to Dhrita-rashtra's sons! O son, I always think of the good I should do to this Brahmana, like what they do that live happily in others' abodes! O child, he is a true man upon whom favors are never lost. He payeth back to others more than what he receiveth at their hands. There is no doubt some affliction hath overtaken this Brahmana. If we could be of help to him we would then be requiting his services.'

" Hearing these words of his mother, Bhima said, 'Ascertain, O mother, the nature of the Brahmana's distress and whence also hath it arisen. Learning all about it, relieve it I will however difficult may the task prove.' "

Vaisampayana continued, " While mother and son were thus talking with each other, they heard again, O king, another wail of sorrow proceeding from the Brahmana and his wife. Then Kunti quickly entered the inner apartments of that illustrious Brahmana, like unto a cow running towards

her tethered calf. And she beheld the Brahmana, with his wife, son, and daughter, sitting with a woeful face. And Kunti heard the Brahmana saying, 'O fie on this earthly life that is hollow as the reed and so fruitless after all, that is based on sorrow and hath no freedom, and that hath misery for its lot! Life is sorrow and disease, life is truly a record of misery! The soul is one; but it hath to pursue virtue, wealth, and pleasure. And because these are pursued at one and the same time, there frequently occureth a disagreement that is the source of much misery. Some say that salvation is the highest object of our wishes. But I believe it can never be attained. The acquisition of wealth is hell: the pursuit of wealth is attended with misery; there is more misery after one hath acquired it. For one loveth his possessions, and if any mishap befalleth them the possessor becometh afflicted with woe. I do not see by what means I can escape from this danger, nor how I can fly hence with my wife to some region free from danger. Remember, O wife, that I endeavoured to migrate to some other place where we could be happy. But thou didst not then listen to me! Though frequently solicited by me, Thou, O simple woman, told me,—I have been born here, and here have I grown old. This is my ancestral homestead!—Thy venerable father, O wife, and thy mother also, had, a long time ago, ascended to heaven. Thy relations also had all been dead. O why then didst thou yet like to live here? Led by affection for thy relatives thou didst not then hear what I said. But the time is now come when thou art to witness the death of a relative. O how sad is that spectacle for me! Or, perhaps, the time is come for my own death, for I shall never be able to abandon cruelly one of my own as long as I myself am alive! Thou art my helpmate in all good deeds, self-denying, and always affectionate to me as a mother. The gods have given thee to me as a true friend and thou art ever my chief stay. Thou hast, by my parents, been made the participator in my domestic concerns. Of pure lineage and good disposition, the mother of children, devoted to me, and so innocent, having chosen and wed

thee with due rites, I cannot abandon thee,—my wife, constant in her vows,—to save my own life! How shall I myself be able to sacrifice my son—a child of tender years and yet without the hirsute appendages (of manhood)? How shall I sacrifice my daughter whom I have begotten myself,—who hath been placed, as a pledge, in my hands by the illustrious Creator himself for bestowal on a husband,—and through whom I hope to enjoy, along with my ancestors, the regions attainable by those only that have daughter's sons? Some people think that the father's affection for a son is greater. Others that his affection for a daughter is greater; mine, however, is equal. How can I be prepared to abandon the innocent daughter upon whom rest the regions of bliss (obtainable by me in after life) and my own lineage and perpetual happiness? If, again, I sacrifice myself and go to the other world, I would scarcely know any peace, for, indeed, it is evident that left by me these would not be able to support life. The sacrifice of any of these would be cruel and censurable. On the other hand, if I sacrifice myself, these, without me, will certainly perish! The distress into which I have fallen is great; nor do I know the means of escape. Alas, what course shall I take today with my near ones! It is well that I should die with all these, for I can no longer live!'"

Thus ends the hundred and fifty-ninth Section in the Vaka-badha of the Adi Parva.

SECTION CLX.

(Vaka-badha Parva continued.)

Vaisampayana said, "Hearing these words of the Brahmana, his wife said, 'Thou shouldst not, O Brahmana, grieve like an ordinary man. Nor is this the time for mourning. Thou hast learning. Thou knowest that all men are sure to die! None should grieve for that which is inevitable! Wife, son, and daughter, these all are sought for one's own self. Possessed as thou art of a good understanding, kill thou thy sorrows. I will myself go there.

This, indeed, is the highest and the eternal duty of women, *viz*, that sacrificing their lives they should seek the good of their husbands. Such an act done by me will make thee happy, and bring me fame in this world and eternal bliss in the world hereafter! This, indeed, is the highest virtue that I tell thee. And thou mayst, by this, acquire both virtue and happiness. The object for which one desireth a wife hath already been achieved by thee through me. I have borne thee a daughter and a son and thus been freed from the debt I owed thee. Thou art well able to support and cherish the children. I, however, can never support and cherish them like you. Thou art my life, wealth, and lord! Bereft of thee how shall these children of tender years, how also shall I myself exist? Widowed and masterless, with two little children depending on me, how shall I, without thee, keep alive the pair, myself leading an honest life? If this daughter of thine is solicited (in marriage) by persons dishonorable and vain and unworthy of contracting an alliance with thee, how shall I be able to protect the girl? Indeed, as brids seek with avidity for meat that hath been thrown away on the ground, so do men solicit a woman that hath lost her husband. And, O thou best of Brahmanas, solicited by wicked men I may waver and may not be able to continue in the path that is desired by all honest men. How shall I be able to place this sole daughter of thy house—this innocent girl—in the way along which her ancestors have always walked? How shall I then be able to impart unto this child every desirable accomplishment to make him virtuous as thyself, in that season of every want when I am masterless? Overcoming myself who shall be masterless, unworthy persons will demand (the hand of) this daughter of thine, like Sudras desiring to hear the Vedas. And if I bestow not upon them this girl possessing thy blood and qualities, they may even take her away by force like crows taking away the sacrificial butter. And beholding thy son become so unlike to thee, and thy daughter placed under the control of some unworthy person, I shall be despised in the world by even persons that are dishonorable, and scarcely knowing myself I will certainly

die! And these children also, bereft of me and thee their father, will, I doubt not, perish like fish when the water drieth. There is no doubt that bereft of thee, three will perish. Therefore it behoveth thee to sacrifice me! O Brahmana, persons conversant with morals have said that for women that have borne children, to predecease their lords is an act of the highest merit. Ready am I to abandon this son and this daughter, these my relations, and life itself for thee! For woman to be ever employed in doing agreeable offices to her lord is a higher duty than sacrifices, asceticism, vows, and charities of every description. The act, therefore, which I intend to perform is consonant with the highest virtue and is for thy good and that of thy race. The wise have declared that children and relatives and wife and all things held dear are cherished for the purpose of liberating one's self from danger and distress. One must guard his wealth for freeing one's self from danger, and it is by his wealth that he should cherish and protect his wife. But he must protect his own self both by means of his wife and his wealth. The learned have enunciated the truth that one's wife, son, wealth, and house, are acquired with the intention of providing for accidents, foreseen or unforeseen. The wise have also said that all one's relations weighed against one's own self would not be equal unto one's self. Therefore, reverend sir, protect thy own self by abandoning me. O give me leave to sacrifice myself. Cherish thou my children. Those that are conversant with morals have, in their treatises, said, that women should never be slaughtered and that Rakshasas are not ignorant of the rules of morality. Therefore, while it is certain that the Rakshasa will kill a man, it is doubtful whether he will kill a woman. It behoveth thee, therefore, conversant as thou art with the rules of morality, to place me before the Rakshasa. I have enjoyed much happiness, have obtained much that is agreeable to me, and have also acquired great religious merit. I have also obtained from thee children that are so dear to me. Therefore it grieveth me not to die. I have borne thee children and have also grown old. I am ever desirous of

doing good to thee. Remembering all this I have come to this resolution. O reverend sir, abandoning me thou mayst obtain another wife. By her thou mayst again acquire religious merit. There is no sin in this. Polygamy in men is an act of merit. In woman it is very sinful to betake to a second husband after the first. Considering all this and remembering too that sacrifice of thy own self is censurable, O liberate today without loss of time thy own self, thy race, and these thy children, (by abandoning me)!' "

Vaisampayana continued, "Thus addressed by her, O Bharata, the Brahmana embraced her and they both began to weep in silence, afflicted with grief."

Thus ends the hundred and sixtieth Section in the Vakabadha of the Adi Parva.

Section CLXI.

(Vaka-badha Parva continued.)

Vaisampayana said, "Hearing these words of her afflicted parents, the daughter was filled with grief, and she addressed them saying, 'Why are ye so afflicted and why do ye so weep as if ye have none to look after ye? O, listen to me and then do what may be proper! There is little doubt that ye are bound in duty to abandon me at one time. Sure to be abandoned once, O abandon me now and save everything at the expense of myself alone! Men desire to have children thinking that children would save them (in this as well as the region hereafter). O cross ye the stream of your difficulties by means of my poor self as if I were a raft! A child rescueth his parents in this and the other region; therefore is the child called by the learned *Puttra* (*rescuer*). The ancestors desire daughter's sons from me (as a special means of salvation). But (without waiting for my children) I myself will rescue them by protecting the life of my father! This my brother is of tender years. There is little doubt that he will perish if thou diest now. If thou my father diest and my brother too followeth thee, the funeral cake of the *Pitris* will be suspended and they will be

greatly wronged. Left behind by my father and brother, and by my mother also (for she will not survive her husband and son), I shall, plunged deeper and deeper in woe, ultimately perish in great distress. There can be little doubt that if thou escape from this danger as also my mother and infant brother, both thy race and the (ancestral) cake will be perpetuated. The son is one's own self; the wife is one's friend; the daughter, however, is the source of trouble. Do thou save thyself, therefore, by sacrificing that source of trouble, and do thou thereby set me in the path of virtue. A girl as I am, O father, destitute of thee I shall be helpless and plunged in woe, and shall have to go everywhere. It is therefore that I am resolved to rescue my father's race and to share the merit of that act by accomplishing this difficult task. If thou, O best of Brahmanas, goest thither (unto the Rakshasha) leaving me here, then I shall be very much pained. Therefore, O father, be kind to me! O thou best of men, for our sake, for that of virtue, and also of thy race, save thyself, abandoning me whom at one time thou shalt be constrained to abandon! There need be no delay, O father, in doing that which is inevitable. What can be more painful than that when thou hast ascended to heaven we shall have to go about begging our food, like dogs, from strangers? But if thou art rescued with thy relations, from these difficulties, I shall then live happily in the region of the celestials! It hath been heard by us that if after bestowing thy daughter in this way thou offerest oblations to the gods and the celestials, they will certainly be propitious to thee!' "

Vaisampayana continued, "The Brahmana and his wife, hearing these various lamentations of their daughter, became sadder than before and the three began to weep together. Their son then of tender years, beholding them and their daughter thus weeping together, lisped these words in sweet tones, his eyes expanding with delight. 'Weep not, O father, nor thou, O mother, nor thou, O sister!' And smilingly the child approached each of them, and at last taking up a blade of grass said in glee, 'With this I will slay that Rak-

shasa that eateth human beings!' And although they all had been plunged in woe, yet hearing what the child lisped so sweetly, joy appeared on their faces. Then Kunti, thinking that to be the proper opportunity, approached the group and said these words. Indeed, her words revived them as nectar reviveth a person that is dead."

Thus ends the hundred and sixty-first Section in the Vakabadha of the Adi Parva.

Section CLXII.

(*Vaka-badha Parva continued.*)

"And Kunti said, 'I desire to learn from ye what is the cause of this grief for I will remove it if it is capable of being removed.'

"The Brahmuna replied, 'O thou of ascetic wealth, thy speech is, indeed, worthy of thee! But this grief is incapable of being removed by any human being. There liveth a Rakshasa of name Vaka not far off from this town. That cannibal is the lord of this country and town. Thriving on human flesh, that wretched Rakshasa endued with great strength ruleth this country. He is the chief of the Asuras. This town and the country in which it is situate are protected by the might of that Rakshasa. We have no fear from the machinations of any enemy, or, indeed, from any living soul. The fee, however, fixed for that Rakshasa is his food which consists of a cart-load of rice, two buffaloes, and a human being who conveyeth them unto him. One after another, the householders have to send him this food. Difficult of being kept, the turn, however, cometh to a particular family at intervals of many long years. If there are any that seek to avoid it, the Rakshasa slayeth them with their children and wives and devoureth them all. There is, in this country a city called Vetrakiya where liveth the king of these territories. He is ignorant of the science of government. Possessed of little intelligence he adopts not with care any measure by which these territories may be rendered safe for all time to come. But we certainly deserve it all inasmuch as we

live within the dominions of that wretched and weak monarch in perpetual anxiety. Brahmanas can never be made to dwell permanently within the dominions of any one, for they are dependent on nobody. They live rather like birds ranging all countries in perfect freedom. It hath been said that one must secure a (good) king, then a wife, and then wealth. It is by the acquisition of these three that one can rescue his relatives and sons. But as regards the acquisition of these three the course of my actions hath been contrary. Hence, plunged in a sea of danger, I am suffering sorely. That turn, destructive of one's family, hath now come for me. I shall have to give unto the Rakshasa as his fee the food of the description I have already said and one human being besides. I have no wealth to buy a man. I cannot by any means consent to part with any of my family. Nor do I see any way of escape from (the clutches of) that Rakshasa. I am now sunk in an ocean of grief from which there is no escape. I shall go to that Rakshasa today attended by all my family in order that that wretch might dovour us all at once.' "

Thus ends the hundred and sixty-second Section in the Vaka-badha of the Adi Parva.

SECTION CLXIII.

(Vaka-badha Parva continued.)

" Kunti said, 'Grieve not at all, O Brahmana, on account of this danger ! I see a way by which to rescue thee from that Rakshasa. Thou hast only one son, who, besides, is of very tender years. Thou hast also one only daughter, young and helpless. I do not like that any of these, or thy wife, or even thyself, should go unto the Rakshasa ! I have five sons, O Brahmana ! Let one of them go carrying in thy behalf the tribute of that Rakshasa !'

" Hearing this the Brahmana replied, 'For saving my own life I shall never suffer this to be done ! I shall never, sacrifice for saving myself, the life of a Brahmana or of a guest ! Indeed, even those that are of low origin and sinful practices refuse to do (what thou askest me to do) ! It is

said that one should sacrifice himself and his offspring for the benefit of a Brahmana. I regard this advice as excellent and I like to follow it too. When I have to choose between the death of a Brahmana and that of my own, I would prefer the latter. The killing of a Brahmana is the highest sin. There is no expiation for it. I think a reluctant sacrifice of one's own self is better than sacrificing a Brahmana against one's will. O blessed lady, in sacrificing myself I do not become guilty of self-destruction. No sin can attach to me when another will take my life. But if I deliberately consent to the death of a Brahmana, it would be a cruel and sinful act from the consequences of which there is no escape. The learned have said that the abandonment of one who hath come to thy house or sought thy protection, as also the killing of one who seeketh death at thy hands, is both cruel and sinful. The illustrious among those conversant with the practices allowable in seasons of distress have before now said that one should never perform an act that is cruel and censurable. It is well for me that I should today perish myself with my wife. I would never sanction the death of a Brahmana.'

"Kunti said, 'I too am firmly of opinion, O Brahmana, that Brahmanas should ever be protected. As regards myself, no son of mine would be less dear to me even if I had an hundred sons instead of the five I have. But this Rakshasa will not be able to kill my son. For that son of mine is endued with great prowess and energy and skilled in *mantras.* He will faithfully deliver to the Rakshasa his food, but will, I know to a certainty, rescue himself. I have seen before many mighty Rakshasas of huge bodies engaged in combat with my heroic son and killed too by him. But, O Brahmana, do not disclose this fact to anybody, for if it is known, persons desirous of obtaining this power, will, from curiosity, always trouble my sons. The wise have said that if my son imparteth any knowledge, without the assent of his preceptor, unto any person, my son himself will no longer be able to profit by that knowledge.'

"Thus addressed by Prithā, the Brahmana with his wife became exceedingly glad and assented to Kunti's speech

which was unto them as nectar. Then Kunti accompanied by the Brahmana went unto the son of Vayu (Bhima) and asked him to accomplish (that difficult task). Bhima replied unto them, saying, 'So be it."

Thus ends the hundred and sixty-third Section in the Vaka-badha of the Adi Parva.

Section CLXIV.

(*Vaka-badhâ Parva continued.*)

Vaisampayana said, " After Bhima had pledged himself to accomplish the task, saying 'I will do it,' the Pandavas, O Bharata, returned home with the alms they had obtained during the day. Then Yudhish-thira the son of Pandu, from Bhima's countenance alone, suspected the nature of the task he had undertaken to accomplish. Sitting by the side of his mother, Yudhish-thira asked her in private, 'What is this task, O mother, that Bhima of terrible prowess seeketh to accomplish? Doth he do so at thy command or at his own will?' Kunti replied, 'Bhima the oppressor of all foes will, at my command, do this great deed for the good of the Brahmana and the liberation of this town.'

" Yudhish-thira said, 'What rash act hast thou done, O mother! It is difficult of being performed and almost amounteth to suicide! The learned never applaud one's abandonment of one's own child. Why dost thou, O mother, wish to sacrifice thy own child for the sake of another's? Thou hast, O mother, by this abandonment of thy child, acted not only against the course of human practices but also against the teachings of the Vedas! That Bhima relying on whose arms we sleep happily in the night and hope to recover the kingdom of which we have been deprived by the covetuous son of Dhritarashtra, that hero of immeasurable energy remembering whose prowess Duryodhana and Sakuni do not sleep a wink during the whole night and by whose prowess we were rescued from the palace of lac and various other dangers, that Bhima who caused the death of Purochana, and relying on whose might we regard ourselves as having already slain the sons of

Dhrita-rashtra and acquired this earth with all her wealth, upon what considerations, O mother, hast thou resolved upon his abandonment? Hast thou been deprived of thy reason? Hath thy understanding been clouded by the calamities thou hast undergone?'

"Hearing these words of her son, Kunti said, 'O Yudhish-thira, thou needst not be at all anxious on account of Vriko-dara. Nor have I come to this resolve owing to any weakness of understanding. Respected by him and our sorrows assuaged, we have, O son, been living in the house of this Brahmana, unknown to the sons of Dhrita-rashtra! For requiting, O son, that Brahmana I have resolved to do this! He, indeed, is a man upon whom good offices are never lost. The measure of his requital also becometh greater than the measure of the services he receiveth. Beholding the prowess of Bhima on the occasion of (our escape from) the house of lac, and from the destruction also of Hidimva, my confidence in Vri-kodara is great. The might of Bhima's arm is equal unto that of ten thousand elephants. It was, therefore, that he succeeded in carrying ye all, each heavy as an elephant, from Varanavata. There is no one (on earth) equal unto Bhima in might. He may even overcome that foremost of warriors—the holder of the thunder-bolt himself. Soon after his birth he fell from my lap on the breast of the mountain. By the weight of his body the mass of stone on which he fell broke into pieces. From this also, O son of Pandu, I have come to know Bhima's might. For this reason have I resolved to set him against the Brahmana's foe. I have not in this acted from foolishness or ignorance or motives of gain. I have deliberately resolved to do this deed of virtue. By this act, O Yudhish-thira, two objects will be accomplished; one is a requital of the services rendered by the Brahmana and the other is the acquisition of high religious merit. It is my conviction that the Kshatriya who rendereth help unto a Brah-mana in anything acquireth regions of bliss hereafter. So also a Kshatriya who saveth the life of a Kshatriya achieveth great fame in this as well as the other world. A Kshatriya rendering help unto a Vaisya also on this earth, certainly

becometh popular in the whole world. One of the kingly tribe should protect even the Sudra who cometh to him for protection. If he doth so, in his next life he receiveth his brith in a royal line commanding prosperity and the respect of other kings. O scion of the Puru race, the illustrious Vyasa of wisdom acquired by hard ascetic toil had told me so in days gone by. It is, therefore, that I have resolved upon accomplishing this!' "

Thus ends the hundred and sixy-fourth Section in the Vaka-badha of the Adi Parva.

Section CLXV.

(*Vaka-badha Parva continued.*)

" Hearing these words of his mother, Yudhish-t hira said, 'That which thou, O mother, hast deliberately done, moved by compassion for the afflicted Brahmana, is, indeed, excellent! Bhima will certainly come back with life, after having slain the cannibal, inasmuch as thou art, O mother, always compassionate unto Brahmanas! But tell thou the Brahmana, O mother, that he doth not anything whereby the dwellers of this town may know all about it, and O make him promise to obey thy request!' "

Vaisampayana continued, " Then when the night passed away, Bhima-sena the son of Pandu taking with him the Rakshasa's food set out for the place where the cannibal lived. And the mighty son of Pandu approaching the forest where the Rakshasa dwelt, began to eat himself the food he carried, calling loudly the Rakshasa by his name. And the Rakshasa, inflamed with anger at Bhima's words, came out and approached the place where Bhima was. Of huge body and great strength, red eyes, red beard, and read hair, he was terrible to behold. And he came pressing deep the earth with his tread. The opening of his mouth was from ear to ear, and his ears themselves were straight as arrows. Of grim visage, his forehead was furrowed into three lines. Beholding Bhima eating his food, the Rakshasa advanced, biting his nether lip and expanding his eyes in wrath. And addressing Bhima he said, 'Who is this fool, who desiring to go to the abode of

Yama, eateth in my very sight the food intended for me?' Hearing these words Bhima, however, O Bharata, smiled in derision, and disregarding the Rakshasa continued eating with averted face. Beholding this, the cannibal uttered a frightful yell and with both arms upraised ran at Bhima desiring to kill him then and there. Even then disregarding the Rakshasa and casting only a single glance at him, Vrikodara—that slayer of hostile heroes—continued to eat the Rakshasa's food. Filled with wrath at this, the Rakshasa struck, from behind, with both his arms a heavy blow on the back of Vrikodara the son of Kunti. But Bhima, though struck heavily by the mighty Rakshasa with both his hands, did not even look up at the Rakshasa but continued to eat as before. Then the mighty Rakshasa inflamed with wrath tore up a tree and ran at Bhima for striking him again. Meanwhile the mighty Bhima—that bull among men—had leisurely eaten up the whole of that food and washing himself stood cheerfully for fight. Then, O Bharata, possessed of great energy, Bhima, smiling in derision, caught by his left hand the tree hurled at him by the Rakshasa in anger. Then that mighty Rakshasa, tearing up many more trees hurled them at Bhima, and the Pandava also hurled as many at the Rakshasa. Then, O king, the combat with trees, between that human being and the Rakshasa, became so terrible that the region around soon became destitute of trees. Then the Rakshasa saying that he was none else than Vaka sprang upon the Pandava and seized the mighty Bhima with his arms. That mighty hero also, clasping with his own strong arms the strong-armed Rakshasa, and exerting himself actively, began to drag him violently. Dragged by Bhima and dragging Bhima also, the cannibal was overcome with great fatigue. The earth itself began to tremble in consequence of the strength they both exerted, and large trees even that stood there broke into pieces. Then Bhima, beholding the cannibal overcome with fatigue, pressed him down on the earth with his knees and began to strike him with great force. Then placing one knee on the middle of the Rakshasa's back, Bhima seized his neck with his right hand and the cloth on his waist with his left, and bent

him double with great force. The cannibal then roared frightfully. And, O monarch, the Rakshasa also began to vomit blood while he was being broken on Bhima's knee."

Thus ends the hundred and sixty-fifth Section in the Vaka-badha of the Adi Parva.

Section CLXVI.

(Vaka-badha Parva continued.)

Vaisampayana said, "Then Vaka, huge as a mountain, thus broken (on Bhima's knee), died uttering frightful yells. Terrified by those sounds, the relatives of that Rakshasa came out, O king, with their attendants. Then Bhima—that foremost of smiters—seeing them so terrified and deprived of reason—comforted them, and made them promise (to give up cannibalism) saying, 'Do not ye ever again kill human beings. If ye kill men, ye will have to die even as Vaka!' Those Rakshasas hearing this speech of Bhima said, 'So be it,' and gave, O king, the desired promise. From that day, O Bharata, the Rakshasas (of that region) were seen by the inhabitants of that town to be very peaceful towards mankind. Then Bhima, dragging the lifeless cannibal placed him at one of the gates of the town and went away unobserved by any one. The kinsmen of Vaka, beholding him slain by the might of Bhima, became frightened and fled in different directions.

"Meanwhile Bhima, having slain the Rakshasa, returned to the Brahmana's abode and recited to Yudhish-thira all that had happened in detail. The next morning the inhabitants of the town in coming out saw the Rakshasa lying dead on the ground, his body covered with blood. And beholding that terrible cannibal, huge as a mountain cliff, thus mangled and lying on the ground, the hairs of the spectators stood erect. Returning to Ekachakra they soon gave the intelligence. Then, O king, the citizens by thousands, accompanied by their wives, the aged, and the young, began to come to the spot for beholding Vaka. And they were all amazed at seeing that superhuman feat. Instantly, O monarch, they

began to pray to their gods. Then they began to calculate whose turn it had been the day before to carry food to the Rakshasa. And ascertaining this they all came to that Brahmana and asked him (to satisfy their curiosity). Thus asked by them repeatedly, that bull amongst Brahmanas, desirous of concealing the Pandavas, said these words unto all the citizens:—'A certain high-souled Brahmana skilled in *mantras* beheld me weeping with my relatives after I had been ordered to supply the food of the Rakshasa. Asking me the cause and ascertaining the distress of the town, that first of Brahmanas gave me every assurance and with smiles said, —I shall carry the food for that wretched Rakshasa today. Do not fear for me.—Saying this he conveyed the food towards the forest of Vaka. This deed, so beneficial unto us all, hath very certainly been done by him.'

"Then those Brahmanas and Kshatriyas (of the city) hearing this wondered much. And the Vaisyas and Sudras also became exceedingly glad. And they all established a festival in which the worship of Brahmanas was the principal ceremony (in remembrance of the Brahmana who had relieved them from their fears of Vaka)."

Thus ends the hundred and sixty-sixth Section in the Vaka-badha of the Adi Parva.

Section CLXVII.

(*Chaitra-ratha Parva.*)

"After this the citizens returned to their respective homes. And the Pandavas continued to dwell at Ekchakra as before."

Janamejaya said, "O Brahmana, what did those tigers among men—the Pandavas—do after they had slain the Rakshasa Vaka?"

Vaisampayana said, "The Pandavas, O king, after slaying the Rakshasa Vaka, continued to dwell in the abode of that Brahmana, employed in the study of the Vedas. Within a few days there came a Brahmana of rigid vows into the abode of their host for taking up his quarters there. Their host—that bull amongst Brahmanas—ever hospitable unto all

guests, worshipping the newly arrived Brahmana with due ceremonies, gave him quarters in his own abode. Then those bulls among men—the Pandavas—with their mother Kunti solicited the new lodger to narrate to them his interesting experiences. And the Brahmana spoke to them of various countries and shrines and (holy) rivers, of kings and many wonderful provinces and cities. And after his narrations were over, that Brahmana, O Janamejaya, also spoke of the wonderful *Swayamvara* of Jajna-seni (the daughter of the king) of the Panchalas, and of the births of Dhrishta-dyumna and Shikhandi, and of the birth, without the intervention of a woman, of Krishnā (Jajna-seni or Draupadi) in the great sacrifice of Drupada.

",Then those bulls among men—the Pandavas—hearing of these extra-ordinary facts regarding that illustrious monarch (Drupada), and desiring to know the details thereof, asked the Brahmana, after his narration was concluded, to satisfy their curiosity. And the Pandavas said, 'How, O Brahmana, did the birth of Dhrishta-dyumna, the son of Drupada, take place from the (sacrificial) fire? How also did the extraordinary birth of Krishnā take place from the centre of the sacrificial platform? How also did Drupada's son learn all weapons from the great bowman Drona? And, O Brahmana, how and for whom and what reason was the friendship between Drona and Drupada broken?' "

Vaisampayana continued, "Thus questioned, O monarch, by those bulls among men, the Brahmana narrated all particulars about the birth of Draupadi."

Thus ends the hundred and sixty-seventh Section in the Chaitra-ratha of the Adi Parva.

Section CLXVIII.

(*Chaitra-ratha Parva continued.*)

" The Brahmana said, 'At that region where the Ganges enters the plains there lived a great Rishi devoted to the austerest of penances. Of rigid vows and great wisdom, his name was Bharadwaja. One day coming to the Ganges for

performing his ablutions, the Rishi saw the Apsarā Ghritāchi, who had come before, standing on the shore after her ablutions were over. And it so happened that a wind arose and disrobed the Apsarā standing there. And the Rishi beholding her thus disrobed felt the influence of desire. Practising the vow of chastity from his very youth, as soon as he felt the influence of desire, the Rishi's vital fluid came out. And as it came out, he held it in a pot (*Drona*). And from that fluid thus preserved in a pot was born a son who came to be called *Drona* (the pot-born). And Drona studied all the Vedas and their several branches. And Bharadwaja had a friend named Prishata who was the king of the Panchalas. And about the time that Drona was born, Prishata also obtained a son named Drupada. And that bull amongst Kshatriyas—Prishata's son—going every day to that asylum of Bharadwaja played and studied with Drona. And after Prishata's death, Drupada succeeded him on the throne. Drona about this time heard that (the great Brahmana hero) Rama (on the eve of his retiring into the woods) was resolved to give away all his wealth. Hearing this, the son of Bharadwaja repaired unto Rama who was about to retire into the woods, and addressing him said,—O thou best of Brahmanas, know me to be Drona who hath came to thee for obtaining thy wealth!—Rama replied, saying,—I have given away everything. All that I now have is this body of mine (and my weapons)! O Brahmana, thou mayst ask of me one of these two, either my body or my weapons!—Then Drona, said,—It behoveth thee, sir, to give me all thy weapons together with (the mysteries of) their use and withdrawal.—'

"The Brahmana continued, 'Then Rama the scion of Bhrigu's race, saying,—*So be it*,—gave all his weapons unto Drona. And Drona obtaining them regarded himself as crowned with success. And Drona, obtaining from Rama that most exalted of all weapons called *Brahma-weapon*, became exceedingly glad and acquired a decided superiority over all men. Then the son of Bharadwaja, endued with great prowess, went to king Drupada, and approaching the monarch, that tiger among men said,—Know me for thy friend!—Hearing this,

Drupada said,—One of low birth can never be the friend of one whose lineage is pure. Nor can one who is not a charioteer own a charioteer for his friend. So also one who is not a king cannot have a king for his friend. Why dost thou therefore desire (to revive our) former friendship?—'

"The Brahmana continued, 'Drona, gifted with great intelligence, was extremely mortified at this, and settling in his mind some means of humiliating the king of the Panchalas, the Brahmana went to the capital of the Kurus, called after the name of the elephant. Then Bhisma taking with him his grandsons presented them unto the wise son of Bharadwaja as his pupils for instruction, along with various kinds of wealth. Then Drona, desirous of humiliating king Drupada called together his disciples and addressing them said,—Ye sinless ones, it behoveth ye, after ye have been accomplished in arms, to give me as preceptorial fee something that I cherish in my heart!—Then Arjuna and the others said unto their preceptor,—So be it.—After a time when the Pandavas became accomplished in arms and sure of aim, Drona demanding of them his fee again told them these words:—*Drupada the son of Prishata is the king of Chchatravati. Taking away from him his kingdom, give it unto me!* Then the Pandavas, defeating Drupada in battle and taking him prisoner along with his ministers, offered him unto Drona. And Drona beholding the vanquished monarch said,—O king, I again solicit thy friendship! And because none who is not a king deserveth to be the friend of a king, therefore, O Jajna-sena, I have resolved to divide thy kingdom amongst ourselves. While thou art the king of the country to the south of the Bhagirathee (Ganges) I rule the country to the north.—'

"The Brahmana continued, 'The king of the Panchalas, thus addressed by the wise son of Bharadwaja, told that best of Brahmanas and foremost of all persons conversant with weapons, these words:—O thou high-souled son of Bharadwaja! Blest be thou, let it be so! Let there be eternal friendship between us as thou desirest!—Thus addressing each other and establishing a permanent bond between themselves, Drona and the king of the Panchalas both of them chastisers of

all foes—went away to the places they came from. But the thought of that humiliation did not leave the king's mind for a single moment. Sad at heart, the king began to waste away.' "

Thus ends the hundred and sixty-eighth Section in the Chaitra-ratha of the Adi Parva.

SECTION CLXIX.

(Chaitra-ratha Parva continued.)

" The Brahmana continued, 'King Drupada (after this), distressed at heart, wandered among many asylums of Brahmanas in search of superior Brahmanas well skilled in sacrificial rites. Overwhelmed with grief and eagerly coveting children, the king always said—Oh I have no offspring surpassing all in accomplishments!—And the monarch, from great despondency, always said,—Oh fie on those children that I have and on my relatives!—And ever thinking of revenging himself on Drona, the monarch sighed incessantly. And that best of monarchs, O Bharata, even after much deliberation, saw no way of overcoming, by his Kshatriya might, the prowess and discipline and training and accomplishments of Drona. And wandering along the banks of the Jumna and the Ganges, the monarch once came upon a sacred asylum of Brahmanas. There was in that asylum no Brahmana who was not a *Snataka*, no one who was not of rigid vows, and none who was not virtuous in a high degree. And the king saw there two Brahmana sages named Yaja and Upayaja, both of rigid vows and souls under complete control and belonging to the most superior order. And they were both devoted to the study of the ancient institutes and sprung from the race of Kasyapa. And those best of Brahmanas were well able to help the king in the attainment of his object. The king then, with great assiduity and singleness of purpose began to court this pair of excellent Brahmanas. And ascertaining the superior accomplishments of the younger of the two, the king courted in private Upayaja of rigid vows, by the offer of every desirable acquisition. Employed in paying homage to the feet

of Upayaja, always speaking sweet words and offering every object that is desired by men, Drupada, after worshipping that Brahmana, addressed him (one day), saying,—O Upayaja, O Brahmana, if thou performest those sacrificial rites by (virtue of)which I may obtain a son who may slay Drona, I promise thee ten thousand kine! Or whatever else may be agreeable to thee, O first of Brahmanas, truly am I ready to bestow on thee!—Thus addressed by the king, the Rishi replied, saying,—I cannot (perform any such rites).—But Drupada without accepting this reply as final once more began to serve and pay homage unto that Brahmana. Then, after the expiration of a year, Upayaja that first of Brahmanas, O monarch, addressing Drupada in sweet tones, said,—My elder brother (Yaja) one day in wandering through the deep woods took up a fruit that had fallen upon a spot the purity of which he cared not to enquire. I was following him (at the time) and observed this unworthy act of his. Indeed, he entertains no scruples in accepting things impure. In accepting that (particular) fruit he saw not any impropriety of a sinful nature. Indeed, he who observeth not purity (in one instance) is not very likely to observe it in other instances. When he lived in the hosuse of his preceptor, employed in studying the institutes, he always used to eat the (impure) remains of other people's feasts. He always speaks approvingly of food and entertains no abomination for anything. Arguing from these, I believe that my brother coveteth earthly acquisitions. Therefore, O king, go to him; he will perform spiritual offices for thee!—Hearing these words of Upayaja, king Drupada though entertaining a low opinion of Yaja nevertheless went to his abode. And worshipping Yaja who was (still) worthy of homage, Drupada said unto him,—O master, perform thou spiritual offices for me! I give thee eighty thousand kine! Enmity for Drona burneth my heart! It behoveth thee to cool that heart of mine! Foremost of those conversant with the Vedas, Drona is also skilled in the *Brahma* weapon. For this, Drona hath overcome me in a contest arising from (impaired) friendship. Gifted with great intelligence, the son of Bharadwaja is (now) the chief pre-

ceptor of the Kurus. There is no Kshatriya in this world superior to him. His bow is full six cubits long and looks very grand. And his shafts are capable of slaying every living being. That great bowman—the high-souled son of Bharadwaja—habited as a Brahmana is destroying the Kshatriya might all over the earth. Indeed, he is like a second Jamadagnya intended for the extermination of the Kshatriya race. There is no man on earth who can overcome the terrible force of his weapons. Like a blazing fire fed with clarified butter, Drona possesseth Brahma might, and uniting it with Kshatriya might he consumeth every antagonist in war. But (thy) Brahma force is greater in itself than (Drona's) Brahma force united with Kshtriya might. Therefore, inferior as I am (to Drona) in consequence of my possession of Kshatriya might alone, I solicit the aid of thy Brahma force having obtained thee so superior to Drona in knowledge of Brahma. O Yaja, perform thou that sacrifice by means of which I may obtain a son invincible in war and capable of slaying Drona! Ready am I to give thee ten thousand kine!—Hearing these words of Drupada, Yaja said,—So be it–And Yaja then began to recollect the various ceremonies appertaining to the particular sacrifice. And knowing the affair to be a very grave one, he asked the assistance of Upayaja who coveted nothing. Then Yaja promised to perform the sacrifice for the destruction of Drona. Then that great ascetic Upayaja spoke unto king Drupada of everything required for the grand sacrifice (by aid of fire) from which the king was to obtain offspring. And he said,—O king, a child shall be born unto thee, endued, as thou desirest, with great prowess, great energy, and great strength!—'

" The Brahmana continued, 'Then king Drupada, impelled by the desire of obtaining a son who was to slay Drona, began, for the success of his wish, to make the necessary preparations. (And when everything was complete) Yaya, after having poured libations of clarified butter into the sacrificial fire, commanded Drupada's queen, saying, —Come hither, O queen, O daughter-in-law of Prishata! A son and daughter have arrived for thee!—Hearing this, the queen said,—

O Brahmana, my mouth is yet filled with saffron and other perfumed things. My body also beareth many sweet scents. I am not fit for accepting the (sanctified butter which is to give me) offspring. Wait for me a little, O Yaja! Wait for that happy consummation!—Yaja, however, replied,—O lady, whether thou comest or waitest, why should not the object of this sacrifice be accomplished, when the oblation hath already been prepared by me and sanctified by Upayaja's invocations!—'

"The Brahmana continued, 'Having said this, Yaja poured the sanctified libation into the fire, whereupon arose from those flames a child resembling a celestial. Possessing the effulgence of fire, he was terrible to behold. With a crown on his head and his body encased in excellent armour, sword in hand and bearing a bow and arrows, he frequently sent forth loud roars. And immediately after his birth he ascended an excellent chariot and went about on it for sometime. Then the Panchalas in great joy shouted *excellent, excellent.* The very earth seemed at the time unable to bear the weight of the Panchalas mad with joy. Then, O marvellous to say, the voice of some invisible spirit in the skies said,—*This prince hath been born for the desrtuction of Drona. He will dispell all the fears of the Panchalas and spread their fame. He will also dispell the sorrows of the king.*—And there arose, after this, from the centre of the sacrificial platform, a daughter also, called Panchāli. Blest with great good fortune she was exceedingly handsome. Her eyes were black and large as lotus leaves, her complexion was dark, and her locks were blue and curly. Her nails were beautifully convex and bright as burnished copper, her eye-brows were fair, and her bosom was deep. Indeed, she resembled a veritable daughter of the celestials born among men. Her body emitted a fragrance as that of a blue lotus, perceivable from a distance of full two miles. Her beauty was such that she had no equal on earth. Like a celestial herself, she could be desired [in marriage] by a celestial, a Danava, or a Yaksha. And when this girl of fair hips was born, an incorporeal voice said,—This dark-complexioned girl will be the first of all women, and she will be the

cause of the destruction of many Kshatriyas. and this slender-waisted one will, in time, accomplish the purposes of the gods. And from her many dangers will overtake the Kauravas.—Hearing these words the Panchalas uttered a loud roar as that of the lion. And the earth was unable to bear the weight of that joyous concourse. Then beholding the boy and the girl, the daughter-in-law of Prishata, desiring to have them, approached Yaja and said,—Let not these know any one else except myself as their mother.—Yaja, desiring to do good unto the king said,—So be it.—Then the Brahmanas (present there), their expectations fully gratified, bestowed names upon the new born pair.—Let this son of king Drupada,—they said,—be called *Dhrista-dyumna* because of his excessive audacity and because he hath been born like *Dyumna* with a natural mail and weapons.—And they also said —Because this daughter is so dark in complexion she should be called *Krishnā* (the dark),'—

"The Brahmana continued, thus were born those twins in the great sacrifice of Drupada. And the great Drona bringing the Panchala prince into his own abode taught him all weapons in requital of half the kingdom he had formerly taken from Drupada. The high-souled son of Bharadwaja, regarding destiny to be inevitable, did what would perpetuate his own great deeds.' "

Thus ends the hundred and sixty-ninth Section in the Chaitra-ratha of the Adi Parva.

Section CLXX.

(*Chaitra-ratha Parva continued.*)

Vaisampayana said, "Hearing these words of the Brahmana, the sons of Kunti seemed to be, as it were, pierced with darts. Indeed, all those mighty heroes lost their peace of mind. Then the truthful Kunti, beholding all her sons listless and inattentive, addressed Yudhish-thira and said, 'We have now lived for many nights in the abode of this Brahmana. We have passed our time pleasantly in this town, living on the alms we obtained from many honest and illustri-

ous persons. O thou oppressor of all enemies, we have now seen often and often all the agreeable woods and gardens that are in this part of the country. To see them again would no longer give any pleasure. And, O heroic scion of the Kuru race, alms also are not now obtainable here so easily as before. If thou wishest, it would be well for us now to go to Panchala, We have not seen the country before. It will, no doubt, O hero, prove delightful to us. And, O thou mower of all foes, it hath been heard by us that alms are obtainable in the country of the Panchalas, and that Yajna-sena the king thereof is devoted to Brahma. I am of opinion that it is not well to live long in one place. Therefore, O son, if thou likest, it is well for us to go there.'

"Hearing these words, Yudhish-thira said, 'It is our duty to obey thy command, which, besides, must be for our good. I do not, however, know whether my younger brothers are willing to go or not.'"

Thus ends the hundred and seventieth Section in the Chaitra-ratha of the Adi Parva.

Section CLXXI.

(Chaitra-rathā Parva Continued.)

Vaisampayana continued, "Then Kunti spoke unto Bhimasena and Arjuna and the twins regarding the journey to Panchala. They all said, 'So be it.' Then, O king, Kunti with her sons saluted the Brahmana (in whose house they had dwelt) and set out for the delightful town of the illustrious Drupada."

Vaisampayana said, "While the illustrious Pandavas had been living disguised in the abode of the Brahmana, there came Vyasa the son of Satyavati to see them. Then those oppressors of all foes, beholding him coming, rose up and stepped towards to receive him. Saluting him reverentially and worshipping him also, the Pandavas stood in silence with joined hands. Thus worshipped by them the Muni became gratified. He then asked them to be seated and cheerfully addressing them said, 'Ye slayers of all foes, are ye living in

the path of virtue and according to the *Shastras?* Do ye worship the Brahmanas? Ye are not, I hope, deficient in paying homage unto those that deserve your homage?' The illustrious Rishi, after this, spoke many words of virtuous import, and after discoursing upon many topics of great interest, addressing them said, 'An illustrious Rishi, living in a certain hermittage, had a daughter of slender waist, fair hips, fine eyebrows, and possessing every accomplishment. As a consequence of her own acts (of a past life) the fair maid became very unfortunate. And though chaste and beautiful the damsel obtained not a husband. With a sorrowful heart she thereupon began to practise ascetic penances with the object of obtaining a husband. She soon gratified by her severe asceticism the god Sankara (Mahadeva). And the possessor of six attributes becoming propitious unto her said unto that illustrious damsel,—Ask thou the boon thou desirest! Blest be thou! I am Sankara prepared to give thee what thou wilt ask!—Desirous of benefiting herself, the maiden repeatedly said unto the supreme lord,—O give me a husband endued with every accomplishment.—Then Isana (Mahadeva) the foremost of all speakers replied unto her, saying,—O blessed one, thou shalt have five husbands from among the Bharata princes. —Thus told, the maiden said unto the god who had given her that boon,—O lord, I desire to have one only husband, by thy grace!—The god then addressed her again and said these excellent words:—Thou hast, O girl, said full five times,—*Give me (a) husband.* Thou shalt, therefore, in another life have five husbands.—Ye princes of the Bharata line, that damsel of celestial beauty hath been born in the race of Drupada. The faultless Krishnā of Prishata's line hath been appointed to be the wife of ye all! Ye mighty ones, go therefore to the capital of the Panchalas and dwell ye there! There is no doubt that having obtained her as wife ye shall be very happy.' "

Vaisampayana continued, "Having said so unto the Pandavas, the illustrious and blessed grandfather then bade them farewell. The great ascetic then left them, going to the place whence he came."

Thus ends the hundred and seventy-first Section in the Chaitra-ratha of the Adi Parva.

Section CLXXII.

(Chaitra-ratha Parvă continued.)

Vaisampayana said, " After Vyasa had gone away, those bulls among men—the Pandavas—saluting the Brahmana and bidding him farewell, proceeded (towards Panchala) with joyous hearts and with their mother walking before them. Those slayers of all foes, inorder to reach their destination, proceeded in a due northerly direction, walking day and night, till they reached the sacred shrine of S*homa-srayāyanam* (the shrine of Siva with the crescent mark on his brow). Then those tigers among men—the sons of Pandu—arrived at the banks of the Ganges, Dhananjaya, that mighty charioteer, walking before them, torch in hand for showing the way and protecting them (against wild animals). And it so happened that at that time the proud king of the Gandharvas with his wives was sporting in that solitary region in the delightful waters of the Ganges. And the king of the Gandharvas heard the tread of the Pandavas as they approached the river. And hearing the sounds of their footsteps the mighty Gandharva was inflamed with wrath. And beholding those chastisers of all foes—the Pandavas—approaching towards him with their mother, the Gandharva, drawing his frightful bow to a circle, said, 'It is known that excepting the first forty seconds the grey twilight preceding nightfall hath been appointed for the wanderings of the Yakshas, the Gandharvas, and the Rakshasas, capable of going everywhere at will. The rest of the time hath been appointed for man to do his work. If therefore men, wandering during those moments from greed of gain, come near us, both we and the Rakshasas slay those fools. Therefore persons acquainted with the Vedas never applaud those men—not even kings at the head of their troops—that then approach any piece of water. Stay ye at a distance. Approach me not. Know ye not that I am bathing in the waters of the Bhāgirathee ? Know that I am Angara-parna the Gan-

dharva, ever depending on my own strength! I am proud and haughty and am the friend of Kuvera. This mine forest on the banks of the Ganges, where I sport to gratify all my senses, is called Angarparna after my own name. Here neither gods, nor Kāpālikas, nor Gandharvas, nor Yakshas can come. How dare ye approach me who am the brightest jewel on the diadem of Kuvera.'

"Hearing these words of the Gandharva, Arjuna said, 'Block-head, whether it be day, night, or twilight, who can bar others from the ocean, the sides of the Himalayas, and this river? O thou ranger of the skies, whether the stomach be empty or full, whether it is night or day, there is no special time for any body to come to the Ganges—the foremost of all rivers! As regards ourselves, endued with might, we care not when we disturb thee! Wicked being, those men that are weak in war worship ye! This Gangā issuing out of the golden peaks of the Himavat, falleth into the waters of the ocean being distributed into seven streams. They who drink the waters of these seven streams, *viz*, Gangā, Yamunā, Saraswati, Vithasthā, Sarayu, Gomati, and Gandaki, are cleansed of all their sins. O Gandharva, this sacred Gangā again, flowing through the celestial regions, is called there the Alakanandā. It hath, again, in the region of the *Pitris* become the *Vaitarani*, difficult of being crossed by sinners. Krishna-Dwaipayana himself hath said so. This auspicious and celestial river, capable of leading unto heaven (those that touch its waters), is free from all dangers. Why dost thou then desire to bar us from it? This act of thine is not consonant with eternal virtue! Disregarding thy words, why shall we not touch the sacred waters of the Bhagirathee free from all dangers and from which none can bar us?'"

Vaisampayana continued, "Hearing these words of Arjuna, Angāraparna became inflamed with wrath and drawing his bow to a circle began to shoot his arrows like venomous snakes at the Pandavas. Then Dhananjaya the son of Pandu, wielding a good shield and the torch he held in his hands soon warded off all those arrows. Addressing the Gandharva, Arjuna again said, 'O Gandharva, seek thou not to terrify those that

are skilled in weapons, for weapons hurled at them vanish like froth. I think, O Gandharva, that ye are superior (in prowess) to men. Therefore shall I fight with thee with celestial weapons and not by any crooked ways. This fiery weapon (that I shall hurl at thee), Vrihaspati the reverend preceptor of Indra gave unto Bharadwaja. From Bharadwaja it was obtained by Agni-veshya, and from Agni-veshya by my preceptor. That foremost of Brahmanas—Drona—gave it unto me.' "

Vaisampayana continued, " Saying these words, the Pandava in wrath hurled at the Gandharva, that blazing weapon made of fire. And it burnt the Gandharva's chariot in a trice. Deprived of consciousness by the force of the weapon, the mighty Gandharva was falling, head downwards, from his chariot. Just then Dhananjaya seized him by the hair of his head adorned with garlands of flowers. Thus seizing him the Pandava dragged the unconscious Gandharva towards his brothers. Beholding this, that Gandharva's wife, Kumbhinasi, desirous of saving her husband, ran towards Yudhish-thira and sought his protection. And the Gandharvi said, 'O thou exalted one, extend to me thy protection! O set my husband free! O lord, I am Kumbhinasi by name, the wife of this Gandharva, who seeketh thy protection!' Beholding her (so afflicted) the mighty Yudhish-thira addressed Arjuna and said, 'O thou slayer of all foes, O child, who would slay a foe who hath been vanquished in fight, who hath been deprived of fame, who is protected by a woman, and who hath no prowess?' Arjuna replied, saying, 'Take thou thy life, O Gandharva! Go hence, and grieve not! Yudhish-thira the king of the Kurus commandeth me to show thee mercy!'

" The Gandharva replied, 'I have been vanquished by thee. I shall, therefore, abandon my former name *Angar-parna* (the blazing-vehicled). I have been vanquished by thee. I shall, therefore, abandon my former name. In name alone I should not be boastful when my pride of strength hath been overcome. I have been fortunate in that I have obtained thee—Arjuna—the wielder of celestial weapons! I like to impart to thee the power of (producing) illusions which Gandhar-

vas alone have. My excellent and variegated chariot hath been burnt by means of thy fiery weapons. I who had formerly been called after my excellent chariot should now be called after my burnt chariot. The science (of producing illusions) that I have spoken of was formerly obtained by me by ascetic penances. That science I will today impart to the giver of my life—thy illustrious self! What good luck doth he not deserve who, after overcoming a foe by his might, giveth him life when that foe asketh for it? This science is called *Chakshusi*. It was communicated by Manu, unto Shoma and by Shoma, unto Viswavasu, and lastly by Viswavasu unto me! Communicated by my preceptor, that science, having come unto me who am without energy, is gradually becoming fruitless. I have spoken to thee about its origin and descent. Listen now to its power! One may see (by its aid) whatever one wisheth to see, and in whatever way he liketh (generally or particularly). One can acquire this science only after standing on one leg for six months. I shall, however, communicate to thee this science without thyself being obliged to observe any rigid vow. O king, it is for this knowledge that we are superior to men. And capable as we are of seeing everything by spiritual insight, it is for this that we are equal to the gods. O thou best of men, I intend to give thee and to each of thy brothers an hundred horses born in the country of the Gandharvas. Of celestial color and endued with the speed of the mind, these horses are employed in carrying the celestials and the Gandharvas. They may be lean-fleshed but they tire not, nor doth their speed suffer on that account. In days of yore the thunder-bolt was created for the chief of the celestials inorder that he might slay (the Asura) Vitra with it. But hurled at Vitra's head it broke into a thousand pieces. The celestials worship with reverence those fragments of the thunder-bolt. That which is known in the three worlds as glory is a portion of the thunder-bolt. The hand of the Brahmana with which he poureth libations into the sacrificial fire, the chariot upon which the Kshatriya fighteth, the charity of the Vaisya, and the service the Sudra rendereth unto the three other classes, are all frag-

ments of the thunder-bolt. It hath been said that these horses which form a portion of the Kshatriya's chariot are on that account incapable of being slain. The horses which form a portion of the Kshatriya's chariot are the offspring of Vadavā. Those amongst them that are born in the region of the Gandharvas can go everywhere and assume any hue and speed at the will of their owners. These horses of mine that I give thee will always gratify thy wishes.'

"Hearing these words of the Gandharva, Arjuna said, 'O Gandharva, if from satisfaction at having obtained thy life at my hands in a situation of danger, thou givest me thy science and these horses, I would not accept thy gift.' The Gandharva replied, saying, 'A meeting with an illustrious person is ever a source of gratification. Besides, thou hast given me my life. Gratified with thee, I will give thee my science. That the obligation, however, may not all be on one side, I will take from thee, O Vivatsu—thou bull of the Bharata race—thy excellent and eternal weapon of fire!'

"Arjuna said, 'I would accept thy horses in exchange for my weapon! And let our friendship last for ever! O friend, tell us for what we human beings have to stand in fear of the Gandharvas! Chastisers of all foes that we are, virtuous and conversant with the Vedas, tell us, O Gandharva, why in travelling through the night we have been censured by thee!'

"The Gandharva said, 'Ye are without wives (though ye have completed the period of study)! Ye are without a particular *asrama* (mode of life)! And, lastly, ye are out without a Brahmana walking before ye! Therefore, ye sons of Pandu, have ye been censured by me! The Yakshas, Rakshasas, Gandharvas, Pishachas, Uragas, and Danavas, are possessed of wisdom and intelligence, and are acquainted with the history of the Kuru race. O hero, I too have heard from Narada and other celestial Rishis the good deeds of your wise ancestors! I myself too, while roaming over the whole earth bounded by her belt of seas, witnessed the prowess of thy great race! O Arjuna, I have personal knowledge of thy preceptor—the illustrious son of Bharadwaja—celebrated throughout the three worlds for his knowledge of the Vedas

and the science of arms! O thou tiger of the Kuru race, O son of Prithā, I also know Dharma, Vayu, Sakra, the twin Aswinas, and Pandu,—these six perpetuators of the Kuru race,—these excellent celestial and human progenitors of ye all! I also know that ye five brothers are learned and high-souled, that ye are foremost of all wielders of weapons, that ye are brave and virtuous and observant of vows. Knowing that your understandings and hearts are excellent and your behaviour faultless, I have yet censured ye. For, O thou of the Kuru race, it behoveth no man endued with might of arms to bear with patience any ill usage in the sight of his wife! Especially as, O son of Kunti, our might increaseth during the hours of darkness, accompanied as I was by my wife I was filled with wrath! O thou best of vow-observing men, I have, however, been vanquished by thee in battle. Listen to me as I tell thee the reasons that have led to my discomfiture! The *Brahmacharya* is a very superior mode of life. Thou art in that mode now. It is for this, O Partha, that I have been defeated by thee in battle! O thou chastiser of all foes, if any married Kshatriya fight with us in the night, he can never escape with life! But, O Partha, a married Kshatriya, who is sanctified with Brahma, and who hath assigned the cares of his state to a priest, might vanquish all wanderers of the night. O child of Tapati, men should, therefore, ever employ learned priests possessing self-command for the acquisition of every good luck they desire. That Brahmana is worthy of being the king's priest who is accomplished in the Vedas and the six branches thereof, who is pure and truthful, who is of virtuous soul and possest of self-command. That monarch becometh ever victorious and finally earneth heaven who hath for his priest a Brahmana conversant with the rules of morality, who is a master of words, and who is pure and good-behavioured. The king should always select an accomplished priest inorder to acquire what he hath not and protect what he hath. He who desireth his own prosperity should ever be guided by his priest, for he may then obtain even the whole earth surrounded by her belt of seas. O son of Tapati, a king who is without a Brahmana, can never acquire any

land by his bravery or prestige of birth alone! Know, therefore, O thou perpetuator of the Kuru race, that that kingdom lasteth for ever in which Brahmanas have power.'"

Thus ends the hundred and seventy-second Section in the Chaitra-ratha of the Adi Parva.

Section CLXXIII.

(Chaitra-ratha Parva continued.)

"Arjuna said, 'Thou hast addressed me (more than once) as *Tāpatya.* I wish to know what the precise signification of this word is. O virtuous Gandharva, being sons of Kunti we are, indeed, *Kaunteyas.* But who is *Tapati* that we should be called *Tapätya?*'"

Vaisampayana continued, "Thus addressed, the Gandharva recited to Dhananjaya the son of Kunti the (following) story celebrated in the three worlds.

"The Gandharva said, 'O son of Prithā, thou foremost of all intelligent men, I will duly recite to you in full this charming narration. O listen with attention to what I say in explanation of why I have addressed thee as *Tapatya*! That one in heaven who pervadeth by his light the whole firmament had a daughter named *Tapati* equal unto himself. And Tapati the daughter of the god Vivaswan was the younger sister of Sāvitri. And she was celebrated throughout the three worlds and devoted to ascetic penances. There was no woman amongst the celestials, the Asuras, the Yakshas, the Rakshasas, the Apsarās, and the Gandharvas, who was equal to her in beauty. Of perfectly symmetrical and faultless features, of black and large eyes, and beautiful attire, the girl was chaste and exceedingly well conducted. And, O Bharata, seeing her, Savitā (the Sun) thought that there was none in the three worlds who for his beauty, accomplishments, behaviour, and learning, deserved to be her husband. Beholding her attain to the age of puberty and, therefore, worthy of being bestowed on a husband, her father knew no peace of mind, always thinking of the person he should select. At that time, O son of Kunti, Riksha's son—that bull amongst the Kurus—the

mighty king Samvarana, was duly worshipping Surya with offers of the *Arghya* and flowery garlands and scents, and with vows and fasts and ascetic penances of various kinds. Indeed, Samvarana was worshipping the Sun confest in all his glory, with devotion and humility and piety. And beholding Samvarana conversant with all rules of virtue and unequalled on earth for beauty, Surya regarded him as a fit husband for his daughter Tapati. And, O thou of the Kuru race, Vivaswan then resolved to bestow his daughter on that best of kings—Samvarna—the offspring of a race of world-wide fame. As the Sun himself in the heavens filleth the firmament with his splendour, so did king Samvarana on the earth fill every region with the splendour of his good achievements. And as utterers of Brahma worship the Sun confest in all his glory, so did, O Partha, all men except Brahmanas worship Samvarana! Blest with good luck king Samvarana excelled *Soma* in soothing the hearts of friends and the Sun in burning the hearts of his foes. And, O Kaurava, Tapana (Surya) himself resolved upon bestowing his daughter Tapati upon king Samvarana who was possessed of such virtues and accomplishments.

" 'Once on a time, O Partha, king Samvarana, endued with beauty of person and immeasurable prowess, went on a hunting expedition to the under-woods on the mountain breast. While wandering in quest of deer, the excellent steed the king rode, overcome, O Partha, with hunger, thirst, and fatigue, died on the mountains. Abandoning the steed, the king, O Arjuna, began to wander upon the mountain-breast on foot. And in course of his wanderings the monarch saw a maiden of large eyes and unrivalled for her beauty. And that grinder of hostile hosts—that tiger among kings—himself without a companion, beholding there that maiden without a companion, stood motionless, gazing at her steadfastly. For her beauty, the monarch for some moments believed her to be (the goddess) Sree herself. Next he regarded her to be the embodiment of the rays emanating from the Sun. In splendour of body she resembled a flame of fire, though in benignity and loveliness she resembled a spotless digit of the moon. And standing

on the mountain breast the black-eyed maiden appeared like a bright statue of gold. And the mountain itself with its creepers and plants, in consequence of the beauty and attire of that damsel, seemed to be converted into gold. And the sight of that maiden inspired the monarch with a contempt for all women that he had seen before. And looking at her, the king regarded his eye-sight truly blessed. Nothing the king had seen from the day of his birth could equal, he thought, the beauty of that girl. And the king's heart and eyes were captivated by that damsel, as if they were bound in ropes, and he remained rooted to that spot, deprived of his senses. And the monarch thought that the artificer of so much beauty had created it only after churning the whole world of gods, Asuras, and human beings. Entertaining these various thoughts, king Samvarana regarded that maiden unrivalled in the three worlds for wealth of beauty.

"'And the monarch of pure descent, beholding the beautiful maiden, was pierced with Kama's shafts and lost his peace of mind. And burnt by the strong flame of desire the king asked that charming maiden, still innocent though in her full youth, saying,—O thou of tapering thighs, who art thou and whose? Why also dost thou stay here? O thou of sweet smiles, why dost thou wander alone in these solitary woods? Of every feature perfectly faultless, and decked in every ornament, thou seemest to be the coveted ornament of these ornaments themselves! Thou seemest not to be of celestial or Asura or Yaksha or Rakshasa or Naga or Gandharva or human origin. O excellent lady, the best of women that I have seen or heard of, would not come up to thee in beauty. O thou of handsome face, at sight of that face of thine, lovelier than the moon and furnished with eyes like lotus-leaves, the god of desire is grinding me!—

"'Thus did king Samvarana address that damsel in the forest. She, however, spoke not a word unto the monarch burning with desire. Instead, like lightning in the clouds, that large-eyed maiden quickly disappeared in the very sight of the wishful monarch. The king then wandered through the whole forest like one out of his senses in search of that

girl of eyes like lotus-leaves. And failing to find her, that best of monarchs indulged in copious lamentations, and for a time stood motionless in grief.'"

Thus ends the hundred and seventy-third Section in the Chaitra-ratha of the Adi Parva.

Section CLXXIV.

(*Chaitra-ratha Parva continued.*)

"The Gandharva continued, 'When that maiden disappeared, that feller of hostile ranks, deprived of his senses by Kama, himself fell down on the earth. And as the monarch fell down, that maiden of sweet smiles and swelling and round hips appeared again unto him. And smiling sweetly, Tapati said unto that perpetuator of the Kuru race these honeyed words:—Rise, Rise, O thou oppressor of all foes! Blest be thou, it behoveth thee not, O thou tiger among kings, to lose thy reason, celebrated as thou art in the world!—Addressed in these honeyed words, the king opened his eyes and saw before him that same girl of swelling hips. The monarch who was burning with the flame of desire then addressed that black-eyed damsel in accents weak with emotion, and said,—Blest be thou, O excellent woman of black eyes! Burning as I am with desire and paying thee court, O accept me! My life is ebbing away. O thou of large eyes, for thy sake it is, O thou of the filaments of the lotus, that this Kama incessantly pierceth me with his keen shafts without stopping for a moment. O amiable and cheerful girl, I have been bitten by Kama who is even like a venomous snake. O thou of swelling and large hips, have mercy on me! O thou of handsome and faultess features, O thou of face like unto the lotus or the moon, O thou of voice sweet as that of singing Kinnaras, my life now depends on thee! Without thee, O timid one, I am unable to live! O thou of eyes like lotus-leaves, this Kama is piercing me incessantly. O large-eyed girl, be merciful unto me! It behoveth thee not, O black-eyed maid, to cast me off. O handsome girl, it behoveth thee to relieve me from such affliction, by giving me thy love! At the first sight thou hast at-

tracted my heart. My mind wandereth! Beholding thee I like not to cast my eyes on any other woman! Be merciful, I am thy obedient slave, thy adorer! O accept me! O beautiful lady, O large-eyed girl, at sight of thee, the god of desire hath entered my heart and is piercing me with his shafts. O thou of lotus eyes, the flame of desire burneth within me! O extinguish that flame by throwing on it the water of thy love! O beautiful lady, by becoming mine pacify thou the irrepressible god of desire who hath appeared here armed with his deadly bow and arrows and who pierceth me incessantly with those keen shafts of his! O thou of the fairest complexion, wed me according to the Gandharva form, for, O thou of tapering hips, of all forms of marriage the Gandharva hath been said to be the best!—'

"The Gandharva continued, 'Hearing these words of the monarch, Tapati, answered,—O king, I am not the mistress of my own self! Know that I am a maiden ruled by her father! If thou really entertainest an affection for me, demand me of my father! Thou sayest, O king, that thy heart hath been robbed by me. But thou also hast, at first sight, robbed me of my heart! I am not the mistress of my body. Therefore, O best of kings, I do not approach thee. Women are never independent. What girl is there in the three worlds who would not desire thee for husband, kind as thou art unto all thy dependents and born as thou art in a pure race? Therefore when the opportunity comes ask my father Aditya for my hand, with worship, ascetic penances, and vows! If my father bestoweth me upon thee, then, O king, I shall ever be thy obedient wife! My name is Tapati, and I am the younger sister of Sāvitri, and the daughter, O thou bull of the Kshatriya race, of Sāvita the illuminator of the universe.—'"

Thus ends the hundred and seventy-fourth Section in the Chaitra-ratha of the Adi Parva.

Section CLXXV.

(*Chaitra-ratha Parva continued.*)

"The Gandharva continued, 'Saying this, Tapati of faultless features ascended the skies. The monarch, upon this, again fell down on the earth. His ministers and followers searching for him throughtout the forest at last came upon him lying in that solitary spot. And beholding that excellent king, that mighty bowman, thus lying forsaken on the ground like a rainbow dropped from the firmament, his minister-in-chief became like one burnt by a flame of fire. And advancing hastily with affection and respect, the minister raised the best of monarchs lying prostrate on the ground deprived of his senses by desire, like a father raising the fallen form of his son. Old in wisdom as in age, in achievements as in politics, the minister, after having raised the prostrate monarch, became easy. And addressing the king in sweet words that were also for his good, said,—Blest be thou, O sinless one! Fear not, O thou tiger among kings!—The minister thought that the monarch had been lying on the ground overcome with hunger, thirst, and fatigue,—he who was the great feller of hostile ranks in battle. The old man then sprinkled the crownless head of the monarch with water that was cold and rendered fragrant with lotus leaves. Slowly regaining his consciousness, the mighty monarch sent away all his attendants with the exception of his minister alone. And after those attendants had retired at his command, the king sat upon the mountain breast. Purifying himself duly, the king sat upon that chief of mountains, and with joined hands and upturned face, began to worship the Sun. And king Samvarana, the smiter of all foes, also thought of his chief priest Vashishta—that best of Rishis. And after the king had staid thus on the same spot day and night without intermission, the Brahmana sage Vashishta came there on the twelfth day. And the great Rishi, of soul under perfect command, knew at once by his ascetic power that the monarch had lost his senses in consequence of Tapati. And that virtuous and best of Munis, as soon as he knew this, desirous of benefiting the monarch ever observant

of vows, addressed him and gave him every assurance. And the illustrious Rishi, in the very sight of that monarch ascended upwards to interview the Sun, himself possessing the splendour of that luminary. And the Brahmana then approached with joined hands the god of a thousand rays and represented himself cheerfully unto him, saying,—I am Vashishta.—Then Vivaswan of great energy said unto that best of Rishis,—Welcome art thou, O great Rishi! Tell me what is in thy mind. O thou of great good fortune, whatever thou demandest from me, O thou foremost of eloquent men, I will confer on thee, however difficult it may be for me!—Thus addressed by the Sun, the Rishi of great ascetic merit, bowing unto the god of light, replied, saying,—O Vivavasu, this thy daughter Tapati, the younger sister of Savitri, I ask of thee for Samvarana! That monarch is of mighty achievements, conversant with virtue, and of high soul. O thou wanderer of the firmament, Samvarana will make a worthy husband for thy daughter!—Thus addressed by the Rishi, Vivakara, resolved upon bestowing his daughter upon Samvarana, saluted the Rishi and replied unto him saying,—O Muni, Samvarana is the best of monarchs, thou art the best of Rishis, and Tapati is the best of women. What can be done, therefore, but to bestow her on Samvarana?—Saying this, the god Tapana himself gave his daughter Tapati of every feature perfectly faultless unto the illustrious Vashishta for bestowal upon Samvarana. And the great Rishi then accepted the girl Tapati, and taking leave of the Sun came back to the spot where that bull amongst the Kurus of celebrated achievements was. And king Samvarana, póssest by Kama and with his heart fixed on Tapati, beholding that celestial maiden of sweet smiles led by Vashishta, became exceedingly glad. And Tapati of fair eyebrows came down from the firmament like lightning from the clouds dazzling the ten points of heaven. And the illustrious Rishi Vashishta of pure soul approached the monarch after the latter's twelve nights' vow was over. It was thus that king Samvarana obtained a wife, after having worshipped with ascetic penances the propitious lord Vivaswan, by the help of Vashishta's (ascetic) power, And Samvarana-that

bull among men—with due rites took Tapati's hand on that mountain breast which was resorted to by the celestials and the Gandharvas. And the royal sage, with the permission of Vashishta, desired to sport with his wife on that mountain. And the king caused Vashishta to be proclaimed his regent in his capital and kingdom, in the woods and gardens. And bidding farewell unto the monarch, Vashishta left him and went away. And Samvarana sported on that mountain like a celestial. And the monarch sported with his wife in the woods and the under-woods on that mountain for full twelve years. And, O thou best of the Bharatas, the god of a thousand eyes poured no rain for twelve years in the capital and kingdom of that monarch. Then, O thou oppressor of all enemies, when that season of drought commenced, the people of that kingdom as also the trees and lower animals began to die fast. And during the continuance of that dreadful drought, not even a drop of dew fell from the skies and no corn was grown. And the inhabitants in despair, afflicted with the fear of hunger, left their homes and fled away in all directions. And the famished people of the capital and the country began to abandon their wives and children and grew reckless of one another. And the people being afflicted with hunger, without a morsel of food, and reduced to skeletons, the capital looked very much like the city of the king of the dead filled only with ghostly beings. And beholding the capital reduced to such a state, the illustrious and virtuous and best of Rishis—Vashishta—resolved upon applying a remedy. And the Rishi brought back into the city that tiger among kings—Samvarana—along with his wife, after he had passed so long a period in solitude and seclusion. And after the king had entered his capital, things became as before. For when that tiger among kings came back to his own, the god of a thousand eyes—the slayer of Asuras—poured rain in abundance and caused corn to grow. And revivified by that foremost of monarchs of virtuous soul, the capital and the country became glad with exceeding joy. And the monarch with his wife Tapati once more performed sacrifices for twelve years, like the lord Indra performing sacrifices with his wife Shachi.'

"The Gandharva continued, 'This, O Partha, is the history of Tapati of old, the daughter of Vivaswan! And it is for her that thou art *Tāpatya!* King Samvarana begat upon Tapati a son named Kuru who was the foremost of ascetics. Born in the race of Kuru, thou art, O Arjuna, to be called *Tāpatya!*'"

Thus ends the hundred and seventy-fifth Section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXVI.

(Chaitra-ratha Parva Continued.)

Vaisampayana said, "That bull among the Bharatas—Arjuna—hearing these words of the Gandharva was inspired with a feeling of devotion and stood confest like the moon in full. And that mighty bowman—that foremost of the Kurus—having his curiosity greatly excited by what he had heard of Vashishta's ascetic power, asked the Gandharva, saying, 'I desire to hear of the Rishi whom thou hast mentioned as Vashishta. O tell me in full about him! O chief of the Gandharvas, tell me who this illustrious Rishi was who was the priest of our forefathers!' The Gandharva replied, 'Vashishta is Brahmā's spiritual son and Arandhati's husband. Ever difficult of being conquered even by the immortals, Desire, and Wrath, conquered by Vashishta's ascetic penances, used to shampoo his feet. Though his wrath was excited by Viswamitra's offence, that high-souled Rishi did not yet exterminate the Kaushikas (the tribe whose king Viswamitra was). Afflicted at the loss of his sons, as if powerless though fully capable, he did not do any dreadful deed for the destruction of Viswāmitra. Like the ocean transgressing not its continents, Vashishta transgressed not (the laws of) Yama for bringing back his lost children from the domains of the king of the dead. It was by obtaining that illustrious one who had conquered his own self that Ikshaku and other great monarchs acquired the whole earth. And, O prince of the Kuru race, it was by obtaining as their priest Vashishta—that best of Rishis—that those monarchs performed many grand sacrifices. And, O

thou best of the Pandavas, that Brahmana Rishi assisted those monarchs in the performance of their sacrifices like Vrihaspati himself assisting the immortals. Therefore, look ye for some accomplished and desirable Brahmana conversant with the Vedas and in whose heart virtue prevaileth, to be your priest! A Kshatriya of good lineage, desirous of extending his dominions by conquering the earth, should, O Partha, first appoint a priest! He who is desirous of conquering the earth should have a Brahmana before him. Therefore, O Arjuna, let some accomplished and learned Brahmana, having his senses under complete control and conversant with *Dharma*, *Artha* and *Kama*, be your priest!' "

Thus ends the hundred and seventy-sixth Section in the Chaitra-ratha of the Adi Parva.

Section CLXXVII.

(Chaitra-ratha Parva continued.)

Vaisampayana continued, "Hearing this, Arjuna said, 'O Gandharva whence arose the hostility between Viswamitra and Vashishta both of whom dwelt in a celestial hermittage? O, tell us all about it.'

"The Gandharva replied, 'O Partha, the story of Vashishta is regarded as a Purana in all the three worlds. Listen to me as I recite it fully! There was, in Kanyakuvja, O thou bull of the Bharata race, a great king celebrated throughout the world named Gādhi the son of Kushika. And the virtuous Gādhi had a son named Viswamitra—that grinder of all foes—possessing a large army and many animals and vehicles. And Viswāmitra accompanied by his ministers used to roam in quest of deer through deep woods and over picturesque marshes, killing deer and wild boars. And once on a time while out in quest of deer, the king was weak with exertion and thirst. And the monarch arrived in that state at the asylum of Vashishta. And the blessed and illustrious Rishi beholding him arrive reverenced with his homage that best of men king Viswamitra. And, O Bharata, the Rishi saluted the monarch by offering him water to wash his feet, and the

Arghya, and water to wash his face, and wild fruits, and clarified butter. For the illustrious Rishi had a cow yielding everything that was desired of her. And when she was addressed,—*O give,*—she ever yielded the article that was sought. And she yielded various fruits and corn both wild and grown in gardens and fields, and milk, and many excellent nutritive viands filled with the six different kinds of juice and like unto nectar itself, and various other kinds of enjoyable things, O Arjuna, of ambrosial taste, for drinking and eating, and for lapping and sucking, and also many precious gems and robes of various kinds. And with these desirable objects in profusion the monarch was worshipped. And with his ministers and troops the king became highly pleased. And the monarch wondered much beholding that cow with six elevated limbs, and beautiful flanks and hips, and five limbs that were broad, and eyes prominent like those of the frog, and of beautiful size, high udders, faultless make, straight and upraised ears, handsome horns, and well-developed head and neck.

" And, O prince, the son of Gādhi, gratified with everything and applauding the cow named Nandini, addressed the Rishi saying—O Brahmana, O great Muni, give me thy Nandini in exchange for ten thousand kine or my kingdom either. Enjoy thou my kingdom (giving me thy cow)!—

" 'Hearing these words of Viswāmitra, Vashishta said,—O sinless one, this cow hath been kept by me for the sake of the gods, guests, and the *Pitris,* as also for my sacrifices. I cannot give thee this Nandini in exchange for even thy kingdom!—Viswamitra replied,—I am a Kshatriya, but thou art a Brahmana devoted to asceticism and study. Is there any energy in Brahmanas who are peaceful and who have their souls under perfect command? When thou givest me not what I desire, in exchange even for ten thousand kine, I will not abandon the practices of my order. I will take thy cow even by force!—Vashishta said,—Thou art a Kshatriya endued with might of arms! Thou art a powerful monarch! O do in haste what thou desirest, and stop not to consider its propriety.'—

" The Gandharva continued, 'Thus addressed by Vashishta, Viswāmitra, O Partha, then forcibly seized Nandini—that cow

(white) as the swan or the moon—and attempted to take her away, afflicting her with stripes and persecuting her otherwise. The innocent Nandini then began, O Partha, to low piteously, and approaching the illustrious Vashishta stood before him with uplifted face. And though persecuted very cruelly she refused to leave the Rishi's asylum.

" 'Beholding her in that plight, Vashishta said,—O amiable one, thou art lowing repeatedly and I hear thy cries! But, O Nandini, even Viswamitra is taking thee away by force What can I do in this matter! I am a forgiving Brahmana!—'

" The Gandharva continued, 'Then, O thou bull of the Bharata race, Nandini, terrified at sight of Viswamitra's troops and alarmed by Viswamitrā himself, approached the Rishi still closer. And she said,—O illustrious one, why art thou so indifferent to my poor self afflicted with the stripes of the cruel troops of Viswāmitra and crying so piteously as if I am masterless?—Hearing even these words of the crying and persecuted Nandini, the great Rishi lost not his patience nor departed from his vow of forgiveness. And he replied,—The Kshatriya's might lay in personal prowess, the Brahmana's in forgiveness. And because I cannot cast off forgiveness, go thou, O Nandini, if thou choosest!—Nandini answered, —'Castest me away, O illustrious one, that thou sayest so? If thou dost not cast me off, I cannot, O Brahmana, be taken away by force.—Vashishta said,—O lucky one, I do not cast thee off! Stay, if thou canst! O yonder is thy calf, tied with a stout cord, and even now being weakened by it!—'

" The Gandharva continued, 'Then that cow of Vashishta, hearing the word *Stay*, raising her head and neck upwards, became terrible to behold. With eyes red in anger and lowing repeatedly, that cow then attacked Viswāmitra's troops on all sides. Afflicted with their stripes and running hither and thither with those red eyes of hers, her wrath increased. Blazing with anger, she soon became terrible to behold like unto the Sun in his mid-day glory. And from her tail she began to rain showers of burning coals all around. And some moments after, from her tail she brought forth an army of Palhavas; and from her udders, of Dravidas and Shakas; and

from her womb, of Yavanas; and from her dung, of Shavaras; and from her urine, of Kanchis, and from her sides, of Shavaras again. And from the froth of her mouth came out hosts of Paundras and Kiratas, Yavanas and Singhalas, and the barbarous tribes of Khasas and Chivukas and Pulindas and Chins and Huns with Keralas, and numerous other Mlechchas. And that vast army of Mlechchas in various uniforms and armed with various weapons, as soon as it sprang into life, deploying in the very sight of Viswāmitra, attacked that monarch's soldiers. And so numerous was the Mlechcha host that each particular soldier of Viswamitra was attacked by bands of five or seven of their enemies. And assailed with a mighty shower of weapons, Viswamitra's troops broke and fled panic-sticken in all directions, in his very sight. But, O bull of the Bharata race, the troops of Vashishta, though excited with wrath, took not the life of any of Viswamitra's troops. Nandini simply caused the monarch's army to be routed and driven off. And driven (from the asylum) full twenty-seven miles, panic-stricken they shrieked aloud and beheld not any one who could protect them. And Viswamitra beholding this wonderful feat which resulted from Brahmana prowess, became disgusted with Kshatriya prowess and said,—O fie on Kshatriya prowess! Brahma prowess is true prowess! In judging of strength and weakness, I see that asceticism is true strength.—And saying this, the monarch, abandoning his large domains and regal splendour and turning his back upon all pleasures, set his mind on asceticism. And crowned with success in asceticism and filling the three worlds with the heat of his ascetic penances, he afflicted all creatures and finally became a Brahmana. And the son of Kushika at last drank *Soma* with Indra himself (in the heavens).'"

Thus ends the hundred and seventy-seventh Section in the Chaitra-ratha of the Adi Parva.

Section CLXXVIII.

(*Chaitra-ratha Parva continued.*)

" The Gandharva continued, 'There was, O Partha, a king in this world, of name Kalmāshpāda. And he was of the race of Ikshāku and was unequalled on earth for prowess. One day the king went from his capital into the woods for purposes of hunting. And that grinder of all foes pierced (with his arrows) many deers and wild boars. And in those deep woods the king also slew many rhinoceroses. And engaged in sport for some length of time the monarch became very much fatigued, and at last gave up the chase desiring to rest awhile.

'The great Viswamitra endued with energy had, a little time before, desired to make the monarch his disciple. And as the monarch, afflicted with hunger and thirst, was proceeding through the woods, he met that best of Rishis—the illustrious son of Vashishta—coming along the same path. And the king, ever victorious in battle, saw that Muni bearing the name of Shaktri—that illustrious perpetuator of Vashishta's race—the eldest of the high-souled Vashishta's hundred sons —coming along an opposite direction. And the king, beholding him, said,—*Stand out of our way.* The Rishi addressing the monarch in a conciliatory manner said unto him sweetly, —O king, this is my way. This is the eternal rule of morality indicated in every treatise on duty and religion that a king should ever yield the way to Brahmanas.—Thus did they address each other respecting their right of way. *Stand aside, Stand aside,* were the words they said unto each other. And the Rishi who was in the right did not yield. Nor did the king yield to the Muni, from a sense of pride and anger. And that best of monarchs, enraged at seeing the Rishi refuse to yield him way, acting like a Rakshasa struck him with his whip. Thus whipped by the monarch, that best of Rishis— the son of Vashishta was deprived by anger of his senses and speedily cursed that first of monarchs. And he said,— O thou worst of kings, since thou persecutest like a Rakshasa an ascetic, therefore shalt thou, from this day be a Rakshasa

eating of human flesh. Go hence, thou worst of kings! Thou shalt wander over the earth, affecting human flesh!' Thus did that Rishi Shaktri endued with great prowess speak unto king Kalmāshpāda. At this time Viswamitra, between whom and Vashishta there was a dispute about the discipleship of king Kalmāshpāda, approached the place where that monarch and Vashishta's son were. And, O Partha, that Rishi of severe ascetic penances. Viswamitra of great energy, approached the pair (knowing by his spiritual insight that they were thus quarreling with each other). And after the curse had been pronounced, that best of monarchs knew that Rishi to be Vashishta's son and equal unto Vashishta himself in energy. And, O Bharata, Viswamitra, desirous of benefiting himself, remained in that spot, concealed from the sight of both by making himself invisible. Then that best of monarchs, thus cursed by Shaktri, desiring to propitiate the Rishi began to humbly court him. And, O thou best of the Kurus, Viswamitra ascertaining the disposition of the king (and fearing that the difference might be made up) ordered a Rakshasa to enter the body of the king. And a Rakshasa of name Kingkara then entered the monarch's body, obedient to Shaktri's curse and Viswamitra's command. And knowing, O thou oppressor of all enemies, that the Rakshasa had possessed the monarch, that best of Rishis, Viswamitra, then left the spot and went away.

'Shortly after, O Partha, the monarch having been possest by the Rakshasa and terribly afflicted by him, lost all his senses. At this time a Brahmana beheld the king in those woods. And afflicted with hunger that Brahmana begged of the king some food with meat. The royal sage—Kalmāshpāda—that cherisher of friends—answered the Brahmana, saying,—Stay thou here, O Brahmana, for a moment! Returning I will give thee whatever food thou desirest.—Having said this, the monarch went away, but the Brahmana continued to stay there. The high-minded king, having roved for sometime at pleasure and according to his wishes, at last entered his inner apartments. Then waking at midnight and remembering his promise, he summoned his cook and told him of

his promise unto the Brahmana staying in the forest. And he commanded him, saying,—Hie thee to that forest. A Brahmana waiteth for me in hope of food. Go and entertain him with food mixed with meat.—'

"The Gandharva continued, 'Thus commanded, the cook went out in search of meat. And distressed at not having found any, he informed the king of his failure. The monarch, however, possest as he was by the Rakshasa, repeatedly said without scruples of any kind,—Feed him with human meat.—The cook, saying *so be it,* then went to the place where the (king's) executioners were, and thence taking human meat and washing and cooking it duly and covering it with boiled rice offered it unto that hungry Brahmana devoted to ascetic penances. But that best of Brahmanas, seeing with his spiritual sight that the food was unholy and therefore unworthy of being eaten, saïd these words with eyes red in anger.—Because that worst of kings offereth me food that is unholy and unworty of being taken, therefore shall that wretch have himself a fondness for such food. And becoming fond of human meat as cursed by Shaktri of old, the wretch shall wander over the earth alarming and otherwise troubling all creatures.—The curse, therefore, on that king being thus repeated a second time, became very strong, and the king possest by Rakshasa disposition soon lost all his senses.

'A little-while after, O Bharata, that best of monarchs deprived of all his senses by the Rakshasa within him, beholding Shaktri who had cursed him, said,—Because thou hast denounced on me this extraordinary curse, therfore shall I begin my life of cannibalism by devouring thee!—Having said this, the king immediately slew Shaktri and ate him up, like a tiger eating any animal it is fond of. And beholding Shaktri thus slain and devoured, Viswamitra repeatedly urged that Rakshasa (who was within the monarch) against the other sons of Vashishta. And like a wrathful lion devouring small animals, that Rakshasa soon devoured the other sons of the illustrious Vashishta who were junior to Shaktri in age. But Vashishta learning that all his sons were caused to be slain by Viswāmitra, patiently bore his grief like the great mountain

bearing the earth. And that best of Munis, that foremost of intelligent men, resolved rather to sacrifice his own life than exterminate (in anger) the race of the Kaushikas. And the illustrious Rishi threw himself down from the summit of Meru, but he descended on the stony ground as if on a heap of cotton. And, O son of Pandu, when the illustrious one found that death did not result from this fall, he ignited a huge fire in the forest and entered it with alacrity. But that fire though burning brightly consumed him not. O thou slayer of all foes, that blazing fire seemed to him cool. Then the great-Muni, under the influence of grief, beholding the sea, tied a stony weight to his neck and threw himself into its waters. But the waves soon cast him ashore. At last when that Brahmana of rigid vows succeeded not in killing himself by any means, he returned, in distress of heart, to his asylum.' "

Thus ends the hundred and seventy-eighth Section in the Chaitra-ratha of the Adi Parva.

Section CLXXIX.

(Chaitra-ratha Parva continued.)

"The Gandharva continued, 'Beholding his asylum reft of his children, the Muni, afflicted with great grief, left it again. And in course of his wanderings he saw, O Partha, a river swollen with the waters of the rainy season, sweeping away numerous trees and plants that grew on its margin. Beholding this, O thou of the Kuru race, the distressed Muni fell athinking, and thought he would certainly be drowned if he fell into the waters of that river. Then the great Muni tied himself strongly with several cords and flung himself, under the influence of grief, into the current of that mighty river. But, O thou slayer of all foes, that stream soon cut those cords and cast the Rishi ashore. And the Rishi rose from the bank, freed from the cords with which he had tied himself. And because his cords were thus broken by the violence of the current, the Rishi called the stream by the name of *Vipasha* (the cord-breaker). From grief the Muni could not, from that time, stay in one place. And he began to wander over moun-

tains and along rivers and lakes. And beholding once again a river named Haimavati (flowing from the Himavat) of terrible mien and full of fierce crocodiles and other monsters, the Rishi threw himself into it. But the river mistaking the Brahmana for a heap of (unquenchable) fire, immediately fled in an hundred different directions and hath been known ever since by the name of the *Shata-dru* (the river of hundred courses). And seeing himself on dry land even there, he exclaimed,—O I cannot die by my own hands!—Saying this the Rishi once more bent his steps towards his asylum. And crossing numberless mountains and countries, as he was about to enter his asylum, he was being followed by his daughter-in-law named *Adrishyanti.* And as she neared him, he heard the sound, from behind, of a very intelligent recitation of the Vedas with the six graces of elocution. And hearing that sound, the Rishi asked,—Who is it that followeth me?—And his daughter-in-law then answered,—I am Adhrishyanti, the wife of Shaktri. I am helpless though devoted to asceticism—Hearing her, Vashishta said,—O daughter, whose is this voice that I hear repeating the Vedas along with the Angas like unto the voice of Shaktri reciting the Vedas with the Angas?—Adrishyanti answered, saying,—I bear in my womb a child by thy son Shaktri. He hath been here full twelve years. The voice thou hearest is that Muni's who is reciting the Vedas.—'

"The Gandharva continued, 'Thus addressed by her, the illustrious Vashishta became exceedingly glad. And saying—*O there is a child* (*of my race*)—he refrained, O Partha, from self-destruction. And the sinless one, accompanied by his daughter-in-law, then returned to his asylum. And the Rishi saw one day in the solitary woods the (Rakshasa) Kalmāshapāda. And the king, O Bharata, possest by a fierce Rakshasa, as he saw the Rishi, became filled with wrath and rose up desiring to devour the Rishi. And Adrishyanti, beholding before her that Rakshasa of cruel deeds, addressed Vashishta in these words full of anxiety and fear,—O illustrious one, the cruel Rakshasa, like unto Death himself armed with (his) fierce club, cometh towards us with a wooden club in hand! There is

none else on earth, except thee, O illustrious one and foremost of all conversant with the Vedas, to restrain him today! Protect me, O illustrious one, from this cruel wretch of terrible mien. Surely, the Rakshasa cometh hither to devour us!—Vashishta, hearing this, said,—Fear not, O daughter, there needst be no fear from any Rakshasa! This one is no Rakshasa from whom thou apprehendest imminent danger. This is king Kalmāshpāda endued with greeat energy and celesbrated on earth. That terrible man dwelleth in these woods.—'

"The Gandharva continued, 'Beholding him advancing, the illustrious Rishi Vashishta endued with great energy restrained him, O Bharata, by uttering the sound *Hum*. And sprinkling him again with water sanctified with incantations, the Rishi freed the monarch from that terrible curse. And for twelve years the monarch had been overwhelmed by the energy of Vashishta's son like the Sun seized by the planet (Rāhu) during the season of an eclipse. And freed from the Rakshasa the monarch illuminated that large forest by his splendour like the Sun illuminating the evening clouds. Recovering his reason, the king saluted that best of Rishis with joined hands and said,—O illustrious one, I am the son of Sudasa and thy disciple, O best of Munis! O tell me what is thy pleasure and what I am to do!—Vashishta replied, saying,—My desire hath already been accomplished. Return now to thy kingdom and rule thy subjects. And, O thou chief of men, never insult Brahmanas any more!—The monarch replied,—O illustrious one, I shall never more insult superior Brahmanas. In obedience to thy command I shall always worship Brahmanas. But, O thou best of Brahmanas, I desire to obtain from thee that by which, O thou foremost of all that are conversant with the Vedas, I may be freed from the debt I owe to the race of Ikshāku! O thou best of men, it behoveth thee to grant me, for the perpetuation of Ikshāku's race, a desirable son possessing beauty and accomplishments and good behaviour!—'

"The Gandharva continued, 'Thus addressed, Vashishta—that best of Brahmanas devoted to truth—replied unto that

mighty bowman of a monarch, saying,—*I will give.* After sometime, O prince of men, Vashishta, accompanied by the monarch went to the latter's capital known all over the earth by the name of Ayodhyā. And the citizens in great joy came out to receive the sinless and illustrious one, like the dwellers of heaven coming out to receive their chief. And the monarch, accompanied by Vashishta, re-entered his auspicious capital after a long time. And the dwellers of Ayodhya beheld their king accompanied by his priest, as if he were the rising sun. And the monarch who was superior to everyone in beauty filled by his splendour the whole town of Ayodhya, like the autumnal moon filling by his splendour the whole firmament. And the excellent city itself, in consequence of its streets having been watered and swept, and of the rows of banners and pendants beautifying it all around, gladdened the monarch's heart. And, O prince of the Kuru race, the city filled as it was with joyous and healthy souls, in consequence of his presence, looked gay like Amarāvati with the presence of the chief of the celeslials. And after the royal sage had entered his capital, the queen at the king's command approached Varhishta. And the great Rishi making a covenant with her united himself with her according to the high ordinance. And after a little while when the queen conceived, that best of Rishis, receiving the reverential salutations of the king, went back to his asylum. And the queen bore the embryo in her womb for a long time. And when she saw that she brought not forth anything, she tore open her womb by a piece of stone. And it was then that at the twelfth year (of the conception) was born Asmaka—that bull amongst men—that royal sage who founded (the city of)Paudanya.' "

Thus ends the hundred and sixty-eighth Section in the Chaitra-ratha of the Adi Parva.

Section CLXIX.

(Chaitra-ratha Parva continued.)

"The Gandharva continued, 'Then, O Partha, Adrishyanti, who had been residing in Vashishta's asylum, brought forth (when the time came) a son who was the perpetuator of Shaktri's race and who was a second Shaktri in everything. And, O thou foremost of the Bharatas, that best of Munis—the illustrious Vashishta—himself performed the usual after-birth ceremonies of his grandson. And because the Rishi Vashishta had resolved on self-destruction but abstained therefrom as soon as he knew the existence of that child, therefore was that child, when born, called *Parasharā* (the vivifier of the dead). And the virtuous Parashara, from the day of his birth, knew Vashishta for his father and behaved towards the Muni as such. And one day, O Kaunteya, the child addressed Vashishta, that first of Brahmana sages, as *father*, in the presence of his mother Adrishyanti. And Adrishyanti hearing the very intelligible sound of *father* sweetly uttered by her son, addressed him with tearful eyes and said,—O child, do not address this thy grand-father as *father*! Thy father, O son, has been devoured by a Rakshasa in a different forest! O innocent one, he is not thy father whom thou regardest so! The reverend one is the father of that celebrated father of thine!—Thus addressed by his mother, that best of Rishis of truthful speech gave way to sorrow, and soon firing up resolved to destroy the whole creation. Then that illuitrious and great ascetic Vashishta—that foremost of all conversant with Brahma—that son of Mitra-varuna—that Rishi acquainted with positive truth—addressed his grandson who had set his heart upon the destruction of the world. Hear, O Arjuna, the arguments by which Vashishta succeeded in driving that resolution from his grandson's mind!'

"The Gandharva continued 'Then Vashishta said,—There was a celebrated king of the name of Krita-virya. And that bull among the kings of the earth was the disciple of the Veda-knowing Bhrigus. That king, O child, after performing

the Soma sacrifice, gratified the Brahmanas with large presents of rice and wealth. After that monarch had ascended to heaven, an occasion came when his descendants were in want of wealth. And knowing that the Bhrigus were rich, those princes went unto those best of Brahmanas, in the guise of beggars. Some amongst the Bhrigus, to protect their wealth, buried it under the earth; and some, from fear of the Kshatriyas, began to give away their wealth unto (other) Brahmanas; while some amongst them duly gave unto the Kshatriyas whatever they wanted. It happened, however, that some Kshatriyas, in digging as they pleased at the house of a particular Bhārgava, came upon a large treasure. And that treasure was seen by all those bulls among Kshatriyas who had gone there. Enraged at what they regarded the deceitful behaviour of the Bhrigus, the Kshatriyas insulted the Brahmanas though the latter asked for mercy. And those mighty bowmen began to slaughter the Bhrigus with their sharp arrows. And the Kshatriyas wandered over the earth, slaughtering even the embryos that were in the wombs of the women of the Bhrigu race. And while the Bhrigu race was thus being exterminated, the women of that tribe fled from fear to the inaccessible mountains of Himavat. And one amongst these women, of tapering thighs, desiring to perpetuate her husband's race, held in one of her thighs an embryo endued with great energy. A certain Brahmana woman, however, who came to know this fact, went from fear unto the Kshatriyas and reported it unto them. And the Kshatriyas then went to destroy that embryo. And arrived at the place, they beheld the would-be mother blazing with inborn energy. And the child that was in her thigh came out tearing open the thigh and dazzling the eyes of those Kshatriyas like the mid-day Sun. Then deprived of their eyes the Kshatriyas began to wander over those inaccessible mountains. And distressed at this loss of sight the princes were afflicted with woe, and desirous of regaining the use of their eyes they resolved to seek the protection of that faultless woman. Then those Kshatriyas, afflicted with sorrow and from loss of sight like unto a fire that has gone out, addressing with anxious hearts that illustrious lady, said,

By thy grace, O lady, we wish to be restored to sight! We shall then return to our homes all together and abstain forever from our sinful practice! O handsome one, it behoveth thee with thy child to show us mercy! It behoveth thee to favor these kings by granting them their eye-sight!—'"

Thus ends the hundred and eightieth Section in the Chaitra-ratha of the Adi Parva.

Section CLXXXI.

(Chaitra-ratha Parva Continued.)

"'Vashishta continued,—The Brahmana lady, thus addressed by them, said,

Ye children, I have not robbed ye of your eye-sight, nor am I angry with ye! This child, however, of the Bhrigu race hath certainly been angry with ye. There is little doubt, ye children, that ye have been robbed of your sights by that illustrious child whose wrath hath been kindled at the remembrance of the slaughter of his race! Ye children, while ye were destroying even the embroys of the Bhrigu race, this child was held by me in my thigh for a hundred years! And inorder that the prosperity of Bhrigu's race might be restored, the entire Veda with its six branches came unto this one even while he was in the womb. It is plain that that scion of the Bhrigu race, enraged at the slaughter of his fathers, desireth to slay ye! It is by his celestial energy that your eyes have been scorched! Therefore, ye children, pray ye unto this my excellent child born of my thigh! Propitiated by your homage, he may restore your eye-sights!

'Vashishta continued,—Hearing these words of the Brahmana lady, all those princes addressed the thigh-born child, saying, *Be propitious!* And the child became propitious unto them. And that best of Brahmana Rishis, in consequence of his having been born after tearing open his mother's thigh, came to be known throughout the three worlds by the name of Aurva (thigh-born). And those princes regaining their eye-sights went away. But the Muni Aurva of the Bhrigu race resolved upon overcoming the whole world. And the high-

souled Rishi set his heart, O child, upon the destruction of every creature in the world! And that scion of the Bhrigu race, for paying homage (as he regarded) unto his slaughtered ancestors, devoted himself to the austerest of penances with the object of destroying the whole world! And desirous of gratifying his ancestors, the Rishi afflicted, by his severe asceticism, the three worlds with the celestials, the Asuras, and human beings. The *Pitris* then, learning what the child of their race was about, all came from their own region unto the Rishi and addressing him said,

Aurva, O son, fierce thou hast been in thy asceticism! Thy power hath been witnessed by us! Be propitious unto the three worlds! O control thy wrath! O child, it was not from incapacity that the Bhrigus of souls under complete control were, all of them, indifferent to their own destruction at the hands of the murderous Kshatriyas! O child, when we grew weary with the long periods of life allotted to us, it was then that we desired our own destruction through the instrumentality of the Kshatriyas! The wealth that the Bhrigus had placed in their houses under-ground had been placed only with the object of enraging the Kshatriyas and raising a quarrel with them. O thou best of Brahmanas, desirous as we were of heaven, of what use could wealth be to us? The treasurer of heaven (Kuvera) had kept a large treasure for us! When we found that death could not, by any means, over-take us all, it was then, O child, that we regarded this as the best means (for compassing our desire)! They who commit suicide never attain to regions that are blessed. Reflecting upon this, we abstained from self-destruction. That which, therefore, thou desirest to do is not agreeable to us! Restrain thy mind, therefore, from the sinful act of destroying the whole world! O child, destroy not the Kshatriyas, nor the seven worlds! O kill this wrath of thine that staineth thy ascetic energy!—' "

Thus ends the hundred and eighty-first Section in the Chaitra-ratha of the Adi Parva.

Section CLXXXII.

(Chaitra-ratha Parva continued.)

"The Gandharva said, 'Vashishta after this continued the narration, saying,—Hearing these words of the Pitris, Aurva, O child, replied unto them to this effect:—

Ye Pitris, the vow I have made from anger for the destruction of all the worlds, must not be in vain! I cannot consent to be one whose anger and vows are futile! Like fire consuming dry wood, this rage of mine will certainly consume me if I do not accomplish my vow! The man that represseth his wrath that hath been excited by (adequate) cause, becometh incapable of duly compassing the three ends of life (*viz*, religion, profit, and pleasure). The wrath that kings desirous of subjugating the whole earth exhibit is not without its uses. It serveth to restrain the wicked and to protect the honest. While lying unborn within my mother's thigh, I heard the doleful cries of my mother and the other women of the Bhrigu race that was then being exterminated by the Kshatriyas. Ye Pitris, when those wretches of Kshatriyas began to exterminate the Bhrigus together with the unborn children of their race, it was then that wrath filled my soul! My mother and the other women of our race, each in a state of advanced pregnancy, and my fathers, while terribly alarmed, found not in all the worlds a single protector! Then when the Bhrigu women found not a single protector, my mother held me in one of her thighs! If there be a punisher of crimes in the worlds, no one in all the worlds would dare comit a crime. If sin findeth not a punisher, the number of sinners becometh large. The man who having the power to prevent or punish sin doth not do so knowing that a sin hath been commited, is himself defiled by that sin. When kings and others, capable of protecting my fathers, protected them not, postponing that duty to the pleasures of life, I have just cause to be enraged with them! I am the lord of the creation (capable of punishing its iniquity)! I am incapable of obeying your command! Capable as I am of punishing this crime, if I abstain from

doing so, men will once more have to undergo a similar persecution! The fire of my wrath too that is ready to consume the worlds, if repressed will certainly consume, by its own energy, my own self! Ye masters, I know that ye ever seek the good of the worlds. Direct me therefore as to what may benefit both myself and the worlds!

'Vashishta continued,—The Pitris replied, saying,

O throw this fire that is born of thy wrath and that desireth to consume the worlds, into the waters. That will do thee good. The worlds, indeed, are all dependent on water (as their elementary cause). Every juicy substance containeth water: indeed, the whole universe is made of water. Therefore, O thou best of Brahmanas, cast this fire of thy wrath into the waters. If, therefore, thou desirest it, O Brahmana, let this fire born of thy wrath abide in the great ocean, consuming the waters thereof, for it hath been said that the worlds are made of water. In this way, O thou sinless one, thy word will be rendered true, and the worlds with the gods will not be destroyed!—

'Vashishta continued,—Then, O child, Aurvya cast the fire of his wrath into the abode of Varuna. And that fire consumeth the waters of the great ocean. And that fire became like unto a large horse's head which persons conversant with the Vedas call by the name of *Vaduvā-mukha*. And emitting itself from that mouth it consumeth the waters of the mighty ocean! Blest be thou! It behoveth not thee, therefore, to destroy the worlds, O Parāshara, thou who art acquainted with the higher regions, thou foremost of wise men!—' "

Thus ends the hundred and eighty-scond Section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXXIII.

(*Chaitra-ratha Parva continued.*)

"The Gandharva continued, 'The Brahmana sage (Parāshara) thus addressed by the illustrious Vashishta controlled his wrath from destroying the worlds. But the Rishi Parāshara endued with great energy—the son of Shaktri—the

foremost of all persons acquainted with the Vedas—performed a grand Rakshasa sacrifice. And remembering the slaughter of (his father) Shaktri, the great Muni began to consume the Rakshasas, young and old, in the sacrifice he performed. And Vashishta did not restrain him from this slaughter of the Rakshasas, from the determination of not obstructing this second vow (of his grandson). And in that sacrifice the great Muni Parāshara sat before three blazing fires, himself like unto a fourth fire. And the son of Shaktri, like the Sun just emerged from the clouds, illuminated the whole firmament by that stainless sacrifice of his in which large were the libations poured of clarified butter. Then Vashishta and the other Rishis regarded that Muni blazing with his own energy as if he were a second Sun. Then the great Rishi Atri of liberal soul, desirous of ending that sacrifice,—an achievement highly difficult for others,—came to that place. And there also came, O thou slayer of all foes, Pulastya and Pulaha and Kratu the performer of many great sacrifices, all influenced by the desire of saving the Rakshasas. And, O thou bull of the Bharata race, Pulastya then, seeing that many Rakshasas had already been slain, told these words unto Parāshara that oppressor of all enemies.

'There is no obstruction, I hope, to this sacrifice of thine, O child? Takest thou any pleasure, O child, in this slaughter of even all those innocent Rakshasas that know nothing of thy father's death? It behoveth thee not to destroy my creatures thus! This, O child, is not the occupation of Brahmanas devoted to asceticism. Peace is the highest virtue. Therefore, O Parāshara, practise thou peace! How hast thou, O Parāshara, being so superior, engaged thyself in such a sinful practice? It behoveth not thee to transgress against Shaktri himself who was well acquainted with all rules of morality! It behoveth not thee to exterminate my creatures! O descendant of Vashishta's race, that which befell thy father was brought about by his own curse! It was for his own fault that Shaktri was taken hence unto heaven! O Muni, no Rakshasa was capable of devouring Shaktri; he himself provided for his own death! And, O Parāshara, Viswāmitra

was only a blind instrument in that matter. Both Shaktri and Kalmāshpāda, having ascended to heaven, are enjoying great happiness. And the other sons also of the great Rishi Vashishta who were younger to Shaktri, are even now enjoying themselves with the celestials. And, O child, O offspring of Vashishta's son, thou hast also been, in this sacrifice, only an instrument in the destruction of these innocent Rakshasas! O blest be thou! Abandon this sacrifice of thine. Let it come to an end!—'

"The Gandharva continued, 'Thus addressed by Pulastya as also by the intelligent Vashishta, that mighty Muni—the son of Shaktri—then brought that sacrifice to an end. And the Rishi cast the fire that he had ignited for the purposes of the Rakshasa sacrifice into the deep woods on the north of the Himavat. And that fire may be seen to this day consuming Rakshasas and trees and stones in all seasons.'"

Thus ends the hundred and eighty-third Section in the Chaitra-ratha of the Adi Parva.

Section CLXXXIV.

(Chaitra-ratha Parva continued.)

"Arjuna asked, 'For what cause, O Gandharva, did king Kalmāspāda command his queen to go unto that foremost of all persons conversant with the Vedas,—the master Vashishta? Why also did that illustrious and great Rishi Vashishta himself who was acquainted with every rule of morality know a woman he should not have known? O friend, was this an act of sin on the part of Vashishta? It behoveth thee to remove the doubts I entertain and refer to thee for solution!'

"The Gandharva replied, saying, 'O irrepressible Dhananjaya, listen to me as I answer the question thou hast asked in respect of Vashishta and king Kalmāshapāda that cherisher of friends! O thou best of the Bharatas, I have told thee all about how king Kalmāshapāda was cursed by Shaktri the illustrious son of Vashishta. Brought under the influence of the curse, that smiter of all foes—king Kalmāshapāda—with

eyes whirling in anger went out of his capital accompanied by his wife. And entering with his wife the solitary woods the king began to wander around. And one day while the king under the influence of the curse was wandering through that forest abounding in several kinds of deer and various other animals and overgrown with numerous large trees and shrubs and creepers and resounding with terrible cries, he became exceedingly hungry. And the monarch thereupon began to search for some food. Knawed with hunger, the king at last saw, in a very solitary part of the woods, a Brahmana and his wife coupling with each other. Alarmed at beholding the monarch, the couple ran away, their desires unfulfilled. Pursuing the retreating pair, the king forcibly seized the Brahmana. Then the Brahmani, beholding her lord seized, addressed the monarch, saying,—Listen to what I say, O monarch of excellent vows! It is known all over the world that thou art born in the Solar race, and that thou art ever vigilant in the practice of morality and devoted to the service of thy superiors! It behoveth thee not to commit sin, O thou irrepressible one, deprived though thou hast been of thy senses by (the Rishi's) curse! My season hath come, and wishful of my husband's company I was united with him. I have not been gratified yet. Be propitions unto us, O thou best of kings! Liberate my husband!—The monarch, however, without listening to her cries cruelly devoured her husband like a tiger devouring its desirable prey. Possest with wrath at this sight, the tears that woman shed blazed up like fire and consumed everything in that place. Afflicted with grief at the calamity that overtook her lord, the Brahmani in anger cursed the royal sage, Kalmāshpāda, saying,—Vile wretch, since thou hast today cruelly devoured in my very sight my illustrious husband dear unto me, even before my desires have been gratified, therefore shalt thou, O wicked one, afflicted by my curse, meet with instant death when thou unitest thyself with thy wife in season! And thy wife, O wretch, shall bring forth a son, uniting herself with that Rishi Vashishta whose children have been devoured by thee! And that child, O worst of kings, shhll be the perpetuator of thy race!—

And cursing the monarch thus, that lady of Angira's house bearing every auspicious mark, entered the blazing fire in the very sight of the monarch. And, O thou oppressor of all foes, the illustrious and exalted Vashishta, by his ascetic power and spiritual insight, immediately knew all. And long after this, when the king became freed from his curse, he approached his wife Madayanti when her season' came. But Madayanti softly sent him away. Under the influence of desire the monarch had no recollection of that curse. Hearing, however, the words of his wife, the best of kings became terribly alarmed. And recollecting the curse he repented bitterly of what he had done. And it was for this reason, O thou best of men, that the monarch, stained with the Brahmani's curse, appointed Vashishta to beget a son upon his queen.' "

Thus ends the hundred and eighty-fourth Section in the Chaitra-ratha of the Adi Parva.

Section CLXXXV.

(Chaitra-ratha Parva continued.)

"Arjuna asked, 'O Gandharva, thou art acquainted with everything! Tell us, therefore, what Veda-knowing Brahmana is worthy to be appointed as our priest!'

"The Gandharva replied, 'There is in these woods a shrine of the name of Utkochaka. Dhaumya the younger brother of Devala is engaged there in ascetic penances. Appoint him, if ye desire, your priest!' "

Vaisampayana said, "Then Arjuna, highly pleased with everything that had happened, gave unto that Gandharva his weapon of fire with befitting ceremonies. And addressing him, the Pandava also said, 'O thou best of Gandharvas, let the horses thou givest us remain with thee for sometime. When occasion cometh, we will take them from thee! Blest be thou!' Then the Gandharva and the Pandavas, respectfully saluting each other, left the delightful banks of the Bhāgirathee and went whithersoever they desired. Then, O Bharata, the Pandavas wending to Utkochaka the sacred asylum of Dhaumya installed Dhaumya as their priest. And Dhau-

mya the foremost of all conversant with the Vedas, receiving them with presents of wild fruits and roots, consented to become their priest. And the Pandavas with their mother forming the sixth of the company, having obtained that Brahmana as their priest regarded their sovereignty and kingdom as already regained and the daughter of the Panchala king as already obtained in the *Svayamvara.* And those bulls of the Bharata race, having obtained the master Dhaumya as their priest, also regarded themselves as placed under a powerful protector. And the high-souled Dhaumya, acquainted with the true meaning of the Vedas and every rule of morality, becoming the spiritual preceptor of the virtuous Pandavas, made them his *Yajamanas* (spiritual disciples). And that Brahmana, beholding those heroes endued with intelligence and strength and perseverence like unto the celestials, regarded them as alrealy restored, by virtue of these their own accomplishments, to their sovereignty and kingdom. Then those kings of men, having had benedictions uttered upon them by that Brahmana, resolved to go, accompanied by him, to the *Svayamvara* of the princess of Panchala."

Thus ends the hundred and eighty-fifth Section in the Chaitra-ratha of the Adi Parva.

SECTION CLXXXVI.

(*Svayamvara Parva.*)

Vaisampayana said, "Then those tigers among men—those brothers—the five Pandavas, set out for Panchala to behold that country and Draupadi and the festivites (in view of her marriage). And those tigers among men—those oppressors of all enemies—in going along, with their mother, saw on the way numerous Brahmanas proceeding together. And those Brahmanas who were all *Brahmacharins* beholding the Pandavas, O king, asked them, 'Where do ye go? Whence also are ye come?' And Yudhish-thira replied unto them, saying, 'Ye bulls among Brahmanas, know ye that we are uterine brothers proceeding together with our mother. We are coming even from Ekachakrā.' The Brahmanas then said, 'Go ye this very

day to the abode of Drupada in the country of the Panchalas! A great *Svayamvara* takes place there, on which a large sum of money will be spent. We also are proceeding thither. Let us go together. Extraordinary festivities will take place (in Drupada's abode). The illustrious Yajna-sena, otherwise called Drupada, hath a daughter risen from the centre of the sacrificial altar. Of eyes like lotus leaves and features that are faultless, endued with youth and intelligence, she is extremely beautiful. And the slender-waisted Draupadi of every feature perfectly faultless, and whose body emitteth a fragrance like unto that of the blue lotus for full two miles around, is the sister of the strong-armed Dhrishta-dyumna gifted with great prowess—the (would-be) slayer of Drona—who was born with natural mail and sword and bow and arrows from the blazing fire, himself like unto a second fire. And that daughter of Yajna-sena will elect a husband from among the invited princes. And we are repairing thither to behold her and the festivities on the occasion, like unto the festivities of heaven. And to that *Svayamvara* will come from various lands kings and princes who are performers of sacrifices in which the presents to the Brahmanas are large; who are devoted to study, are holy, illustrious, and of rigid vows; who are young and handsome; and who are mighty charioteers and accomplished in arms. And desirous of winning the maiden, those monarchs will all give away much wealth and kine and food and other articles of enjoyment. And taking all that they will give away, and beholding the *Svayamvara*, and enjoying the festivities, we shall go whithersoever we like. And there will also come unto that *Svayamvara*, from various countries, actors, and bards singing the panegyrics of kings, and dancers, and reciters of Puranas, and heralds, and powerful athletes. And beholding all these sights and taking what will be given away, ye illustrious ones, ye will return with us. Ye are all handsome and like unto the celestials! Beholding ye, Krishnā may, by chance, choose some one amongst ye superior to the rest. This thy brother of mighty arms, and handsome and endued with beauty also, engaged in (athletic) encounters, may, by chance, earn great wealth!'

"Hearing these words of the Brahmanas, Yudhish-thira replied, 'Ye Brahmanas, we all will go with ye to behold that maiden's *Svayamvara*—that excellent jubilee.'"

Thus ends the hundred and eighty-sixth Section in the Svayamvara of the Adi Parva.

Section CLXXXVII.

(*Svayamvara Parva continued.*)

Vaisampayana said, "Thus addressed by the Brahmanas, the Pandavas, O Janamejaya, proceeded towards the country of the southern Panchalas ruled over by king Drupada. And on their way those heroes beheld the illustrious Dwaipayana—that Muni of pure soul and perfectly sinless. And duly saluting the Rishi and saluted by him, after their conversation was over, commanded by him they proceeded to Drupada's abode. And those mighty charioteers proceeded by slow stages, staying for sometime within those beautiful woods and fine lakes that they beheld along their way. Devoted to study, pure in their practices, amiable, and sweet-speeched, the Pandavas at last entered the country of the Panchalas. And beholding the capital as also the fort, they took up their quarters in the house of a potter. And adopting the Brahmanical profession, they began to lead an eleemosynary life. And no men recognised those heroes during their stay in Drupada's capital.

"Yajna-sena always cherished the wish of bestowing his daughter on Kiriti (Arjuna) the son of Pandu. But he never spoke of this wish to anybody. And, O Janamejaya, the king of Panchala thinking of Arjuna, caused a very stiff bow to be made that was incapable of being bent by anybody except Arjuna. And causing some machinery to be erected in the sky, the king set up a mark attached to that machinery. And Drupada said, 'He that will string this bow and with these well-adorned arrows shoot the mark above the machine shall obtain my daughter.'"

Vaisampayana continued "With these words king Drupada proclaimed the *Svayamvara*. And hearing them, O Bharata, the kings of other lands came to his capital. And there came

also many illtstrious Rishis desirous of beholding the *Svayamvara.* And there came also, O king, Duryodhana and the Kurus accompanied by Karna. And there also came many superior Brahmanas from every country. And the monarchs who came there were all received with reverence by the illustrious Drupada. And desirous of beholding the Svayamvara, the citizens, roaring like the sea, all took their seats on the platforms that were erected around the amphitheatre. And the monarch entered the grand amphitheatre by the north-eastern gate. And the amphitheatre itself had been erected on an auspicious and level plain to the north-east of Drupada's capital. And it was surrcunded on all sides by beautiful mansions. And it was enclosed on all sides with high walls and a moat with arched door-ways here and there. And the vast amphitheatre was also shaded by a canopy of various colors. And resounding with the notes of thousands of trumpets, it was scented with the black aloe and sprinkled all over with water mixed with sandal paste and adorned with garlands of flowers. And it was surrounded on all sides by high mansions perfectly white and resembling the cloud-kissing peaks of Kailasa. And the windows of those mansions were covered with net-works of gold, and the walls were set with diamonds and precious stones. And the staircases were easy of ascent and the floors were covered with costly carpets and cloths. And all those mansions were adorned with wreathes and garlands of flowers and rendered fragrant with excellent aloes. And they were all white and spotless, like unto the necks of swans. And their fragrance could be perceived from the distance of a *Yojana.* And they were each furnished with a hundred doors wide enough to admit a crowd of persons. And they were adorned with costly beds and carpets; and beautified with various metals, they resembled the peaks of the Himavat. And in those seven-storied houses of various sizes dwelt the monarchs that were invited by Drupada—their persons adorned with every ornament and possessed with the desire of excelling one another. And the denizens of the city and the country who had come to behold Krishnā and taken their seats on the excellent platforms erected around, beheld seated within those mansions those lions among kings

who were all endued with the energy of great souls. And those exalted sovereigns were all adorned with the fragrant paste of the black aloe. Of great liberality, they were all devoted to Brahma and they protected their kingdoms against all foes. And for their own good deeds they were the loved of the whole world.

"The Pandavas too, entering that amphitheatre, sat with the Brahmanas and beheld the unrivalled affluence of the king of the Panchalas. And that concourse of princes, Brahmanas, and others, looking gay with the peformances of actors and dancers and in which large presents of every kind of wealth were constantly made, began to increase day by day. And it lasted, O king, for several days, till on the sixteenth day when it was at its full, the daughter of Drupada, O thou bull of the Bharata race, having washed herself clean, entered that amphitheatre, richly attired and adorned with every ornament and bearing in her hand a golden dish (whereon were the usual offerings of the *Arghya*) and a garland of flowers. Then the priest of the Lunar race—a holy Brahmana conversant with all *mantras*—igniting the sacrificial fire poured with due rites libations of clarified butter into it. And gratifying Agni by those libations and making the Brahmanas utter the auspicious formula of benediction, stopped the musical instruments that were playing all around. And when that vast amphitheatre, O monarch, became perfectly still, Dhrishtadyumna possessing a voice deep as that of the kettle-drum or the clouds, taking hold of his sister's arm stood in the midst of that concourse, and said, with a voice loud and deep as that of the clouds, these charming words of excellent import: 'Hear ye assembled kings, this is the bow, that is the mark, and these are the arrows! Shoot the mark through the orifice of the machine by means of these five sharpened arrows! Truly do I say, that possessed of lineage, beauty of person, and strength, he that achieveth this great feat shall obtain today this my sister Krishnā as his wife!' Having spoken unto the assembled monarchs thus, Drupada's son then addressed his sister, reciting unto her the names and lineage and ahievements of those assembled lords of the earth."

Thus ends the hundred and eighty-seventh Section in the Svayamvara of the Adi Parva.

SECTION CLXXXVIII.

(*Svayamvara Parva continued.*)

"Dhrista-dyumna said, 'Duryodhana, Durvishaha, Durmukha and Dushpradharshana; Vivingsati, Vikarna, Saha, and Dus-shasana; Yuyutsu and Vayuvega and Bhima-vegrava; Urgrāyudha, Valāki, Kankāyu, and Virochana, Sukundala, Chitra-sena, Suvarcha, and Kanaka-dhaja; Nandaka, and Vàhusali, and Tuhunda, and Vikata; these, O sister, and many other mighty sons of Dhrita-rashtra—heroes all—accompanied with Karna, have come for thy hand! Innumerable other illustrious monarchs—all bulls among Kshatriyas—have also come for thee! Sakuni, Sauvala, Vrishaka, and Vrihadvala,—these sons of the king of Gāndhara—have also come. Foremost of all wielders of weapons—the illustrious Aswathama and Bhoja—adorned with every ornament have also come for thee! Vrihanta, Manimāna, Danda-dhara, Sahadeva, Jayat-sena, Megha-sandhi, Virāta with his two sons Sankha and Uttara, Vārdha-kshemi, Susharmā, Senā-vindu, Suketu with his two sons Sunāmā and Suvarchā, Suchitra, Sukumāra, Vrika, Satya-dhriti, Suryadhaja, Rochamāna, Nila, Chitrāyudha, Angsumāna, Chekitāna, the mighty Srenimāna, Chandra-sena the mighty son of Samudra-sena, Jalasandha, Vidanda and Danda—the father and son, Paundraka, Vāsudeva, Bhagadatta endued with great energy, Kalinga, Tāmralipta, the king of Pattana, the mighty charioteer Salya the king of Madra with his son the heroic Rukmangada, Rukma-ratha, Somadatta of the Kuru race with his three sons, all mighty charioteers and heroes, *viz*, Bhuri, Bhurisrava, and Shala, Sudhakshina, Kamvoja, Dhridadhanvā of the Puru race, Vrihadvala Sushena, Shivi the son of Usinara, Patach-charanihantā, the king of Kārusha, Sankarsana (Valadeva), Vāsudeva (Krishna), the mighty son of Rukminy, Shamva Charudeshna, the son of Pradyumna with Gada, Akrura, Satyaki, the high-souled Udhava, Kritavarmá the son of Hridikā, Prithu, Viprithu,

Viduratha, Kanka, Sankha with Gaveshana, Asāvaha, Anirudha, Samika, Sārimejaya, the heroic Vātāpati, Jhilli, Pindāraka, the powerful Usinara,—all these of the Vrishni race, Bhagiratha, Vrihatkshatra, Jayadratha the king of Sindhu, Vrihadratha, Vālhika, the mighty charioteer Srutāyu, Uluka, Kaitava, Chitrāngada and Suvàngada, the highly intelligent Vatsaraja, the king of Koshala, Shishupāla and the powerful Jaràsandha, these and many other great kings—all Kshatriyas celebrated throughout the world—have come, O blessed one, for thee! Endued with prowess, these will shoot the mark. And thou shalt choose him for thy husband who amongst these will shoot the mark!' "

Thus ends the hundred and eighty-eighth Section in the Svayamvara of the Adi Parva.

Section CLXXXIX.

(*Svayamvara Parva continued.*)

Vaisampayana said, " Then those youthful princes adorned with ear-rings, vieing with one another and each regarding himself accomplished in arms and gifted with might, stood up brandishing their weapons. And intoxicated with the pride of beauty, prowses, lineage, knowledge, wealth, and youth, they were like Himalyan elephants in the season of rut with crowns split from excess of temporal juice. And beholding each other with jealousy and influenced by the god of Desire, they suddenly rose up from their royal seats, exclaiming 'Krishnā shall be mine.' And the Kshatriyas assembled in that amphitheatre, each desirous of winning the daughter of Drupada, looked like the celestials (of old) standing round Umā the daughter of the King of mountains. Afflicted with the shafts of the god of the flowery bow and with hearts utterly lost in the contemplation of Krishnā, those princes descended into the amphitheatre for winning the Panchala maiden and began to regard even their best friends with jealousy. And there came also the celestials on their cars, with the Rudras and the Adityas, the Vasus and the twin Aswinas, the Sadhyas and all the Marutas, and Kuvera with Yama walking ahead. And there

came also the Daityas and the Suparnas, the great Nagas and the celestial Rishis, the Guhyakas and the Charanas, the Viswavasus, and Narada and Parvata, and the principal Gandharvas with the Apsaras. And Halāyaudha (Vala-deva) and Janarddana (Krishna) and the chiefs of the Vrishni, Andhaka, and Yādava tribes who obeyed the leadership of Krishna, were also there, viewing the scene. And beholding those elephants in rut—the five (Pandavas)—attracted towards Draupadi like mighty elephants towards a lake overgrown with lotuses, or like fire covered with ashes, Krishna the foremost of Yadu heroes began to reflect. And he said unto Rama (Valadeva),—'That is Yudhish-thira; that is Bhima with Jishnu (Arjuna); and those are the twin heroes.' And Rama surveying them slowly cast a glance of satisfaction on Krishna. Biting their nether lips in wrath, the other heroes there—sons and grandsons of kings—with their eyes and hearts and thoughts set on Krishnā, looked with expanded eyes on Draupadi alone without noticing the Pandavas. And the sons of Prithā also, of mighty arms, and the illustrious twin heroes, beholding Draupadi, were all likewise struck by the shafts of Kāma. And crowded with celestial Rishis and Gandharvas and Suparnas and Nagas and Asuras and Sidhyas, and filled with celestial perfumes and scattered over with celestial flowers, and resounding with the kettle-drum and the deep hum of infinite voices, and echoing with the softer music of the flute, the Vina, and the tabor, the cars of the celestials, could scarcely find a passage through the firmament. Then those princes—Karna, Duryodhana, Shalva, Shālya, Aswathamā, Krātha, Sunitha, Vakra, the rulers of Kalinga and Banga, Pāndya, Paundra, the ruler of Videha, the chief of the Yavanas,—and many other sons and grandsons of kings,—sovereigns of territories with eyes like lotus leaves,—one after another began to exhibit their prowess for (winning) that maiden of unrivalled beauty. Adorned with crowns, garlands, bracelets, and other ornaments, endued with mighty arms, possest of prowess and vigor and bursting with strength and energy, those princes could not, even in imagination, string that bow of extraordinary stiffness,

"And (some amongst) those kings in exerting with swelling lips—each according to his strength, education, skill, and energy,—to string that bow, were tossed on the ground and lay perfectly motionless for some time. Their strength spent and their crowns and garlands loosened from their persons, they began to pant for breath and their ambition of winning that fair maiden was cooled. Tossed by that tough bow, and their garlands and bracelets and other ornaments disordered, they began to utter exclamations of woe. And that assemblage of monarchs, their hope of obtaining Krishnā gone, looked sad and woeful. And beholding the plight of those monarchs, Karna that foremost of all wielders of the bow went to where the bow was, and quickly raising it stringed it soon and placed the arrows on the string. And beholding the son of Surya—Karna of the Suta tribe—like unto fire, or Soma, or Surya himself, resolved to shoot the mark, those foremost of bowmen—the sons of Pandu—regarded the mark as already shot, and brought down upon the ground. But seeing Karna, Draupadi loudly said, 'I will not elect a Suta for my lord!' Then Karna, laughing in vexation and casting a glance on the Sun, threw aside the bow already drawn to a circle.

"Then when all those Kshatiyas gave up the task, the heroic king of the Chedis—mighty as Yama himself—the illustrious and determined Shishupāla the son of Damaghosa, in endeavouring to string the bow, himself fell upon his knees on the ground. Then king Jarāsandha endued with great strength and powers, approaching the bow stood there for some moments fixed and motionless like a mountain. Tossed by the bow, he too fell upon his knees on the ground. And rising up, the monarch left the amphitheatre for returning to his kingdom. Then the great hero Shalya the king of Madra, endued with great strength, in endeavouring to string the bow fell upon his knees on the ground. At last when in that assemblage consisting of highly respectable people, all the monarchs had become the subjects of derisive talk, that foremost of heroes—Jishnu the son of Kunti—desired to string the bow and place the arrows on the bowstring."

Thus ends the hundred and eighty-ninth Section in the Svayamvara of the Adi Parva.

Section CLXL.

(Svayamvara Parva Continued.)

Vaisampayana continued, "When all the monarchs had desisted from stringing that bow, the high-souled Jishnu arose from among the crowd of Brahmanas seated in that assembly. And beholding Pārtha possessing the complexion of Indra's banner, advancing towards the bow, the principal Brahmanas shaking their deer-skins raised a loud clamour. And while some were displeased, there were others that were well-pleased. And some there were, possessed of intelligence and foresight, who addressing one another said, 'Ye Brahmanas, how can a Brahmana stripling, unpracticed in arms and weak in strength, string that bow which such celebrated Kshatriyas as Salya and others, endued with might and accomplished in the science and practice of arms, could not? If he doth not achieve success in this untried task which he hath undertaken from a spirit of boyish restlessness, the entire body of Brahmanas here will be ridiculous in the eyes of the assembled monarchs. Therefore, forbid this Brahmana that he may not go to string the bow which he is even now desirous of doing from vanity, childish daring, or mere restlessness.' Others replied, 'We shall not be ridiculous, nor shall we incur the disrespect of anybody or the displeasure of the sovereigns.' Some remarked, 'This handsome youth who is even like the trunk of a mighty elephant, whose shoulders and arms and thighs are so well-built, who in patience looks like the Himavat, whose gait is even like that of the lion, and whose prowess seems to be like that of an elephant in rut, and who is so resolute, will it is probable, accomplish this feat. He has strength and resolution. If he had none, he would never go of his own accord. Besides, there is nothing in the three worlds that Brahmanas of all mortal men cannot accomplish. Abstaining from all food or living upon air or eating of fruits, persevering in their vows, and emaciated and weak, Brahmanas are ever

strong in their own energy. One should never disregard a Brahmana whether his acts be right or wrong, by supposing him incapable of achieving any task that is great or little, or that is fraught with bliss or woe. Rama the son of Jamadagnya defeated in battle all the Kshatriyas. Agastya by his Brahma energy drank the fathomless ocean. Therefore, say ye—Let this youth bend the bow and string it with ease.—' Many said, 'So be it.' And the Brahmanas continued speaking unto one another these and other words. Then Arjuna approached the bow and stood there like a mountain. And walking round that bow, and bending his head unto that giver of boons—the lord Isāna,—and remembering Krishna also, he took it up. And that bow which Rukma, Sunitha, Vakra, Rādha's son, Duryodhana, Shàlya, and many other kings accomplished in the science and practice of arms, could not, even with great exertion, string, Arjuna the son of Indra, that foremost of all persons endued with energy and like unto the younger brother of Indra (Vishnu) in might, stringed within the twinkling of an eye. And taking up the five arrows he shot the mark and caused it to fall down on the ground through the hole in the machine above which it had been placed. Then there arose a loud uproar in the firmament, and the amphitheatre also resounded with a loud clamour. And the gods showered celestial flowers on the head of Pārtha that slayer of foes. And thousands of Brahmanas began to wave their upper garments in joy. And all around, the monarchs who had been unsuccessful, uttered exclamations of grief and despair. And flowers were rained from the skies all over the amphitheatre. And the muscians struck up in concert. Bards and heralds began to chaunt in sweet tones the praises (of the hero who accomplished the feat). And beholding Arjuna, Drupada—that slayer of foes—was filled with joy. And the monarch desired to assist with his forces the hero if occasion arose. And when the uproar was at its height, Yadhish-thira the foremost of all virtuous men, accompanied by those first of men the twins, hastily left the amphitheatre for returning to his temporary home. And Krishnā beholding the mark shot and beholding Pārtha also,

like unto Indra himself, who had shot the mark, was filled with joy, and approached the son of Kunti with a white robe and a garland of flowers. And Arjuna the accomplisher of inconceivable feats, having won Draupadi by his success in the amphitheare, was saluted with reverence by all the Brahmanas. And he soon after left the lists followed close by her who thus became his wife."

Thus ends the hundred and nintieth Section in the Svayamvara of the Adi Parva.

Section CLXLI.

(Svayamvara Parva continued.)

Vaisampayana said, "When the king (Drupada) expressed his desire of bestowing his daughter on that Brahmana (who had shot the mark), all those monarchs who had been invited to the *Svayamvara*, looking at one another, were suddenly filled with wrath. And they said, 'Passing us by and regarding the assembled monarchs as straw this Drupada desireth to bestow his daughter—that first of women—on a Brahmana! Having planted the tree he cutteth it down when it is about to bear fruit. The wretch regardeth us not: therefore let us slay him! He deserveth not our respect, nor, the veneration due to age. Owing to such qualities of his, we shall therefore, slay this wretch that insulteth all kings, along with his son! Inviting all the monarchs and entertaining them with excellent food, he disregardeth us at last. In this assemblage of monarchs like unto a conclave of the celestials, doth he not see a single monarch equal unto himself? The Vedic declaration is well-known that the *Svayamvara* is for the Kshatriyas. The Brahmanas have no claim in respect of an election of husband by a Kshatriya damsel. Or, ye kings, if this damsel desireth not to elect any one of us as her lord, let us cast her into the fire and return to our kingdoms. As regards this Brahmana, although he hath, from offiicousness or avarice, done this injury to the monarchs, he should not yet be slain; for our kingdoms, lives, treasures, sons, grandsons, and whatever other wealth we have, all exist for Brahmanas. Some-

thing must be done here (even unto him) so that from fear of disgrace and the desire of maintaining what properly belongeth unto each order, other *Svayamvara* may not terminate in this way.'

"Having addressed one another thus, those tigers among monarchs endued with arms like unto spiked iron maces, took up their weapons and rushed at Drupada for slaying him then and there. And Drupada beholding those monarchs all at once rushing towards him in anger with bow and arrows, sought, from fear, the protection of the Brahmanas. But those mighty bowmen (Bhima and Arjuna) of the Pāndavas, capable of chastising all foes, advanced to oppose those monarchs rushing towards them impetuously like elephants in the season of rut. Then the monarchs with fingers cased in leather and upraised weapons rushed in anger at the Kuru princes Bhima and Arjuna for slaying them. Then the mighty Bhima of extraordinary achievements, endued with the strength of thunder, tore up like an elephant a large tree and divested it of its leaves. And with that tree, the strong-armed Bhima the son of Prithā,—that grinder of all foes,—stood, like unto the mace-bearing king of the Dead (Yama) armed with his fierce mace, near that bull amongst men Arjuna. And beholding that feat of his brother, Jishnu of extraordinary intelligence and himself also of inconceivable feats, wondered much. And equal unto Indra himself in achievements, casting off all fear he stood with his bow ready to receive those assailants. And beholding those feats of both Jishnu and his brother; Dāmodara (Krishna) of superhuman intelligence and inconceivable feats, addressing his brother, Halāyudha (Valadeva) of fierce energy, said, 'That hero there, of tread like that of a mighty lion, who draweth the large bow in his hand full four cubits in length, is Arjuna! There is no doubt, O Sankarshana, in this, if I am Vāsudeva! That other hero who having speedily torn up the tree hath suddenly become ready to drive off the monarchs, is Vrikodara! For no one in the world, except Vrikodara, could today perform such a feat in the field of battle! And, O Achyuta, that other youth of eyes like unto lotus leaves, of full four cubits' height, of gait like

that of a mighty lion, and humble withal, of fair cmplexion and prominent and shining nose, who hath, a little before, left the amphitheatre, is Dharma's son (Yudhish-thira). The two other youths, like unto Kārtikeya, are, I suspect, the sons of the twin Aswinas. I heard that the sons of Pandu along with their mother Prithā had all escaped fron the conflagration of the house of lac.' Then Halāyudha of complexion like unto that of clouds uncharged with rain, addressing his younger brother (Krishna), said with great satisfaction 'O, I am happy to hear, as I do from sheer good fortune, that our father's sister Prithā with the foremost of the Kaurava princes have all escaped (from death)!' "

Thus ends the hundred and ninety-first Section in the Svayamvara of the Adi Parva.

Section CLXLII.

(Svayamvara Parva continued.)

Vaisampayana said, "Then those bulls among Brahmanas shaking their deer-skins and water-pots made of cocanut-shells exclaimed, 'Fear not, we will fight the foe!' Arjuna smilingly addressing those Brahmanas exclaiming thus, said, 'Stand ye aside as spectators (of the fray) Showering hundreds of arrows furnished with straight points even I shall check, like snakes with *mantras*, all those angry monarchs.' Having said this, the mighty Arjuna taking up the bow he had obtained as dower accompanied by his brother Bhima, stood immovable as a mountain. And beholding those Kshatriyas who were ever furious in battle with Karna ahead, the heroic brothers rushed fearlessly at them like two elephants rushing against a host of hostile elephants. Then those monarchs eager for the fight fiercely exclaimed, 'The slaughter in battle of a Brahamana desiring to fight is permitted.' And saying this, the monarchs suddenly rushed agsinst the Brahmanas. And Karna endued with great energy rushed against Jishnu for fight. And Salya the mighty king of the Madras rushed against Bhima like one elephant rushing against another for the sake of a she-elephant in season; while Duryodhona and others, engaged with

the Brahmanas, skirmished with them lightly and carelessly. Then the illustrious Arjuna beholding Karna the son of Vikartana (Surya) advancing towards him, drew his tough bow and pierced him with his sharp-arrows. And the impetus of those whetted arrows furnished with fierce energy made Rādheya (Karna) faint. Recovering consciousness Kārna attacked Arjuua with greater care than before. Then Karna and Aajuna, both foremost of victorious warriors, desirous of vanquishing each other, fought madly on. And such was the lightness of hand they both displayed that (each enveloped by the other's shower of arrows) they both became invisible (unto the spectators of their encounter). 'Behold the strength of my arms,'—'Mark, how I have counteracted the feat,'—those were the words—intelligible to heroes alone—in which they addressed each other. And incensed at finding the strength and energy of Arjuna's arms unequalled on earth, Karna the son of Surya fought with greater vigor. And parrying all those impetuous arrows shot at him by Arjuna, Karna sent up a loud shout. And this feat of his was applauded by all the warriors. Then addressing his antagonist, Karna said, 'O thou foremost of Brahmanas, I am gratified to observe the energy of thy arms that knoweth no relaxation in battle and thy weapons themselves fit for achieving victory. Art thou the emrbodiment of the science of weapons, or art thou, Rama that best of Brahmanas, or Indra himself, or Indra's younger brother Vishnu called also Achyuta, who for disguising himself hath assumed the form of a Brahmana and mustering such energy of arms fighteth with me? No other person except the husband himself of Shachi or Kiriti the son of Pandu is capable of fighting with me when I am angry on the field of battle. 'Then hearing those words of his, Falgoona replied, saying, 'O Karna, I am neither the science of arms (personified), nor Rama endued with superhuman powers! I am only a Brahamana who is the foremost of all warriors—of all wielders of weapons. By the grace of my preceptor I have become accomplished in the *Brahma* and the *Paurandara* weapons. I am here to vanquish thee in battle. Therefore, O hero, wait a little!'"

Vaisampayana continued, "Thus addressed (by Arjuna), Karna the adopted son of Rādhā desisted from the fight, for that mighty charioteer thought that *Brahma* energy is ever invincible. Meanwhile on another part of the field, the mighty heroes Shalya and Vrikodara, well-skilled in battle and possessed of great strength and proficiency, challenging each other, engaged in fight like two elephants in the season of rut! And they struck each other with their clenched fists and knees. And sometimes pushing each other forward and sometimes dragging each other near, sometimes throwing each other down face downwards and sometimes on the sides, they fought on, striking each other at times with their clenched fists. And encountering each other with blows hard as the clash of two masses of granite, the lists rang with the sounds of their combat. Fighting with each other thus for a few seconds, Bhima the foremost of the Kuru heroes taking up Shalya on his arms hurled him to a distance. And Bhima-sena —that bull amongst men—surprised all (by the dexterity of his feat) for though he threw Shalya on the ground he did it without hurting him much. And when Shalya was thus thrown down and Karna was struck with fear, the other monarchs were all alarmed. And they hastily surrounded Bhima, and exclaimed, 'Surely, these bulls amongst Brahmanas are excellent (warriors)! Ascertain in what race have they been born and where they abide. Who can encounter Karna the son of Rādhā in fight, except Rama, Drona, or Kiriti the son of Pandu? Who also can encounter Duryo-dhana in battle except Krishna the son of Devaki, and Kripa the son of Sharadwan? Who also can overthrow in battle Shalya—that first of mighty warriors—except the hero Valadeva, or Vrikodara the son of Pandu, or the horoic Duryodhana? Let us, therefore, desist from this fight with the Brahmanas. Indeed, Brahmanas, however offending, should yet be ever protected. And first let us ascertain who these are; for after we have done that we may cheerfully fight with them.'"

Vaisampayana continued, "And Krishna, having beheld that feat of Bhima, believed them both to be the sons of Kunti. And gently addressing the assembled monarchs, say-

ing, 'This maiden hath been justly acquired (by the Brahmana),' he induced them to abandon the fight. Accomplished in battle, those monarchs then desisted from the fight. And those best of monarchs then returned to their respective kingdoms, wondering much. And those who came there went away saying, 'The festive scene hath terminated in the victory of the Brahmanas. The princess of Panchala hath become the bride of a Brahmana.' And surrounded by Brahmanas dressed in skins of deer and other wild animals, Bhima and Dhananjaya passed with difficulty out of the throng. And those heroes among men, mangled by the enemy and followed by Krishnā, having at last escaped from that throng, looked like the moon in full and the sun emerged from the clouds.

"Meanwhile Kunti seeing that her sons were late in returning from their eleemosynary round, was filled with anxiety. And she began to think of various evils having overtaken her sons. At one time she thought that the sons of Dhrita-rashtra having recognised her children had slain them. Next she feared that some cruel and strong Rakshasas endued with powers of deception had slain them. And she asked herself, 'Could the illustrious Vyasa himself (who had directed my sons to come to Panchala) have been guided by perverse intelligence?' Thus reflected Prithā in consequence of her affection for her children. Then in the stillness of the late afternoon, Jishnu, accompanied by a body of Brahmanas, entered the abode of the potter, like the cloud-covered sun appearing in a cloudy day."

Thus ends the hundred and ninety-second Section in the Svayamvara of the Adi Parva.

SECTION CLXLIII.

(*Svayamvara Parva continued.*)

Vaisampayana said, "Then those illustrious sons of Prithā, returning to the potter's abode, approached their mother. And those first of men represented Yājna-seni unto their mother as the *alms* they had obtained that day. And Kunti who was there within the room and saw not her sons, replied,

saying, 'Enjoy ye all (what ye have obtained)!' The moment after, she beheld Krishnā and then she said, 'Oh, what have I said!' And anxious with the fear of sin and reflecting how every one could be extricated from the situation, she took the cheerful Yājna-seni by the hand, and approaching Yudhish-thira said, 'This daughter of king Yajna-sena upon being represented to me by thy younger brothers as the *alms* they had obtained, from ignorance, O king, I said what was proper, *viz, Enjoy ye all what hath been obtained.* O thou bull of the Kuru race, tell me how my speech may not become untrue, how sin may not touch the daughter of the king of Panchala, and how also she may not become uneasy!' "

Vaisampayana continued, "Thus addressed by his mother, that hero among men, that foremost scion of the Kuru race, the intelligent king (Yudhish-thira), reflecting for a moment, consoled Kunti, and addressing Dhananjaya, said, 'By thee, O Falgoona, hath Yājna-seni been won. It is proper, therefore, that thou shouldst wed her. O thou withstander of all foes, igniting the sacred fire take thou her hand with due rites!'

"Arjuna, hearing this, replied, 'O king, do not make me a participator in sin! Thy behest is not conformable to virtue! That is the path followed by the sinful. Thou shouldst wed first, then the strong-armed Bhima of inconceivable feats, then myself, then Nakula, and last of all, Sahadeva endued with great activity. Both Vrikodara and myself, and the twins and this maiden also, all await, O monarch, thy commands! When such is the state of things, do that, after reflection, which would be proper, conformable to virtue, productive of fame, and beneficial unto the king of Panchala. All of us are obedient to thee. O, command us as thou likest!' "

Vaisampayana continued, "Hearing these words of Jishnu, so full of respect and affection, the Pandavas all cast their eyes upon the princess of Panchala. And the princess of Panchala also looked at them all. And casting their glances on the illustrious Krishnā, those princes looked at one another. And taking their seats, they began to think of Draupadi alone. Indeed, after those princes of immeasurable energy

had looked at Draupadi, the god of Desire invaded their hearts and continued to grind all their senses. The ravishing beauty of Panchali had been modelled by the Creator himself, and superior to that of all other women on earth it could captivate the heart of every creature. And Yudhish-thira the son of Kunti, beholding his younger brothers, understood what was passing in their minds. And that bull among men immediately recollected the words of Krishna-Dwaipayana. And the king then, from fear of a division amongst the brothers, addressing all of them, said, 'The auspicious Draupadi shall be the common wife of us all !' "

Vaisampayana continued, " The sons of Pandu then, hearing those words of their eldest brother, began to revolve them in their minds in great cheerfulness. Then the hero of the Vrishni race (Krishna) suspecting the five persons he had seen in the *Svayamvara* to be none else than the heroes of the Kuru race, came, accompanied by the son of Rohiny (Valadeva), to the house of the potter where those foremost of men had taken up their quarters. And arrived there, Krishna and Valadeva beheld seated in that potter's house Ajata-shatru (Yudhish-thira) of well-developed and long arms, and his younger brothers possessing the splendour of fire sitting around him. Then Vāsudeva approaching that foremost of virtuous men—the son of Kunti—and touching the feet of that prince of the Ajamida race, said, 'I am Krishna ! And the son of Rohiny (Valadeva) also, approaching Yudhish-thira, did the same. And the Pandavas, beholding Krishna and Valadeva, began to express great delight. And, O thou foremost of the Bharata race, those heroes of the Yadu race thereafter touched also the feet of (Kunti) their father's sister. And Ajata-shatru—that foremost of the Kuru race—beholding Krishna enquired after his well-being and asked, 'How, O Vāsudeva, hast thou been able to trace us, living as we are in disguise ?' And Vāsudeva, smiling, answered, 'O king, fire, even if covered, can be known. Who else, among men, than the Pandavas could exhibit such might ? Ye resisters of all foes, ye sons of Pandu, by sheer good fortune have ye escaped from that fierce fire ! And it is by sheer good fortune alone

that the wretched son of Dhrita-rashtra and his counsellors have not succeeded in accomplishing their wishes. Blest be ye! And grow ye in prosperity like a fire in a cave gradually growing and spreading itself all around! And lest any of the monarchs recognise ye, give us leave to return to our tent!' Then, obtaining Yudhish-thira's leave, Krishna of prosperity knowing no decrease, accompanied by Vāladeva, hastily went away from the potter's abode."

Thus ends the hundred and ninety-third Section in the Svayamvara of the Adi Parva.

Section CLXLIV.

(Svayamvara Parva continued.)

Vaisampayana said, "When the Kuru princes (Bhima and Arjuna) were wending towards the abode of the potter, Dhrishta-dyumna the Panchala prince followed them. And sending away all his attendants, he concealed himself in some part of the potter's house, unknown to the Pandavas. Then Bhima, that grinder of all foes, and Jishnu, and the illustrious twins, returning from their eleemosynary round in the evening, cheerfully gave everything unto Yudhish-thira Then the kind Kunti addressing the daughter of Drupada said, 'O amiable one, take thou first a portion from this and devote it to the gods and give it away to Brahmanas, and feed those that desire to eat and give unto those who have become our guests. Divide the rest into two halves. Give one of these unto Bhima, O amiable one, for this strong youth of fair complexion—equal unto a king of elephants—this hero always eateth much. And divide the other half into six parts, four for these youths, one for myself, and one for thee.' Then the princess hearing those excellent words of her mother-in-law, cheerfully did all that she had been directed to do. And those heroes then all ate of the food prepared by Krishnā. Then Sahadeva the son of Madri, endued with great activity, spread on the ground a bed of *Kusa* grass. Then those heroes, each spreading thereon his deer-skin, laid themselves down to sleep. And those foremost of the Kuru

princes laid themselves down with heads towards the south. And Kunti laid herself down along the line of their heads, and Krishnā along that of their feet. And Krishnā, though she lay with the sons of Pandu on that bed of *Kusa* grass along the line of their feet as if she were their nether pillow, grieved not in her heart nor thought disrespectfully of those bulls amongst the Kurus. Then those heroes began to converse with each other. And the conversation of those princes, each worthy to lead an army, was exceedingly interesting, being upon celestial weapons, and cars, and elephants, and swords, and arrows, and battle-axes. And the son of the Panchala king listened (from his place of concealment) unto all they said. And all those who were with him beheld Krishnā in that state.

"When morning came, the prince Dhrishta-dyumna set out from his place of concealment with great haste inorder to report to Drupada in detail all that had happened at the potter's abode and all that he had heard those heroes to say amongst one another during the night. The king of Panchala had been sad because he knew not as Pandavas those who had taken away his daughter. And the illustrious monarch asked Dhrishta-dyumna on his return, 'Oh, where hath Krishnā gone? Who hath taken her away? Hath any Sudra or anybody of mean descent, or hath a tribute-paying Vaisya, by taking my daughter away, placed his dirty foot on my head? O son, hath that wreathe of flowers been thrown away on a grave-yard? Hath any Kshatriya of high brith, or any one of the superior order (Brahmana) obtained my daughter? Hath any one of mean descent, by having won Krishna, placed his left foot on my head? I would not, O son, grieve but feel greatly happy, if my daughter hath been united with Pārtha that foremost of men! O thou exalted one, tell me truly, who hath won my daughter today! O, are the sons of that foremost of the Kurus—Vichitra-virya's son—alive? Was it Pārtha (Arjuna) that took up the bow and shot the mark?'"

Thus ends the hundred and ninety-fourth Section in the Svayamvara of the Adi Parva.

Section CLXLV.

(*Vaivāhika Parva.*)

Vaisampayana said "Thus addressed, Dhrishta-dyumna, that foremost of the Lunar princes, cheerfully said unto his father all that had happened and by whom had Krishnā been won. And the prince said, 'With large, red, eyes, attired in deer-skin, and resembling a celestial in beauty, the youth who stringed that foremost of bows and brought down on earth the mark set on high, was soon surrounded by the foremost of Brahmanas who also offered him their homage for the feat he had achieved. Incapable of bearing the sight of a foe and endued with great activity, he began to exert his prowess. And surrounded by the Brahmanas he resembled the thunder-wielding Indra standing in the midst of the celestials and the Rishis. And like a she-elephant following the leader of a herd, Krishnā cheerfully followed that youth catching hold of his deer-skin. Then when the assembled monarchs incapable of bearing that sight rose up in wrath and advanced for fight, there rose up another hero who tearing up a large tree rushed against that concourse of kings felling them right and left like Yama himself smiting down creatures endued with life. Then, O monarch, the assembled kings stood motionless looking at that couple of heroes, while they, resembling the Sun and the Moon, taking Krishnā with them, left the amphitheatre and wended unto the abode of a potter in the suburbs of the town. And there at the potter's sat a lady like unto a flame of fire who, I ween, is their mother. And around her also sat three other foremost of men each of whom was like unto fire. And the couple of heroes having approached her paid homage unto her feet, and they said unto Krishnā also to do the same. And keeping Krishnā with her, those foremost of men all went out on a tour of eleemosynation. Sometime after when they returned, Krishnā taking from them what they had obtained in alms, devoted a portion thereof to the gods, and gave another por-

tion away in gift to Brahmanas. And of what remained after this, she gave a portion to that venerable lady, and distributed the rest amongst those five foremost of men. And she took a little for herself and ate it last of all. Then, O monarch, they all laid themselvs down for sleep, Krishna lying along the line of their feet as their nether pillow. And the bed on which they lay was made of *Kusa* grass upon which was spread their deer skins. And before going to sleep they talked on diverse subjects in voices deep as of black clouds. And the talk of those heroes was such that neither Vaisyas nor Sudras, nor Brahmanas, would talk in that way. Without doubt, O monarch, they are all bulls amongst Kshatriyas, their talk having been on military subjects. It seems, O father, that our hope hath fructified, for we have heard that the sons of Kunti all escaped from the conflagration of the house of lac. From the way in which the mark was shot down by that youth, and the strength with which the bow was stringed by him, and the manner in which I have heard them talk with one another, it is certain, O monarch, that they are the sons of Prithā wandering in disguise.

" Hearing these words of his son, king Drupada became exceedingly glad, and he sent unto them his priest directing him to ascertain who they were and whether they were the sons of the illustrious Pandu. Thus directed, the king's priest went unto them and applauding them all, delivered the king's message duly, saying, 'Ye who are worthy of preference in everything, the boon-giving king of the earth—Drupada—is desirous of ascertaining who ye are ! Beholding this one who hath shot down the mark, his joy knoweth no bounds. Giving us all particulars of your family and tribe, place ye your feet on the heads of your foes and gladden the hearts of the king of Panchala and his men and mine also ! King Pandu was the dear friend of king Drupada and regarded by him as his counter self. And Drupada had all along cherished the desire of bestowing this daughter of his upon Pandu as his daughter-in-law. Ye heroes of features perfectly faultless, king Drupada hath all along cherished this deire in his heart that Arjuna of strong and long arms might wed this daughter

of his according to the ordinance. If that hath become possible, nothing could be better, nothing more beneficial, nothing more conducive to fame and virtue, so far as Drupada is concerned.'

"Having said this, the priest became silent and humbly waited for an answer. And beholding him sitting thus, the king (Yudhish-thira) commanded Bhima who sat near, saying, 'Let water to wash his feet and *Arghya* be offered unto this Brahmana. He is king Drupada's priest and therefore worthy of great respect. We should worship him with more than ordinary reverence.' Then, O monarch, Bhima did as directed. And accepting the worship thus offered unto him, the Brahmana with a glad heart sat at his ease. Then Yudhish-thira addressed him and said, 'The king of Panchala hath, by appointing a special kind of dower, given away his daughter according to the practice of his order and not freely. This hero hath, by satisfying that demand, won the princess. King Drupada, therefore, hath nothing now to say in regard to the race, tribe, family, and disposition of him who hath performed that feat. Indeed, all his queries have been answered by the stringing of the bow and the shooting down of the mark. It is by doing what he had directed that this illustrious hero hath brought away Krishnā from among the assembled monarchs. Under these circumstances, the king of the Lunar race should not indulge in any regrets which can only make him unhappy (without mending matters in the least). The desire that king Drupada hath all along cherished will be accomplished, for this handsome princess beareth, I ween, every auspicious mark! None that is weak in strength could string that bow, and none of mean birth unaccomplished in arms could have shot down the mark. It behoveth not, therefore, the king of Panchala to grieve for his daughter today. Nor can anybody in the world undo that act of shooting down the mark. Therefore, the king should not grieve for what must take its course.'

"While Yudhish-thira was saying all this, another messenger from the king of Panchala, coming thither in haste, said 'The (nuptial) feast is ready.'"

Thus ends the hundred and ninety-fifth Section in the Vaivahika of the Adi Parva.

SECTION CLXLVI.

(Vaivahika Parva continued.)

Vaisampayana continued, "The messenger said, 'King Drupada hath in view of his daughter's nuptials, prepared a good feast for the bride-groom's party. Come ye thither after finishing your daily rites. Krishnā's wedding will take place there. Delay ye not. These chariots adorned with golden lotuses and drawn by excellent horses are worthy of kings. Riding on them, ye all come into the abode of the king of Panchala.'"

Vaisampayana continued, 'Then those bulls among the Kurus, dismissing the priest and causing Kunti and Krishnā to ride together upon one of those cars, themselves ascended those splendid vehicles and proceeded towards Drupada's palace. Meanwhile, O Bharata, hearing from his priest the words that Yudhish-thira the just had said, king Drupada, inorder to ascertain the order to which those heroes belonged, kept ready a large collection of articles (required under the ordiance for the wedding of each of the four orders). And he kept ready fruits, sanctified garlands, and coats of mail, and shields, and carpets, and kine, and seeds, and various other articles and implements of agriculture. And the king also collected, O monarch, every article appertaining to other arts, and various implements and apparatus of every kind of sport. And he also collected excellent coats of mail and shining shields, and swords and scimitars of fine temper, and beautiful chariots and horses, and first-class bows and well adorned arrows, and various kinds of missiles ornamented with gold. And he also kept ready darts and rockets and battle-axes and various utensils of war. And there were in that collection beds and carpets and various fine things, and cloths of various kinds. And when the party went to Drupada's abode, Kunti taking with her the virtuous Krishnā entered the inner apartments of the king. And the ladies of the king's household with joyous hearts worshipped the queen of the Kurus. And behold-

ing, O monarch, those foremost of men, each possessing the active gait of the lion, with deer-skins for their upper garments, eyes like unto those of mighty bulls, broad shoulders, and long hanging arms like unto the bodies of mighty snakes, the king, and the king's minister, and the king's son, and the king's friends, and attendants, became exceedingly glad. And those heroes sat on excellent seats furnished with foot-stools without any awkwardness and hesitation. And those foremost of men sat with perfect fearlessness on those costly seats one after another according to the order of their ages. And after those heroes were seated, well dressed servants, male and female, and skilful cooks brought excellent and costly viands worthy of kings on gold and silver plates. Then those foremost of men dined on those dishes and became well pleased. And after the dinner was over, those heroes among men, passing over all other articles, began to observe with interest the various utensils of war. And beholding this, Drupada's son and Drupada himself along with all his chief ministers of state, understanding the sons of Kunti to be all of royal blood, became exceedingly glad."

Thus ends the hundred and ninety-sixth Section in the Vaivahika of the Adi Parva.

Section CLXLVII.

(Vaivahika Parvā continued.)

Vaisampayana said, "Then the illustrious king of Panchala, addressing prince Yudhis-thira in the form applicable to Brahmanas, cheerfully asked that illustrious son of Kunti, saying, 'Are we to know ye as Kshatriyas, or Brahmanas, or accomplished Vaisyas, or as born in the race of Sudras? Or, are we to know ye as celestials who disguising themselves as Brahmanas are ranging the earth and come hither for the hand of Krishnā? O tell us truly, for we have great doubts! Shall we not be glad when our doubts have been resolved! O thou oppressor of all enemies, have the fates been propitious unto us? Tell us the truth willingly! Truth becometh monarchs better than sacrifices and dedications of tanks.

Therefore, tell us not what is untrue! O thou of the beauty of a celestial, O thou oppressor of enemies, hearing thy reply I shall arrange for my daughter's wedding according to the order to which ye belong!'

"Hearing these words of Drupada, Yudhish-thira answered, saying, 'Be not cheerless, O king! Let joy fill thy heart! The desire cherished by thee hath certainly been accomplished! We are Kshatriyas, O king, and sons of the illustrious Pandu. Know me to be the eldest of the sons of Kunti, and these to be Bhima and Arjuna! By these, O king, was thy daughter won amid the concourse of monarchs! The twins (Nakula and Sahadeva) and Kunti wait where Krishnā is. O thou bull amongst men, let grief be dispelled from thy heart, for we are Kshatriyas! Thy daughter, O monarch, hath like a lotus been only transferred from one lake into another! O king, thou art our reverend superior and chief refuge. I have told thee the whole truth!'"

Vaysampayana continued, "Hearing those words, king Drupada's eyes rolled in ecstasy, and filled with delight the king could not (for some moments) answer Yudhish-thira. Suppressing his joy with great exertion, that oppressor of all foes at last replied unto Yudhish-thira in proper words. And the virtuous monarch enquired how the Pandavas had escaped from the town of Varanavata. And the son of Pandu told the monarch every particular in detail of their escape from the burning palace of lac. And hearing everything that the son of Kunti said, king Drupada censured Dhrita-rashtra that ruler of men. And the monarch gave every assurance unto Yudhish-thira the son of Kunti. And that foremost of eloquent men there and then vowed to restore Yudhish-thira on his paternal throne.

"Then Kunti and Krishnā and Bhima and Arjuna and the twins, commanded by the king, all took up their quarters in a palace. And they continued, O king, to reside there treated by Yajna-sena with every respect. Then king Drupada along with his sons, assured by all that had happened, approaching Yudhish-thira, said, 'O thou of mighty arms, let the Kuru prince Arjuna take, with due rites, the hand of my daughter

this auspicious day, and let him, therefore, perform the usual initiatory rites of marriage.' "

Vaisampayana continued, "Hearing these words of Drupada, the virtuous king Yudhish-thira replied, saying, 'O great king, I also shall have to marry!' Hearing him Drupada said, 'If it pleasest thee, take thou the hand of my daughter thyself with due rites! Or, give thou Krishnā in marriage with whomsoever of thy brothers thou likest!' Yudhish-thira said, 'Thy daughter, O king, shall be the common wife of us all! Even thus it hath been ordered, O monarch, by our mother! I am unmarried still, and Bhima also amongst the sons of Pandu. This thy jewel of a daughter hath been won by Arjuna. This, O king, is the rule with us: to ever enjoy equally a jewel that we may obtain! O thou best of monarchs, that rule of conduct we cannot now abandon! Krishnā, therefore, shall become the wedded wife of us all. Let her take our hands, one after another, before the fire.'

"Drupada answered, 'O scion of the Kuru race, it hath been directed that one man may have many wives. But it hath never been heard that one woman may have many husbands! O son of Kunti, pure as thou art and acquainted with the rules of morality, it behoveth thee not to commit an act that is sinful and opposed both to usage and the Vedas! Why, O prince, hath thy understanding become so?' Yudhish-thira said in reply 'O monarch, morality is subtle. We do not know its course. Let us follow in the way that hath been trod by the illustrious ones of former ages. My tongue never uttereth an untruth. My heart also never turneth to what is sinful. My mother commandeth so; and my heart also approveth of it. Therefore, O king, this is quite conformable to virtue. Act according to it, without any scruples. Entertain no fear, O king, in this matter!'

"Drupada said, 'O son of Kunti, thy mother, and my son Dhrishta-dyumna, and thyself, settle amongst yourselves as to what should be done. Tell me the result of your deliberations and hereafter I will do what is proper.' "

Vaisampayana continued, "After this, O Bharata, Yudhish-thira, Kunti, and Dhrishta-dyumna discoursed upon this

matter. Just at that time, however, Dwaipayana, O monarch, came there in course of his wanderings."

Thus ends the hundred and ninety-seventh Section in the Vaivahika of the Adi Parva.

SECTION CLXLVIII.

(Vaivahika Parva continued.)

Vaisampayana said, "Then all the Pandavas and the illustrious king of Panchala and all others there present stood up and saluted with reverence the illustrious Rishi Krishna (-Dwaipayana). And the high-souled Rishi, saluting them in return and enquiring after their welfare, sat down on a carpet of gold. And commanded by Krishna (-Dwaipayana) of immeasurable energy, those foremost of men, all sat down on costly seats. A little while after, O monarch, the son of Prishata in sweet accents asked the illustrious Rishi about the wedding of his daughter. And he said, 'How, O illustrious one, can one woman become the wife of many men without being defiled by sin? O, tell me truly all about this?' And hearing these words, Vayasa replied, 'This practice, O king, being opposed to usage and the Vedas, hath become obsolete. I desire, however, to hear what the opinion of each of ye is upon this matter.'

"Hearing these words of the Rishi, Drupada spoke first, saying, 'The practice is sinful in my opinion, being opposed to both usage and the Vedas. Thou best of Brhmanas, nowhere have I seen many men having one wife. The illustrious ones also of former ages never had such an usage amongst them. The wise should never commit a sin. I, therefore, can never make up my mind to act in this way. This practice always appeareth to me of doubtful morality.'

"After Drupada had ceased, Dhrishta-dyumna spoke, saying, 'O thou bull amongst Brahmanas, O thou of ascetic wealth, how can, O Brahmana, the elder brother, if he is of good disposition, approach the wife of his younger brother? The ways of morality are ever subtle, and, therefore, we know them not. We cannot, therefore, say what is conformable

to morality and what not. We cannot do such a deed, therefore, with a safe conscience. Indeed, O Brahmana, I cannot say—*Let Draupadi become the common wife of five brothers.'*

"Yudhishthira then spoke, saying, 'My tongue never uttereth an untruth, and my heart never inclineth to what is sinful. When my heart approveth of it, it can never be sinful. I have heard in the Purana that a lady of name Jatilā,—the foremost of all virtuous women,—belonging to the race of Gotama had married seven Rishis. So also an ascetic's daughter born of a tree had in former times united herself in marriage with ten brothers bearing the same name of Prachetā and who were all of souls exalted by asceticism. O thou foremost of all who are acquainted with the rules of morality, it is said that obedience to superiors is ever meritorious. Amongst all superiors, it is well known that the mother is the foremost. Even she hath commanded us to enjoy Draupadi as we do anything obtained as *alms*. It is for this, O best of Brahmanas, that I regard the (proposed) act as virtuous.'

"Kunti then said, 'The fact is even so as the virtuous Yudhish-thira hath said. I greatly fear, O Brahmana, lest my speech becometh untrue! How shall I be saved from untruth!'

When they had all finished speaking, Vyasa said, 'O amiable one, thou shalt be saved from the consequences of untruth! Even this is the eternal virtue! I will not, O king of Panchala, discourse of this before ye all. But thou alone shalt listen to me when I disclose how this practice hath been established and why it is to be regarded as old and eternal. There is no doubt that what Yudhish-thira hath said is quite conformable to virtue.'"

Vaisampayana continued, "Then the illustrious Vyasa—the master Dwaipayana—rose, and taking hold of Drupada's hand led him to a private apartment. And the Pandavas and Kunti and Dhrishta-dyumna of Prishata's race sat there waiting for the return of Vyasa and Drupada. Meantime Dwaipayana began his discourse with that illustrious monarch for explaining how the practice of polyandry could not be regarded as sinful."

Thus ends the hundred and ninety-eighth Section in the Vaivahika of the Adi Parva.

SECTION CLXLIX.

(Vaivahika Parva Continued.)

Vaisampayana said, "Vyasa continued, 'In days of yore, the celestials had once commenced a grand sacrifice in the forest of Naimisha. And in that sacrifice, O king, Yama the son of Vivaswan became the slayer of the devoted animals. And Yama being thus employed in that sacrifice, he did not, O king, slay a single one amongst human beings. And death being suspended in the world, the number of human beings increased very greatly. Then Soma and Shakra and Varuna and Kuvera, the Sadhyas, the Rudras, the Vasus, the twin Aswinas,—these and other celestials went unto Prajapati the Creator of the universe. And struck with fear at the increase of the human population of the world, they addressed the master of the creation and said,—Alarmed, O lord, at the increase of human beings on earth, we come to thee for relief! Indeed, we crave thy protection!—And hearing those words, the Grand-father said,—Ye have little cause to be frightened at this increase of human beings. Ye all are immortal! It behoveth ye not to take fright at human beings!—The celestials replied,—The mortals have all become immortal. There is no distinction now between us and them. Vexed at the disappearance of all distinction, we have come to thee inorder that thou mayest distinguish us from them!—The Creator then said,—The son of Vivaswan is even now engaged in the grand sacrifice. It is for this that men are not dying. But when Yama's work in connection with the sacrifice terminates, men will once more begin to die as before. Strengthened by your respective energies, Yama will, when that time comes, sweep away by thousands the inhabitants of the earth who will scarcely have then any energy left in them.'

"Vyasa continued, 'Hearing these words of the first-born deity, the celestials returned unto where the grand sacrifice was being performed. And the mighty ones sitting by the

side of the Bhāgirathee saw a (golden) lotus carried along the current. And beholding that (golden) lotus, they wondered much. And amongst them, that foremost of celestials—Indra—desirous of ascertaining whence it came, proceeded along the source of the Bhāgirathee. And reaching that spot where the goddess Gangā issues perennially, Indra beheld a woman possessing the splendour of fire. And the woman desirous of fetching water was washing herself in the stream, weeping all the while. And the tear-drops she shed, falling on the stream, were being transformed into golden lotuses. And the wielder of the thunder-bolt beholding that wonderful sight, approached that woman, and asked her, saying,—Who art thou, amiable lady? Why also dost thou weep? I desire to know the truth. O tell me everything!—'

"Vyāsa continued, 'The woman hearing this, answered,—O Shakra, thou mayst know who I am, and why, unfortunate that I am, do I weep, if only, O chief of the celestials, thou comest with me as I lead the way. Thou shalt then see what it is I weep for.—Hearing these words of the lady, Indra followed her as she led the way. And soon he saw, not far off from where he was, a handsome youth with a young lady seated on a throne placed on one of the peaks of the Himavat, and playing with dice. And beholding that youth, the chief of the celestials said,—Know, intelligent youth, that this universe is under my sway!—And seeing that the person addressed was so abstracted with dice that he took no notice of what he said, Indra was possessed with anger and repeated,—I am the lord of the universe!—And the youth who was none else than the god Mahādeva, seeing Indra filled with wrath, only smiled, having cast a glance upon him. And at that glance the chief of the celestials was at once paralysed and stood there like a stake. And when the game of dice was over, Isāna addressed the weeping woman, saying,—Bring Shakra hither, for I shall soon so deal with him that pride may not again enter his heart.—And as soon as Shakra was touched by that woman, with limbs pralysed by that touch the chief of the celestials fell down upon the earth. And the illustrious Isāna of fierce energy said unto him,—Act not, O Shakra, ever again in this

way. Take up this huge stone, for thy strength and energy are both immeasurable, and enter the hole (it will disclose); where await some others possessing the splendour of the sun and who are all like unto thee.—And Indra on removing that stone beheld a cave on the breast of that king of mountains, within which were four others resembling Indra himself. And beholding their plight, Shakra was possessed with grief and exclaimed,—Shall I be even like these?—Then the god Girisha (Isāna), looking full at Indra with expanded eyes, said in anger,—O thou of a hundred sacrifices, enter this cave without loss of time, for thou hast, from folly, insulted me before my eyes.—Thus addressed by the lord Isāna, the chief of the celestials, in consequence of that terrible imprecation, was deeply pained, and with limbs weakened by fear he trembled like the wind-shaken leaf of a Himalayan fig. And cursed unexpectedly by the god owning a bull for his vehicle, Indra, with joined hands and shaking from head to foot, addressed that fierce god of multiform manifestations, saying,—Thou art today, O Bhava, the foremost of the infinite universe!—Hearing these words, the god of fiery energy smiled and said,—Those that are of disposition like thine never obtain my grace. These others (within the cave) had at one time been like thee. Enter thou this cave, therefore, and lie there for some time. The fate of ye all shall certainly be the same. All of ye shall have to take your births in the world of men, where having achieved many difficult feats and slaying a large number of men, ye shall again, by the merits of your respective deeds, regain the valued region of Indra. Ye shall accomplish all I have said and much more, besides, of other kinds of work!—Then those Indras, divested of their glory, said,—We shall go from our celestial regions even unto the region of man where salvation is ordained to be difficult of acquisition. But let the gods Dharma, Vāyu, Maghavān, and the twin Aswinas beget us upon our would-be mother. Fighting with men by means of both celestial and human weapons, we shall again come back into the region of Indra.—"

"Vyāsa continued, 'Hearing these words of the former Indras, the wielder of the thunder-bolt once more addressed

the foremost of the gods, saying,—Instead of going myself, I shall, with a portion of my energy, create from myself a person for the accomplishment of the task (thou assignest), to form the fifth among these.—Viswabhuk, Bhuta-dhāmā, Shivi of great energy, Shānti the fourth, and Tejaswi,- these, it is said, were the five Indras of old. And the illustrious god of the formidable bow, from his kindness, granted unto the five Indras the desire they cherished. And he also appointed that woman of extraordinary beauty, and who was none else than the celestial Sree herself, to be their common wife in the world of men. And accompanied by all those Indras, the god Isāna then went unto Nārāyana of immeasurable energy,—the Infinite, the Immaterial, the Increate, the Old, the Eternal, and the Spirit of this universe without limits. And Nārāyana approved of every thing. And those Indras then took their birth in the world of men. And Hari (Nārāyana) took up two hairs from his body. And one of these hairs was black and the other white. And those two hairs entered the wombs of two of the dames of the Yadu race, of name Devaki and Rohini. And one of these hairs, *viz*, that which was white, became Valadeva. And the hair that was black became born as Keshava's self, Krishna. And those Indras of old who had been confined in the cave on the Himavat were none else than the sons of Pandu all endued with great energy. And Arjuna of the Pāndavas, called also Savya-sāchi (using both hands with equal dexterity) is a portion of Shakra.'

"Vyāsa continued, 'Thus, O king, they who have been born as the Pāndavas are none else than those Indras of old. And the celestial Sree herself who had been appointed as their wife is this Draupadi of extraordinary beauty. How could she whose effulgence is like that of the sun or the moon, whose fragrance spreadeth for two miles around, take her birth in any other than an extraordinary way, *viz*, from within the earth, by virtue of thy sacrificial rites? Unto thee, O king, I cheerfully grant this other boon in the form of spiritual sight. Behold now the sons of Kunti endued with their sacred and celestial bodies of old!'"

Vaisampayana continued, "Saying this, that sacred Brāh-

mana, Vyāsa, of generous deeds, by means of his ascetic power, granted celestial sight unto the king. And thereupon the king beheld all the Pāndavas endued with their former bodies. And the king saw them possessed of celestial bodies, with golden crowns and celestial garlands, and each resembling Indra himself, with complexions like unto that of the fire or the sun, and decked in every ornament, and handsome, and youthful, with broad chests and statures measuring about five cubits. And endued with every accomplishment, and decked in celestial robes of great beauty and in fragrant garlands of excellent make, the king beheld them as so many three-eyed gods (Mahādeva), or Vasus, or Rudras, or Adityas themselves. And observing the Pāndavas in the forms of the Indras of old, and Arjuna also in the form of Indra sprung from Shakra himself, king Drupada was highly pleased. And the monarch wondered much on beholding that manifestation of celestial power under deep disguise. And the king looking at his daughter, that foremost of women endued with great beauty, like unto a celestial damsel, and possessed of the splendour of fire or the moon, regarded her as the worthy wife of those celestial beings, for her beauty, splendour, and fame. And beholding that wonderful sight, the monarch touched the feet of Satyavati's son, exclaiming, 'O great Rishi, nothing is wonderful in thee !' And the Rishi cheerfully continued, 'In a certain hermitage there was an illustrious Rishi's daughter, who, though handsome and chaste, obtained not a husband. And the maiden gratified, by severe ascetic penances, the god Shankara (Mahādeva). And the lord Shankara, gratified with her penances, told her himself,—Ask thou the boon thou desirest !—Thus addressed, the maiden repeatedly said unto the boon-giving Supreme lord,—I desire to obtain a husband possessed of every accomplishment.—And Shankara, the chief of the gods, gratified with her, gave her the boon she asked, saying,—Thou shalt have, amiable maiden, five husbands.—The maiden, who had succeeded in gratifying the god, said again,—O Shankara, I desire to have from thee only *one* husband possessed of every virtue !—The god of gods, well pleased with her, spake again, saying,—Thou hast, O maiden, address-

ed me full five times, repeating, *give me a husband.* Therefore, O amiable one, it shall even be as thou hast asked. Blest be thou. All this, however, will happen in a future life of thine.—'

"Vyāsa continued, 'O Drupada, this thy daughter of celestial beauty is that maiden. Indeed, the faultless Krishnā sprung in Prishata's race hath been pre-ordained to become the common wife of five husbands. The celestial Sree, having undergone severe ascetic penances, hath, for the sake of the Pāndavas, taken her birth as thy daughter, in the course of thy grand sacrifice. That handsome goddess waited upon by all the celestials, shall, as a consequence of her own acts, become the (common) wife of five husbands. It is for this that the Self-create hath created her. Having listened to all this, O king Drupada, do what thou desirest !' "

Thus ends the hundred and ninety-ninth Section in the Vaivahika of the Adi Parva.

SECTION CC.

(Vaivahika Parva continued.)

Vaisampāyana said, "Drupada, on hearing this, observed, 'O great Rishi, it was only when I had not heard all this from thee that I had sought to act in the way I told thee of. Now, however, that I know all, I cannot be indifferent to what hath been ordained by the gods. Therefore do I resolve to accomplish what thou hast said. The knot of destiny cannot be untied. Nothing in this world is the result of our own acts. That which had been appointed by us in view of securing one only bride-groom hath now terminated in favor of many. As Krishnā (in a former life) had repeatedly said,—*O, give me a husband !*—the great god himself even gave her the boon she had asked. The god himself knoweth the right or the wrong of this. As regards myself, when Shankra hath ordained so, right or wrong, no sin can attach to me. Let these with happy hearts take, as ordained, the hand of this Krishnā with due rites.' "

Vaisampāyana continued, "Then the illustrious Vyāsa,

addressing Yudhish-thira the just, said, 'Today is an auspicious day, O son of Pāndu! This day the moon entereth the conjunction called *Paushya*. Take thou the hand of Krishnā today, thyself first before thy brothers!' When Vyāsa had said so, king Yajna-sena along with his son made preparations for the wedding. And the monarch brought various costly articles as marriage presents. And he brought out his daughter Krishnā also, decked, after a bath, in many jewels and pearls. Then there came to witness the wedding all the friends and relatives of the king, ministers of state, and many Brāhmanas and citizens. And they all took their seats according to their respective ranks. And adorned with that concourse of principal men, with its yard decked with lotuses and lilies scattered thereon, and beautified with lines of troops, king Drupada's palace, festooned around with diamonds and precious stones, looked like the firmament studded with brilliant stars. Then those princes of the Kuru line, endued with youth and adorned with ear-rings, attired in costly robes and perfumed with sandal paste, bathed and performed the usual rites of religion, and accompanied by their priest, Dhaumya, possessed of the splendour of fire, entered the wedding hall, one after another in due order, and with glad hearts, like mighty bulls entering the fold. Then Dhaumya, well conversant with the Vedas, igniting the sacred fire, poured with due *mantras* libations of clarified butter into that blazing element. And calling Yudhish-thira there, Dhaumya acquainted with *mantras* united him with Krishnā. And walking round the fire the bride-groom and the bride took each other's hand. And after their union was complete, the priest Dhaumya, taking leave of Yudhish-thira, that ornament of war, went out of the palace. Then those mighty charioteers,—those perpetuators of the Kuru line,—those princes attired in gorgeous dresses, took the hand of that best of women—day after day. And, O king, the celestial Rishi told me of a very wonderful and extraordinary thing (in connection with these marriages), *viz*, that the illustrious princess of slender waist, regained her virginity day by day after a previous marriage. And after the weddings were complete, king Drupada gave unto

those mighty charioteers various kinds of excellent wealth. And the king gave unto them one hundred chariots with golden flag-staffs, each drawn by four horses with golden bridles. And he gave them one hundred elephants all possessing auspicious marks on their temples and faces, and like unto a hundred mountains with golden peaks. And he also gave them a hundred female servants all in the prime of youth and decked in costly robes and ornaments and floral wreathes. And the illustrious monarch of the lunar race gave unto each of those princes of celestial beauty, making the sacred fire a witness of his gifts, a lakh of coins and many costly robes and ornaments of great splendour. And the sons of Pandu endued with great strength, after their weddings were over, and after they had obtained Krishnā like unto a second Sree along with great wealth, passed their days in joy and happiness, like so many Indras, in the capital of the king of Pānchāla."

Thus ends the two hundredth Section in the Vaivahika of the Adi Parva.

Section CCI.

(*Vaivahika Parva continued.*)

Vaisampāyana said, "King Drupada, after his alliance with the Pāndavas, had all his fears dispelled. Indeed, the monarch no longer stood in fear of even the gods. And the ladies of the illustrious Drupada's household, approaching Kunti, introduced themselves unto her, mentioning their respective names; and worshipped her feet with heads touching the ground. And Krishnā also, attired in red silk and her wrists still encircled with the auspicious thread, saluting her mother-in-law with reverence, stood contentedly before her with joined palms. And Prithā, from affection, pronounced a blessing upon her daughter-in-law endued with beauty and every auspicious mark and possessed of a sweet disposition and good character, saying, 'Be thou unto thy husbands as Shachi unto Indra, Swāhā unto Vibhāvasu, Rohini unto Soma, Damayanti unto Nala, Vadrā unto Vaisravana, Arundhati unto Vashishta, Lakshmi unto Nārāyana! O amiable

one, be thou the mother of long-lived and heroic children and possessed of every thing that can make thee happy ! Let luck and prosperity ever wait on thee ! And wait thou ever on husbands annointed for the performance of grand sacrifices. And be thou devoted to thy husbands. And let thy days be ever passed in duly entertaining and reverencing guests and strangers arrived at thy abode, and the pious and the old and children and superiors. And be thou installed as the Queen of the kingdom and the capital of Kurujāngala, with thy husband, Yudhish-thira the just ! And, O daughter, let the whole earth, conquered by the prowess of thy husbands endued with great strength, be given away by thee unto Brāhmanas, in the horse-sacrifice ! O thou accomplished one, whatever gems there are on earth possessing superior virtues, obtain thou, O lucky one, and be thou happy for a full hundred years ! And, O daughter-in-law, as I rejoice today in beholding thee attired in red silk, so shall I rejoice again, when, O accomplished one, I behold thee become the mother of a son !' "

Vaisampāyana continued, " And after the sons of Pāndu were married, Hari (Krishna) sent unto them (as presents) various golden ornaments set with pearls and black gems (*lapis lazuli*). And Mādhava (Krishna) also sent unto them costly robes manufactured in various countries, and many beautiful and soft blankets and hides of great value, and many costly beds and carpets and vehicles. And he also sent them vessels by hundreds, set with gems and diamonds. And Krishna also gave them female servants by thousands, brought from various countries, and endued with beauty, youth, and accomplishments, and clad in every ornament. And he also gave them many well-trained elephants brought from the country of the Madras, and many excellent horses in costly harness, cars drawn by horses of excellent colors and large teeth. And the slayer of Madhu, of immeasurable soul, also sent them coins of pure gold by crores upon crores in separate heaps. And Yudhishthira the just, desirous of gratifying Govinda, accepted all those presents with great joy."

Thus ends the two hundred and first Section in the Vaivahika of the Adi Parva.

Section CCII.

(Viduragamana Parva continued.)

Vayampayana said, "The news was carried unto all the monarchs (who had come to the *Svayamvara* of Draupadi) by their trusted spies that the handsome Draupadi had been united in marriage with the sons of Pandu. And they were also informed that the illustrious hero who had bent the bow and shot the mark was none else than Arjuna, that foremost of victorious warriors and first of all wielders of the bow and arrow. And it became known that the mighty warrior who had dashed Shalya, the king of the Madras, on the ground, and who in wrath had terrified the assembled monarchs by means of the tree (he had uprooted), and who had taken his stand before all foes in perfect fearlessness, was none else than Bhima—that feller of hostile ranks, whose touch alone was sufficient to take the life out of all foes. And the monarchs, upon being informed that the Pandavas had assumed the guise of peaceful Brahmanas, wondered much. They had heard that Kunti with all her sons had been burnt to death in the conflagration of the house of lac. They, therefore, now regarded the Pandavas in the light of persons who had, after death, come back to life. And recollecting the cruel scheme contrived by Purochana, they began to say,—'O fie on Bhisma, fie on Dhrita-rashtra of the Kuru race!'

"And after the Svayamvara was over, all the monarchs (who had come thither), hearing that Draupadi had been united with the Pandavas, set out for their own dominions.

"And Duryodhana, hearing that Draupadi had elected Shweta-vāhana (Arjuna) as her lord, became greatly depressed. And accompanied by his brothers, Aswat-thama, his uncle (Sakuni), Karna, and Kripa, the prince set out with a heavy heart for his capital. Then Dush-shasana, blushing with shame, addressed his brother softly and said, 'If Arjuna had not disguised himself as a Brahmana, he could never have succeeded in obtaining Draupadi. It was for this disguise, O king, that no one could recognise him as Dhananjaya. Destiny,

I ween, is supreme. Exertion is fruitless; fie on our exertions, O brother! The Pandavas are still alive!' Speaking unto one another thus and blaming Purochana (for his carelessness), they then entered the city of Hastinapore, with cheerless and sorrowful hearts. And beholding the mighty sons of Prithā, out of the burning house of lac and allied with Drupada, and thinking of Dhrishta-dyumna and Shikhandi and the other sons of Drupada all accomplished in fight, they were srtuck with fear and overcome with despair.

"Then Vidura, having learnt that Draupadi had been won by the Pandavas and that the sons of Dhrita-rastra had come back (to Hastinapore) in shame—their pride humiliated, became filled with joy. And, O king, approaching Dhrita-rashtra, Kshatta said, 'The Kurus are prospering by good luck!' And hearing these words of Vidura, the son of Vichitra-virya (Dhrita-rashtra) wondering, said in great glee, 'What good luck, O Vidura? What good luck?' And from ignorance, the blind monarch understood that his eldest son Duryo-dhana had been elected by Drupada's daughter as her lord. And the king immediately ordered various ornaments to be made for Draupadi. And he commanded that both Draupadi and his son Duryodhana should be brought with pomp to Hastinapore. It was then that Vidura told the monarch that Draupadi had elected the Pandavas for her lords, and that those heroes were all alive and in peace, and that they had been received with great respect by king Drupada. And he also informed Dhrita-rashtra that the Pandavas had been united with many relatives and friends of Drupada, each owning large armies, and with many others who had come into that Svayamvara.

"Hearing these words of Vidura, Dhrita-rashtra said, 'Those children are to me, O Kshatta, as much as they are to Pandu. Nay more. O listen to me why my affection for them now is even greater! The heroic sons of Pandu are well and in peace. They have obtained many friends. Their relatives, and others whom they have gained as allies, are all endued with great strength. Who, O Kshatta, amongst monarchs in prosperity or adversity, would not like to have Drupada with his relatives as ally?'"

Vaisampayana continued, "Hearing these words of the monarch, Vidura said, 'O king, let thy understanding remain so without change for a hundred years!' And having said this, Vidura returned to his own abode. Then, O monarch, there came unto Dhrita-rashtra, Duryodhana and the son of Rādhā (Karna). And addressing the monarch they said, 'We cannot, O king, speak of any transgression in the presence of Vidura! We have now found thee alone, and will, therefore, say all we like! What is this that thou hast, O monarch, desired to do? Dost thou regard the prosperity of thy foes as if it were thy own, that thou hadst been applauding the Pandavas, O thou foremost of men, in the presence of Vidura? O thou sinless one, thou actest not, O king, in the way thou shouldst! O father, we should now act every day in such a way as to weaken the strength of the Pandavas! The time hath come, O father, for us to take counsel together; so that the Pandavas may not swallow us all with our children and forces and friends and relatives!'"

Thus ends the two hundred and second Section in the Vidurāgamana of the Adi Parva.

Section CCIII.

(Viduragamana Parva continued.)

Vaisampayana said, "Dhrita-rashtra replied, saying, 'I desire to do exactly what you would recommend. But I wish not to inform Vidura of it even by a change of muscle. It was, therefore, O son, that I was applauding the Pandavas in Vidura's presence, so that he might not know even by a sign what is in my mind. Now that Vidura hath gone away, this is the time, O Suyodhana, for telling me what thou hast hit upon, and what, O Rādheya, thou too hast hit upon!'

"Duryodhana said, 'Let us, O father, by means of trusted and skilful and adroit Brahmanas, seek to produce dissensions between the sons of Kunti and those of Mādri. Or let king Drupada and his sons, and all his ministers of state be tempt-

ed by presents of large wealth, so that he may abandon the cause of Yudhish-thira, the son of Kunti. Or let our spies induce the Pandavas to settle in Drupada's dominions, by describing to them, separately, the inconveniences of residing in Hastinapore, so that, separated from us, they may permanently settle in Panchala. Or let some clever spies, full of resources, sowing the seeds of dissension among the Pandavas, make them jealous of one another. Or let them incite Krishnā against her husbands. She has many lords and this will not present any difficulties. Or let some seek to make the Pandavas themselves dissatisfied with Krishnā, in which case Krishnā also will be dissatisfied with them. Or let, O king, some clever spies repairing thither, secretly compass the death of Bhima-sena. Bhima is the strongest of them all. Relying on Bhima alone, the Pandavas used not to regard us of old. Bhima is fierce and brave and the (sole) refuge of the Pandavas. If he is slain, the others will be deprived of strength and energy. Deprived of Bhima, who is their sole refuge, they will no longer strive to regain their kingdom. Arjuna, O king, is invincible in battle, if Bhima protecteth him from behind. Without Bhima, Arjuna is not equal to even a fourth part of Rādheya. Indeed, O king, the Pandavas conscious of their own feebleness without Bhima and of our strength would not really strive to recover the kingdom. Or, if, O monarch, coming hither, they prove docile and obedient to us, we would then seek to repress them according to the dictates of political science (as explained by Kanika). Or we may tempt them by means of handsome girls, upon which the princess of Panchala will get annoyed with them. Or, O Rādheya, let messengers be despatched for bringing them hither, so that, when arrived, we may through trusted agents, by some of the above methods, cause them to be slain. Strive, O father, to employ any of these (various) methods that may appear to thee faultless. Time passeth! Till their confidence in king Drupada—that bull amongst kings—is established we may succeed, O monarch, to encounter them. But after their confidence hath been established in Drupada, we should fail. These, O father, are the views entertained by me for the dis-

comfiture of the Pandavas. Judge, whether they be good or bad! What, O Karna, dost thou think!'"

Thus ends the two hundred and third Section in the Vidurāgamana of the Adi Parva.

Section CCIV.

(Viduragamana Parva continued.)

Vaisampayana said, "Thus addressed by Duryodhana, Karna said, 'It doth not seem to me, O Duryodhana, that thy reasoning is well-founded. O thou perpetuator of the Kuru race, no method will succeed against the Pandavas! Brave prince, thou hadst before, by various subtle means, striven to compass thy wishes. But ever hast thou failed to slay thy foes. They were then living near thee, O king! They were then unfledged and of tender years! Thou couldst not injure them then. They are now living at a distance, grown up, full-fledged. The sons of Kunti, O thou of firm resolution, cannot now be injured by any subtle contrivances of thine. This is my opinion. Aided as they are by the very fates, and desirous as they are of regaining their ancestral kingdom, we can never succeed in injuring them by any means in our power. It is impossible to create disunion amongst them. They can never be disunited who have all taken to a common wife. Nor can we succeed in estranging Krishnā from the Pandavas by any spies of ours. She chose them as her lords when they were in adversity. Will she abandon them now that they are in prosperity? Besides, women always like to have many husbands. Krishnā hath obtained her wish. She can never be estranged from the Pandavas. The king of Panchāla is honest and virtuous. He is not avaricious. Even if we offer him our whole kingdom, he will not abandon the Pandavas. Drupada's son also possesseth every accomplishment, and is attached to the Pandavas. Therefore, I do not think that the Pandavas can now be injured by any subtle means in thy power. But, O thou bull amongst men, this is what is good and advisable for us now, *viz*, as long as the Pandavas, O king, are not exterminated, so long should we attack and smite them! Let this

course recommend itself to thee! As long as our party is strong and that of the king of Panchala is weak, so long strike them without any scruples. O son of Gāndhāri, as long as their innumerable vehicles and animals, friends, and friendly tribes, are not mustered together, continue thou, O king, to exibit thy prowess! As long as the king of the Panchalas together with his sons gifted with great prowess, setteth not his heart upon fighting with us, so long, O king, exibit thy prowess! And, O king, exert thy prowess till he of the Vrishni race (Krishna) cometh with the Yādava host into the city of Drupada, carrying everything before him, to restore the Pandavas to their paternal kingdom. Wealth, every article of enjoyment, kingdom, there is nothing that Krishna may not sacrifice for the sake of the Pandavas. The illustrious Bharata had accquired the whole earth by his prowess alone. Paka-shasana (Indra) hath acquired the sovereignty of the three worlds by prowess alone. O king, prowess is always applauded in the Kshatriya. O thou bull amongst Kshatriyas, prowess is the cardinal virtue of the brave. Let us, therefore, O monarch, with our large army consisting of four kinds of forces, grinding Drupada without loss of time, bring hither the Pandavas. Indeed, the Pandavas are incapable of being discomfitted by any policy of conciliation, of gift of wealth and bribery, or of disunion. Vanquish them therefore, by thy prowess! And Vanquishing them by thy prowess, rule thou this wide earth! O monarch, I see not any other means by which we may accomplish our end.'"

Vaisampayana continued, "Hearing these words of Rādheya Dhrita-rashtra endued with great strength, applauded him highly. The monarch then addressed him and said, 'Thou, O son of *Suta*, art gifted with great wisdom and accomplished in arms. This speech, therefore, favoring the exhibition of prowess suiteth thee well! But let Bhisma, and Drona, and Vidura, and ye two, take counsel together and adopt that proposal which may lead to our benefit.'"

Vaisampayana continued, "Then king Dhrita-rashtra called unto him all those celebrated ministers and took counsel with them."

Thus ends the two hundred and fourth Section in the Vidurāgamana of the Adi Parva.

Section CCV.

(Viduragamana Parva continued.)

Vaisampayana said, "Asked by Dhrita-rashtra to give his opinion, Bhisma replied, 'O Dhrita-rastra, quarrel with the Pandavas is what I can never approve. As thou art to me, so is Pandu without doubt. And the sons of Gāndhāri are to me as those of Kunti. I should protect them as well as I should thy sons, O Dhrita-rashtra! And, O king, the Padavas are as much near to me as they are to prince Duryodhana or to all the other Kurus. Under these circumstances, a quarrel with them is what I never like. Concluding a treaty with those heroes, let half the land be given unto them. This is, without doubt, the paternal kingdom of those foremost of the Kurus also. And, O Duryodhana, like thee who lookest upon this kingdom as thy paternal property, the Pandavas also look upon it as their paternal possession. If the renowned sons of Pandu obtain not the kingdom, how can it be thine, or of any other descendant of the Bharata race? If thou regardest thyself as lawfully come into the possession of the kingdom, I think they have lawfully come into the possession of this kingdom before thee! Give unto them half the kingdom, in peace. This, O thou tiger among men, is beneficial to all. If thou actest otherwise, evil will befall us all. And thou too shalt be covered with dishonor. O Duryodhana, strive thou to maintain thy good name. A good name is, indeed, the source of one's strength. It hath been said that one liveth in vain whose reputation hath gone. A man, O Kaurava, doth not die so long as his fame lasteth! One liveth as long as one's fame lasteth, and dieth when one's fame is gone! Follow thou, O son of Gāndhāri, the practice that is worthy of the Kuru race. O thou of mighty arms, imitate thou thy own ancestors! We are fortunate that the Pandavas have not perished. We are fortunate that Kunti too liveth. We are furtunate that the wretch Purochana without being able to

accomplish his purpose hath himself perished. From that time when I heard that the sons of Kunti-bhoja's daughter were burnt to death, I was, O son of Gāndhāri, ill able to meet any living creature. And, O thou tiger among men, hearing of the fate that overtook Kunti (and her sons), the world doth not regard Purochana so guilty as it regardeth thee! And, O king, the escape, therefore, of the sons of Pandu with life from that conflagration, and their reappearance, do away with thy evil repute! And know, O thou of the Kuru race, that as long as those heroes live, the wielder of thunder himself cannot deprive them of their ancestral share in the kingdom! The Pandavas are virtuous and united. Wrongly are they being kept out of their equal share in the kingdom. If thou shouldst act rightly, if thou shouldst do what is agreeable to me, if thou shouldst seek the welfare of all, give half the kingdom unto them!'"

Thus ends the two hundred and fifth Section in the Vidurāgamana of the Adi Parva.

Section CCVI.

(*Viduragamana Parva continued.*)

Vaisampayana said, "After Bishma had concluded, Drona spake, saying, 'O king Dhrita-rashtra, it hath been heard by us that friends summoned for consultation should always speak what is right, true, and conducive to fame. And, O father, I am of the same mind in this matter with the illustrious Bhisma! Let a share of the kingdom be given unto the Pandavas. This is eternal virtue. Send, O Bharata, unto Drupada without loss of time some messenger of agreeable speech, carrying with him a large treasure for the Pandavas. And let the man go unto Drupada carrying costly presents for both the bride-grooms and the bride, and let him speak unto that monarch of thy increase of power and dignity arising from this new alliance with him. And, O monarch, let the man also say that both thyself and Duryodhana have become exceedingly glad in consequence of what hath happened. Let him say this repeatedly unto Drupada and Dhrista-dyumna, And

let him speak also about the alliance as having been exceedingly proper, and agreeable unto thee, and thyself being worthy of it. And let the man repeatedly propitiate the sons of Kunti and those of Madri (in proper words). And at thy command, O king, let plenty of ornaments of pure gold be given unto Draupadi. And let, O thou bull of the Bharata race, proper presents be given unto all the sons of Drupada. Let the messenger then propose the return of the Pandavas to Hāstinapore. And after the heroes have been permitted (by Drupada) to come hither, let Dush-shasana and Vikarna go out with a handsome train to receive them. And when they have arrived at Hāstinapore, let those foremost of men be received with affection by thee. And let them then be installed on their paternal throne, agreeably to the wishes of the people of the realm. This, O monarch of the Bharata race, is what I regard should be thy behaviour towards the Pandavas who are to thee even as thy own sons!'"

Vaisampayana continued, "After Drona had ceased, Karna spoke again, saying, 'Both Bhisma and Drona have been pampered with wealth that is thine and favors conferred by thee! They are also regarded by thee as ever thy trusted friends. What can, therefore, be more amusing than that they both should give thee advice that is not for thy good? How can the wise approve that advice which is pronounced as good by a person speaking with wicked intent but taking care to conceal the wickedness of his heart? Indeed, during a season of distress, friends can neither benefit nor injure. Every one's happiness or the reverse dependeth on destiny. He that is wise and he that is a fool, he that is young in years and he that is old, he that has allies and he that is without allies, all become, it is seen everywhere, happy or unhappy at times. It hath been heard by us that there was of old a king of name Ambu-vicha. Having his capital at Raja-griha he was the king of all the Magadha chiefs. He never attended to his affairs. All his exertion consisted in inhaling and exhaling the air. All his affairs were in the hands of his minister. And his minister, of name Mahakarni, became the supreme authority in the state. And regarding himself allpowerful, he be-

gan to disregard the king. And the wretch himself appropriated everything belonging unto the king,—his queens and treasures and sovereignty. But the possession of all these, instead of satisfying his avarice, only served to inflame it the more. Having appropriated everything belonging unto the king, he even coveted the throne. But it hath been heard by us that with his best endeavours he succeeded not in acquiring the kingdom of the monarch his master even though the latter was inattentive to all business and content with only inhaling and exhaling the air. What else can be said than that, O king, that monarch's sovereignty was dependent on destiny? If, therefore, O king, this kingdom be established in thee by destiny, it will certainly continue in thee, even if the whole world were to become thy foe. If, however, destiny hath ordained otherwise, howsoever mayest thou strive, it will not last in thee! O learned one, remembering all this, judge thou of the honesty or otherwise of thy advisers! And ascertain thou also who amongst them are wicked and who have spoken wisely and well.'"

Vaisampayana continued, "Hearing these words of Karna, Drona replied, 'Wicked as thou art, it is evident thou sayest so in consequence of the wickedness of thy intents. It is for injuring the Pandavas that thou findest fault with us. But know, O Karna, that what I have said is for the good of all and the prosperity of the Kuru race. If thou regardest all this as productive of evil, declare thyself what is for our good. If the good advice I have given be not followed, I think the Kurus will be exterminated in no time.'"

Thus ends the two hundred and sixth Section in the Vidurāgamana of the Adi Parva.

Section CCVII.

(*Vidurāgamana Parva continued.*)

Vaisampayana said, "After Drona had ceased, Vidura spoke, saying, 'O monarch, thy friends, without doubt, say unto thee what is for thy good. But unwilling as thou art to listen to what they say, their words scarcely find a place

in thy ears. What that foremost of the Kurus, Bhisma the son of Shantanu, hath said, is excellent and for thy good. But thou dost not listen to it. The preceptor Drona also hath said much that is for thy good, which, however, Karna the son of Rādhā doth not regard so. But, O king, reflecting hard I do not find any one who is a better friend to thee than these two lions among men (Bhisma and Drona), or any one who excells them in wisdom. These two, old in years, in wisdom, and in learning, always regard thee, O king, and the sons of Pandu with equal eyes. And without doubt, O king of the Bharata race, they are both, in virtue and truthfulness, not inferior to Rāma the son of Dasaratha, and Gaya (of old). Never before did they give thee any evil advice. Thou also, O monarch, hast never done them any injury. Why should, therefore, these tigers among men, who are ever truthful, give thee wicked advice, when especially thou hast never injured them? Endued with wisdom, these foremost of men in this world, O king, will never give thee counsels that are crooked. O scion of the Kuru race, this is my firm conviction that these two, acquainted as they are with all rules of morality, will never, tempted by wealth, utter anything betraying a spirit of partizanship. What they have said, O Bharata, I regard as highly beneficial to thee! Without doubt, O monarch, the Pandavas are thy sons as much as Duryodhana and others are. Those ministers, therefore, that give thee any counsels fraught with evil unto the Pandavas, do not really look after thy interests. If there is any partiality in thy heart, O king, for thy own children, they who by their counsels seek to bring it out, certainly do thee no good. Therefore, O king, these illustrious persons endued with great splendour, have not, I think, said anything that leadeth to evil. Thou, however, dost not understand it. What these bulls amongst men have said regarding the invinciblenesss of the Pandavas is perfectly true. Think not otherwise of it, O tiger among men! Blest be thou! Can the handsome Dhananjaya the son of Pandu, using both right and left hands with equal activity, be vanquished in battle even by Maghavan himself! Can the great Bhima-sena of strong arms,

possessing the might of ten thousand elephants, be vanquished in battle by the immortals themselves? Who also that desireth to live can overcome in battle the twins (Nakula and Sahadeva) like unto the sons of Yama himself, and well skilled in fight? How too can the eldest of the Pandavas (Yudhish-thira) in whom patience, mercy, forgiveness, truth, and prowess are always present, be vanquished? They who have Rama (Valadeva) as their ally, and Janarddana (Krishna) as their counsellor, and Sātyaki as their partisan, whom have they not already defeated in war? They who have Drupada for their father-in-law, and Drupada's sons—the heroic brothers Dhrishta-dyumna and others of Prishata's race—for their brothers-in-law, are certainly invincible. Remembering this, O monarch, and knowing that their claim to the kingdom is even prior to thine, behave thou virtuously towards them. The stain of calumny is on thee, O monarch, in consequence of the act of Purochana. Wash thyself of it now, by a kindly behaviour towards the Pandavas. This kindly behaviour of thine, O monarch, towards thee Pandavas will be an act of great benefit to us, protecting the lives of us all belonging to the Kuru race, and leading to the growth of the whole Kshatriya race. We had formerly warred with king Drupada. If we can now secure him as an ally, it will strengthen our party. The *Dasharhas* are, O king, numerous and strong. Know that where Krishna is all must be, and where Krishna is, there victory must be. And, O king, that which can be effected by conciliation, who, unless cursed by the gods, would seek to effect by means of war? Hearing that the sons of Prithā are alive, the citizens and other subjects of the realm have become exceedingly glad and eager for beholding them. O monarch, act in a way that is agreeable to them. Duryodhana and Karna and Sakuni the son of Suvala, are sinful, foolish, and young. Listen not to them! Possessed of every virtue as thou art, I have long ago told thee, O monarch, that for Duryodhana's fault, the subjects of this kingdom will be exterminated.' "

Thus ends the two hundred and seventh Section in the Viduragamana of the Adi Parva.

Section CCVIII.

(Viduragamana Parva continued.)

Vaisampayana said, "Hearing these various speeches, Dhrita-rashtra spoke, saying, 'The learned Bhisma son of Shantanu, and the illustrious Rishi Drona, and thyself also (O Vidura), have said the truth and what also is most beneficial to me. Indeed, as those mighty charioteers—the heroic sons of Kunti—are the children of Pandu, so are they, without doubt, my children according to the ordinance. And as my sons are entitled to this kingdom, so are the sons of Pandu, without boubt, entitled to it. Therefore, hie thee, O Kshatta, and bring hither the Pandavas along with their mother, treating them with affectionate consideration. And, O thou of the Bharata race, bring also Krishnā of celestial beauty along with them. From sheer good fortune the sons of Prithā are alive; and from good fortune alone those mighty charioteers have obtained the daughter of Drupada! It is from good fortune alone that our strength hath increased, and it is from good fortune alone that Purochana hath perished. And, O thou of great splendour, it is from good fortune that my great grief hath been dispelled.'"

Vaisampayana continued, "Then Vidura, at the command of Dhrita-rashtra, repaired, O Bhārata, unto Yajna-sena and the Pandavas. And he repaired thither, carrying with him numerous jewels and various kinds of wealth for Draupadi and the Pandavas and Yajna-sena also. And arrived at Drupada's abode, Vidura, conversant with every rule of morality and deep in every science, properly accosted the monarch and waited beside him. And Drupada also received Vidura in proper form and they then both enquired after each other's welfare. And Vidura then saw there the Pandavas and Vāsudeva. And as soon as he saw them he embraced them from affection and enquired after their welfare. And the Pandavas also, with Vāsudeva, in due order worshipped Vidura of immeasurable intelligence. But Vidura, O king, in the name of Dhrita-rashtra repeatedly enquired with great affection

after their welfare. And he then gave, O monarch, unto the Pandavas and Kunti and Draupadi, and unto Drupada and Drupada's sons, the gems and various kinds of wealth that the Kauravas had sent them through him. And possessed of immeasurable intelligence, the modest Vidura then, in the presence of the Pandavas and Keshava, addressed the well-behaved Drupada thus ;—

'With thy ministers and sons, O monarch, listen to what I say ! King Dhrita-rashtra, with his ministers, sons, and friends, hath with a joyous heart, O king, repeatedly enquired after thy welfare ! And, O monarch, he hath been highly pleased in consequence of this alliance with thee ! So also, O king, Bhisma of great wisdom, the son of Shantanu, with all the Kurus, enquireth of thy welfare, in every respect, And Drona also of great wisdom, the son of Bharadwaja and thy dear friend, embracing thee in imagination, enquireth of thy happiness. And, O king of Panchalas, Dhrita-rashtra and all the Kurus, in conseqence of this alliance with thee, regard themselves supremely blest. And, O Yajna-sena, the acquisition of this alliance with thee hath made them happier than if they had acquired a new kingdom. Knowing all this, O monarch, permit the Pandavas to revisit their anscestral kingdom. The Kurus are exceedingly eager to behold the sons of Pandu ! These bulls among men have been absent long (from their kingdom). They as well as Prithā must be very eager to behold their city. And all the Kuru ladies and the citizens and our sujects are eagerly waiting to behold Krishnā the Panchala princes. This, therefore, is my opinion, O monarch, that thou shouldst, without delay, permit the Pandavas to go thither with their wife ! And after the illustrious Pandavas, O king, have received thy permission to go thither, I shall send information unto Dhrita-rashtra by quick messengers. Then, O king, will the Pandavas set out with Kunti and Krishnā.' "

Thus ends the two hundred and eighth Section in the Vidurāgamana of the Adi Parva.

Section CCIX.

(Viduragamana Parva continued.)

Vaisampayana continued, "Hearing these words of Vidura, Drupada said, 'It is even so as thou, O Vidura of great wisdom, hast said. Venerable one, I too have been exceedingly happy in consequence of this alliance. It is highly proper that these illustrious ones should return to their ansestral kingdom. But it is not proper for me to say this myself. If the brave son of Kunti Yudhish-thira, if Bhima and Arjuna, if those bulls among men—the twins, themselves desire to go, and if Rama (Valadeva) and Krishna both acquainted with every rule of morality, be of the same mind, then let the Pandavas go thither. For these tigers among men (Rāma and Krishna) are ever engaged in doing what is agreeable and beneficial to the sons of Pandu.'

"Hearing this, Yudhish-thira said, 'We are now, O monarch, with all our younger brothers, dependent on thee! We shall cheerfully do what thou art pleased to command!'"

Vaisampayana continued, "Then Vāsudeva said, 'I am of opinion that the Padavas should go. But we should all abide by the opinion of king Drupada who is conversant with every rule of morality.'

"Drupada then spoke, saying, I certainly agree with what the foremost of men, the heroic Dāsārha of strong arms thinketh, having regard to the circumstances. For as the illustrious sons of Pandu now are to me, so are they, without doubt, to Vāsudeva. And the son of Kunti Yudhish-thira himself doth not seek the welfare of the Pandavas so earnestly as doth Keshava this tiger among men.'"

Vaisampayana continued, "Commanded by the illustrious Drupada, the Pandavas then, O king, and Krishna and Vidura, taking with them Krishnā the daughter of Drupada, and the renowned Kunti, journeyed towards the city called after the elephant, stopping at various places along the way for purposes of pleasure and enjoyment. And king Dhrita-rashtra hearing those heroes had neared the capital, sent out the

Kauravas to receive them. And they who were thus sent out were, O Bhārata, Vikarna of the great bow, and Chitra-sena, and Drona that foremost of warriors, and Kripa of Gautama's line. And surrounded by these, those mighty heroes, their splendour enhanced by that throng, slowly entered the city of Hāstinapore. And the whole city became radiant as it were, with the gay throng of sightseers impelled by curiosity. And those tigers among men gladdened the hearts of all who beheld them. And the Pandavas, dear unto the hearts of the people, heard, as they proceeded, various exclamations which the citizens, ever desirous of doing the pleasure of those princes, loudly uttered. And some exclaimed, 'Here returns that tiger among men, conversant with all the rules of morality, and who always protects us as if we were his nearest relatives!' And elsewhere some said, 'It seems that king Pandu—the beloved of his people—returneth today from the forest, doubtless to do what is agreeable to us!' And there were some who said, 'What good is not done to us today when the heroic sons of Kunti have come back to our town? If we have ever given away in charity, if we have ever poured libations of clarified butter into the fire, if we have any ascetic merit, by virtue of all those acts let the Pandavas stay in our town for a hundred years!'

"At last the Pandavas arriving at the palace, worshipped the feet of Dhrita-rashtra, as also of the illustrious Bhisma. And they also worshipped the feet of everybody also who deserved that honor. And they enquired after the welfare of every citizen (there present). At last at the command of Dhrita-rashtra they entered the chambers that had been assigned to them.

"And after they had rested there for some time, they were summoned (to the court) by king Dhrita-rashtra and Bhisma the son of Santanu. And when they came, king Dhrita-rashtra addressing Yudhish-thira, said, 'Listen, O son of Kunti, with thy brothers, to what I say! Repair ye to Khandava-prastha so that no difference may arise again (between ye and your cousins)! If ye take up your quarters there, no one will be able to do ye any injury! Protected by Pārtha

(Arjuna), like the celestials by the wielder of the thunder-bolt, reside ye at Khandava-prastha, taking half the kingdom!'"

Vaisampayana continued, "Agreeing to what Dhrita-rashtra said, those bulls among men worshipping the king, set out from Hāstinapore. And content with half the kingdom, they removed to Khandava-prastha, which was an unreclaimed desert. Then those heroes of undeteriorating splendour—the Pandavas—with Krishna in the van, arriving there, beautified the place and made it like unto a second heaven. And those mighty charioteers selecting with Dwaipayana's assistance a sacred and auspicious region, performed certain propitiatory ceremonies and measured out a piece of land for their city. And surrounded by a trench wide as the sea and by walls reaching high into the heavens and white as the fleecy clouds or the rays of the moon, that foremost of cities rose adorned like the capital of the nether kingdom (Bhogavati) encircled by the Nagas. And it stood adorned with palatial mansions and numerous gates each furnished with a couple of pannels resembling the outstretched wings of Gadura. And the gateways that protected the town were high as the Mandara mountain and massy as the clouds. And furnished with numerous weapons of attack, the missiles of the foe could not make the slightest impression on them. And they were almost covered with darts and other missiles like double-tongued snakes. And the turrets along the walls were filled with armed men in course of training. And the walls were lined with numerous warriors along their whole length. And there were thousands of sharp hooks and *shataghnis* (machines slaying a century of warriors) and numerous other machines on the battlements. And there were also large iron wheels planted on them. And with all these was that foremost of cities adorned. And the streets were all wide and laid out excellently. And there was no fear in them of accidents. And decked with innumerable white mansions, the city became like unto Amaravati and came to be called *Indra-prastha* (like unto Indra's city). And in a delightful and auspicious part of the city rose the palace of the Pandavas filled

with every kind of wealth and like unto the palace of the celestial treasurer (Kuvera) himself. And it looked very much like a mass of clouds.

"And when the city was built, there came, O king, numerous Brahmanas well acquainted with all the Vedas and conversant with every language, wishing to dwell there. And there came also unto that town numerous merchants from every direction, in hopes of earning wealth. And there also came numerous persons well-skilled in all the arts, wishing to take up their abode in that city. And around the city were laid out many delightful gardens adorned with numerous trees bearing both fruits and flowers. And there were *Amras* and *Amratakas*, and *Kadamvas* and *Asokas*, and *Champakas*; and *Punnagas* and *Nagas* and *Lakuchas* and *Panasas;* and *Shalas* and *Talas* and *Tamalas* and *Vakulas*, and *Ketakas* with their fragrant loads; beautiful and blossoming and grand *Amalakas* with branches bent down with the weight of fruits, and *Lodhras* and blossoming *Ankolas*; and *Jambus* and *Patalas* and *Kunjakas* and *Atimuktas;* and *Karaviras* and *Parijatas* and numerous other kinds of trees, always adorned with flowers and fruits and thronged with feathered creatures of various tribes. And those verdant groves always resounded with the notes of maddened peacocks and *Kokilas*. And there were various pleasure-houses bright as mirrors, and numerous bowers of creepers, and charming and artificial hillocks, and many lakes filled to the brim with crystal water, and delightful tanks fragrant with lotuses and lilies and adorned with swans and ducks and *chakravakas*. And there were many delicious pools overgrown with fine acquatic plants. And there were also diverse ponds of great beauty and large dimensions. And, O king, the joy of the Pandavas increased from day to day, in consequence of their residence in that large kingdom that was peopled with pious men.

"Thus after the virtuous behaviour of Bhisma and king Dhrita-sashtra towards them, the Pandavas took up their abode in Khandava-prastha. And adorned with those five mighty warriors, each equal unto Indra himself, that foremost of cities looked like the capital of the nether kingdom (Bhoga-

vati) adorned with the Nagas. And, O monarch, having settled the Pandavas there, the heroic Krishna, having obtaining their leave, came back with Rama to Dwārāvati."

Thus ends the two hundred and ninth Section in the Rajyatava of the Adi Parva.

SECTION CCX.

(*Rajyalava Parva continued.*)

Janamejaya said, "O thou of the wealth of asceticism, what did those great souls, my grand-sires, the illustrious Pandavas, do, after having obtained the kingdom of Indraprastha? How did their wedded wife Draupadi obey them all? How is it also that no dissensions arose amongst those illustrious rulers of men, all attached to *one* wife; Krishnā? O thou of the wealth of asceticism, I wish to hear everything in detail regarding the behaviour towards one another of those rulers of men after their union with Krishnā!"

Vaysampayana said, "Those oppressors of all foes, the Pandavas, having obtained their kingdom, at the command of Dhrita-rashtra passed their days in joy and happiness at Khandava-prastha with Krishnā. And Yudhish-thira, endued with great energy and ever adhering to truth, having obtained the sovereignty, assisted by his brothers virtuously ruled the land. And the sons of Pandu, endued with great wisdom and devoted to truth and virtue, having vanquished all their foes, continued to live there in great happiness. And those bulls among men, seated on royal seats of great value, used to discharge all the duties of government. And one day while all those illustrious heroes were seated, there came unto them the celestial Rishi Narada in course of his wanderings. And beholding the Rishi, Yudhish-thira gave him his own handsome seat. And after the celestial Rishi had been seated, the wise Yudhish-thira duly offered him the *Arghya* with his own hands. And the king also informed the Rishi of the state of his kingdom. And the Rishi accepting the worship became well pleased. And eulogising him with benedictions, the Rishi commanded the king to take his seat. And commanded by

the Rishi the king took his seat. And the king sent word unto Krishnā (in the inner apartments) of the arrival of the illustrious one. And hearing of the Rishi's arrival, Draupadi, purifying herself properly, came with a respectful attitude to where Nārada was with the Pandavas. And the virtuous princess of Panchāla, worshipping the celestial Rishi's feet, stood with joined hands before him, properly veiled. And the illustrious Narada, pronouncing various benedictions on her, commanded the princess to retire. And after Krishnā had retired, the illustrious Rishi, addressing in private all the Pandavas with Yudhish-thira at their head, said, 'The renowned princess of Panchāla is the wedded wife of ye all. Establish ye a rule amongst yourselves so that disunion may not arise amongst ye. There were, in former days, celebrated throughout the three worlds, two brothers named Sunda and Upasunda living together and incapable of being slain by anybody except themselves. They ruled the same kingdom, lived in the same house, slept on the same bed, sat on the same seat, and ate of the same dish. And yet they killed each other for the sake of Tilottamā. Therefore, O Yudhish-thira, preserve your friendship for one another and do that which may not produce disunion amongst ye!'

"Hearing this, Yudhish-thira asked, 'O great Muni, whose sons were those Asuras called Sunda and Upasunda? Whence arose that dissension amongst them, and why did they slay each other? Whose daughter also was this Tilottama, for whose love the maddened brothers killed each other? Was she an Apsarā or the daughter of any celestial? O thou whose wealth is asceticism, we desire, O Brahmana, to hear in detail everything as it had happened! Indeed, our curiosity hath become great!'"

Thus ends the two hundred and tenth Section in the Rajya-lava of the Adi Parva.

Section CCXI.

(Rajya-lava Parva continued.)

Vaisampayana said, "Hearing these words of Yudhish-thira, Narada replied, 'O son of Prithā, with thy brothers listen to me as I recite this old story, O Yudhish-thira, exactly as everything happened! In olden days, a mighty Daitya of name Nikumbha, endued with great energy and strength, was born in the race of the great Asura, Hiranya-kashipu. Unto this Nikumbha were born two sons named Sunda and Upasunda. And both of them were mighty Asuras endued with great energy and terrible prowess. And the brothers were both fierce and possessed wicked hearts. And these Daityas were both of the same resolution, and ever engaged in achieving the same tasks and ends. And they were ever sharers with each other in happiness as well as in woe. And each speaking and doing what was agreeable to the other, the brothers never ate unless they were together, and never went anywhere unless together. Of exactly the same disposition and habits, they seemed to be one individual divided into two parts. And endued with great energy and ever of the same resolution in everything they undertook, the brothers gradually grew up. And always entertaining the same purpose, desirous of subjugating the three-worlds, the brothers, after due initiation, went to the mountains of Vindhya. And wending there, severe were the ascetic penances they performed. And exhausted with hunger and thirst, with matted locks on their heads and attired in barks of trees, long was the time after which they acquired sufficient ascetic merit. Besmearing themselves with dirt from head to foot, living upon air alone, standing on their toes, they offered pieces of the flesh of their bodies into the fire. With arms upraised, and eye-lids fixed, long was the period for which they observed their vows. And during the course of their ascetic penances, a wonderful incident happened there. For the mountains of Vindhya, heated for a long course of years by the power of their ascetic austerities, began to emit vapours from every part of their body. And

beholding the severity of their austerities, the celestials became alarmed. And the gods began to offer numerous obstructions for impeding the progress of their asceticism. And the celestials repeatedly tempted the brothers by means of every precious possession and the most beautiful girls. But firmly wedded thereto, the brothers broke not their vows. Then the celestials once more manifested, before the illustrious brothers, their powers of illusion. For it seemed their sisters, mothers, wives, and other relatives, with dishevelled hair and ornaments and robes, were running towards them in terror, pursued and struck down by a Rakshasa with a lance in hand. And it seemed that the women implored the help of the brothers, crying. *O save us* ! But all this went for nothing, for firmly wedded thereto, the brothers did not still break their vows. And when it was found that all this produced not the slightest impression on any of the two, both the women and the Rakshasa vanished from sight. At last the Grand-sire himself, the Supreme lord ever seeking the welfare of all, came unto those great Asuras and asked them to solicit the boon they desired. Then the brothers Sunda and Upasunda, both of great prowess, beholding the Grand-sire, rose from their seats and waited with joined hands. And the brothers both said unto the god,—O Grand-sire, if thou hast been pleased with these our ascetic austerities, and art, O lord, propitious unto us, then let us have knowledge of all weapons and of all powers of illusion ! Let us be endued with great strength, and let us be able to assume every form at will ! And last of all, let us also be immortal ! Hearing these words of theirs, Brhamā said,—Except the immortality ye ask for, ye shall even be all that ye desire ! Solicit ye some form of death by which ye may still be equal unto the immortals ! And since ye have undergone these severe ascetic austerities from desire of sovereignty alone, I cannot confer on ye the boon of immortality ! Ye have performed your ascetic penances even for the subjugation of the three-worlds. It is for this, O mighty Daityas, that I cannot grant ye what ye desire !—'

" Narada continued, 'Hearing these words of Brahmā, Sunda and Upasunda said, 'O Grand-sire, let us have no fear then

from any created thing, mobile or immobile, in the three worlds, except only from each other!—The Grand-sire then said,—I grant ye what ye have asked and said, even this your desire!—And granting them this boon, the Grand-sire made them desist from their asceticism, and returned to his own region. And the brothers—those mighty Daityas—having received those several boons, became incapable of being slain by anybody in the universe. And they then returned to their own abode. And all their friends and relatives, beholding those Daityas of great intelligence, crowned with success in the matter of the boons they had obtained, became exceedingly glad. And Sunda and Upasunda then cut off their matted locks and wore coronets on their heads. And attired in costly robes and ornaments, they looked exceedingly handsome. And they caused the moon to rise over their city every night even out of his season. And their friends and relatives gave themselves up to joy and merriment with happy hearts. And *Eat, Feed, Give, Make merry, Sing, Drink*, were the sounds heard every day in every house. And here and there arose loud uproars of hilarity mixed with clappings of hand, which filled the whole city of the Daityas. And the Daityas, capable of assuming any form at will, engaged in every kind of amusement and sport and scarcely noticed the flight of time, even regarding a whole year as a single day.'"

Thus ends the two hundred and eleventh Section in the Rājyalāva of the Adi Parva.

Section CCXII.

(*Rajya-lava Parva continued.*)

Vaisampayana said, "Narada continued, 'And as soon as those festivities came to an end, the brothers Sunda and Upasunda, desirous of the sovereignty of the there worlds, took counsel and commanded their forces to be arranged. And obtaining the assent of their friends and relatives, of the elders of the Daitya race, of their ministers of state, and performing the preliminary rites of departure, they set out in the night when the constellation Maghā was on the ascendant,

And the brothers set out with a large Daitya force cased in mail and armed with maces and axes and lances and clubs. And the Daitya heroes set out on their expedition with joyous hearts, the *charanas* chaunting auspicious panegyrics indicative of their future triumphs. Furious in war, the Daitya brothers capable of going everywhere at will, ascended the skies and went unto the region of the celestials. And the celestials knowing that they were coming, and acquainted also with the boons granted unto them by the Supreme Deity, leaving heaven sought refuge in the region of Brahmā. And endued with fierce prowess, the Daitya heroes soon subjugated the region of Indra, and vanquishing the tribes of the Yakshas and Rakshas, and every creature ranging the skies, came away. And those mighty charioteers next subjugated the Nāgas of the nether region, and then the inmates of the ocean and then all the tribes of the Mlechchas. And desirous next of subjugating the whole earth, those heroes of irresitible rule, summoning their soldiers issued these cruel commands:—Brahmanas and royal sages (on earth) by their libations and other food offered in grand sacrifices, increase the energy and strength of the gods as also their prosperity. Engaged in such acts, they are the enemies of the Asuras. All of us, therefore, mustering together, should completely slaughter them off the face of the earth.—Ordering their soldiers thus on the eastern beach of the great ocean, and entertaining such a cruel resolution, the Asura brothers set out in all directions. And those that were performing sacrifices and the Brahmanas that were assisting at those sacrifices, the mighty brothers instantly slew. And slaughtering them with violence they departed for some other place. And their soldiers threw into the water the sacrificial fires that were in the assylums of Munis having their souls under complete control. And the curses uttered by the illustrious Rishis in wrath, rendered abortive by the boons granted (by Bramhā), touched not the Asura brothers. And when the Brahmanas saw that their curses produced not the slightest effect like shafts shot at stones, forsaking their rites and vows they fled in all directions. And even those Rishis on the earth that were

crowned with ascetic success, and had their passions under complete control and were wholly engrossed in the meditation of the Deity, from fear of the Asura brothers, fled like snakes at the approach of Vinata's son (Gadura). And the sacred asylums were all trodden down and broken. And the sacrificial jars and vessels being broken, their (sacred) contents were scattered over the ground. And the whole universe became empty, as if its creatures had all been stricken down during the season of general dissolution. And, O king, after the Rishis had all disappeared and made themselves invisible, both the great Asuras, resolved upon their destruction, began to assume various forms. And assuming the forms of maddened elephants with temples rent from excess of juice, the Asura pair scarching out the Rishis who had sheltered themselves in caves, sent them to the region of Yama. And sometimes becoming as lions and again as tigers and disappearing the next moment, by these and other methods the cruel pair, seeing the Rishis, slew them instantly. And thus sacrifices and study ceased, and kings and Brahmanas were exterminated. And the earth became utterly destitute of sacrifices and festivals. And the terrified people cried, *Oh* and *Alas*, and all buying and selling were stopped. And all religious rites ceased, and the earth became destitute of sacred ceremonies and marriages. And agriculture was neglected and cattle were no longer tended. And towns and asylums became desolate. And scattered over with bones and skeletons, the earth assumed a frightful aspect. And all ceremonies in honor of the *pitris* were suspended, and the sacred sound of *Vashat* and the whole circle of auspicious rites ceased. And the earth became frightful to behold. And the sun and the moon, the planets, stars, stellar constellations, and other dwellers of the firmament, witnessing these acts of Sunda and Upasunda, grieved deeply. And subjugating all the points of heaven by means of such cruel acts, the Asura brothers took up their abode in Kurukshetra, without a single rival.' "

Thus ends the two hundred and twelfth Section in the Rājya-lāva of the Adi Parva.

Section CCXIII.

(Rājya-lavā Parva continued.)

Vaisampayana said, "Nārada continued, 'Then the celestial Rishis, the *Siddhas*, and the high-souled Rishis possessing the attributes of *Shama* and *Dama*, beholding that act of universal slaughter, were affected with great grief. With their passions and senses and souls under complete control, they then went to the abode of the Grand-sire, moved by compassion for the universe. And arrived there, they beheld the Grand-sire seated, with the gods, the *Siddhas*, and the *Brahmarshis* around. And there were the god of gods—Mahadeva, and Agni accompanied by Vāyu, and the Moon and the Sun, and Shakra and Rishis devoted to the contemplation of Brahma, and the Vaikhānasas, the Vālikhillyas, the Vānaprasthas, the Marichipās, the Ajas, the Avimudas, and other ascetics of great energy. And all these Rishis had been sitting with the Grand-sire, when the celestial and other Rishis, approaching Brahmā with sorrowful hearts, represented unto him all the acts of Sunda and Upasunda. And they represented unto the Grand-sire in detail everything that the Asura brothers had done, how they had done it all, and in what order. Then all the celestials and the great Rishis represented that very matter unto the Grand-sire. And the Grand-sire, hearing everything they said, reflected for a moment and settled in his mind as to what he should do. And resolving to compass the destruction of the Asura brothers, he summoned Viswakarmā (the celestial artificer). And seeing Viswakarmā before him, the Grand-sire possest of supreme ascetic merit commanded him, saying,—Create thou a damsel capable of captivating all hearts.—And bowing down unto the Grand-sire and receiving his command with reverence, the great artificer of the universe created a celestial maiden with careful attention. And Viswakrit first collected whatever of handsome creatures, mobile or immobile, there were in the three worlds. And he placed gems by crores upon the body of the damsel he created. Indeed, the celestial maiden that he created was almost a mass

gems. And created with great care by Viswa-karmā, the damsel, in beauty, became unrivalled among the women of the three worlds. And there was not even a minute part of her body which by its wealth of beauty could not rivet the gaze directed towards it of the beholders. And like unto the embodiment of Sree herself, that damsel of extraordinary beauty captivated the eyes and hearts of every creature. And because she had been created with portions of every gem taken in minute measures, the Grand-sire bestowed upon her the name of *Tilottamā*. And as soon as she started into life, the damsel bowed down to Brahmā and with joined hands said,—O lord of every created thing, what task am I to accomplish and for what have I been created?—And the Grand-sire answered,—Go, O Tilottamā, unto the Asuras, Sunda and Upasunda! And, O amiable one, tempt them with thy captivating beauty! And, O damsel, conduct thyself there in such a way that the Asura brothers may, in consequence of the wealth of thy beauty, quarrel with each other as soon as they cast their eyes upon thee!—'

"Nārada continued, 'Bowing down unto the Grand-sire and saying—*So be it*,—the damsel walked round the celestial conclave. And the illustrious Brahmā was then sitting with face turned eastwards, and Mahadeva also with face towards the east, and all the celestials with face northwards, and the Rishis with faces towards all directions. And while Tilottamā was walking round the conclave of the celestials, Indra and the illustrious Sthānu (Mahadeva) were the only ones who succeeded in preserving their tranquillity of mind. And exceedingly desirous as Mahadeva was (of beholding Tilottamā), when that damsel (in her progress round the celestial conclave) was at his side, another face like a full-bloomed lotus appeared on the southern side of his body. And when she was at his back, another face appeared on the west. And when the damsel was on the northern side of the great god, a fourth face appeared on the northern side of his body. And Māhendra also (who was eager to behold the damsel) came to have on his back, sides, and in front, a thousand eyes, each large and slightly reddish. And it was thus that Sthānu the great god

came to have four faces, and the slayer of Vala, a thousand eyes. And as regards the mass of the celestials and the Rishis, they turned their faces towards all directions as Tilottamā walked round them. And excepting the god—the Grand-sire himself, the glances of those illustrious personages, even of all of them, fell upon Tilottamā's body. And when Tilottamā set out (for the city of the Asuras), all the celestials and the great Rishis, beholding the wealth of her beauty, regarded the task as already accomplished. And after Tilottamā had gone away, the great god who was the First cause of the universe, dismissed all the celestials and the Rishis.' "

Thus ends the two hundred and thirteenth Section in the Rājya-lāva of the Adi Parva.

Section CCXIV.

(Rajya-lava Parva continued.)

Vaisampayana said, "Nārada continued, 'Meanwhile the Asura brothers having subjugated the earth were without a rival. And their fatigue of exertion past, bringing the three worlds under equal sway, they regarded themselves as having nothing more to do. And having brought all the treasures of the gods, the Gandharvas, the Yakshas, the Nāgas, the Rākshasas, and the kings of the earth, the brothers began to pass their days in great happiness. And when they saw they had no rivals (in the three worlds), giving up all exertion, they devoted their time to pleasure and merriment, like the celestials. And they experienced great happiness by giving themselves up to every kind of enjoyment, such as women, and perfumes, and floral wreaths, and viands, and drinks, and many other agreeable objects, all in plenty. And in houses and woods and gardens, in hills and in forests, wherever they liked, they passed their time in pleasure and amusement, like the immortals. And it so happened that one day they went for purposes of pleasure to a table-land of the Vindhya range, perfectly level and stony, and overgrown with blossoming trees. And after every object of desire, all of the most agreeable kind, had been brought, the brothers sat on

an excellent seat, with happy hearts and accompanied by handsome women. And these damsels, desirous of pleasing the brothers commenced a dance in accompaniment with music, and sweetly chaunted many a song in praise of the mighty pair.

"'Meanwhile, Tilottamā attired in a single piece of red silk that exposed all her charms, came along, plucking wild flowers along her way. And she slowly advanced to where those mighty Asuras were, gathering, as she walked, *karnikāras* from the trees that grew along the river-side. And the Asura brothers, intoxicated with the large potations they had imbibed, were smitten upon beholding that maiden of transcendant beauty. And leaving their seats they went quickly to where the damsel was. And both of them being under the influence of desire, each sought the maiden for himself. And Sunda seized that maid of fair brows by her right hand, while Upasunda caught hold of Tilottamā by her left hand. And intoxicated with the boons they had obtained, with physical might, with the wealth and gems they had gathered from every quarter, and with the wine they had drunk, and maddened with all these, and influenced by desire, they addressed each other, each contracting his brow in anger. *She is my wife and, therefore, your superior*, said Sunda. *She is my wife and, therefore, your daughter-in-law*, replied Upasunda. And they said unto each other, *She is mine, not yours*. And soon they were under the influence of rage. And maddened by the beauty of the damsel, they soon forgot their love and affection for each other. And both of them, deprived of reason by desire, then took up their fierce maces. And each repeating, *I was the first, I was the first* (in taking her hand), struck each other. And the fierce Asuras, struck by each other with the mace, fell down upon the ground, their bodies bathed in blood, like two suns loosened from the firmament. And beholding this, the women that had come there, and the other Asuras there present, all fled away, trembling in grief and fear, and took refuge in the nether regions. And the Grandsire himself, of pure soul, then came there, accompanied by the celestials and the great Rishis. And the illustrious Grandsire applauded Tilottamā and expressed his wish of granting

her a boon. And the Supreme Deity, before Tilottamā spoke, desirous of granting her a boon, cheerfully said,—O beautiful damsel, thou shalt roam in the region of the Adityas. And thy splendour shall be so great that nobody will ever be able to look at thee for any length of time.—And the Grand-sire of all, granting this boon unto her, and establishing the three worlds on Indra as before, returned to his own region.'

"Nārada continued, 'It was thus that those Asuras, ever united and ever inspired by the same purpose, slew each other in wrath for the sake of Tilottamā. Therefore, from affection I tell ye, O ye best of the Bharata line, that if ye desire to do anything agreeable to me, make some such arrangement that ye may not quarrel with one another for the sake of Draupadi!'"

Vaisampayana continued, "The illustrious Pandavas, thus addressed by the great Rishi Nārada, consulting with one another, established a rule amongst themselves, in the presence of the celestial Rishi himself endued with immeasurable energy. And the rule they made was that when one of them would be sitting with Draupadi, any of the other four who would see that one thus must retire into the forest for twelve years, passing his days as a Brahmachārin. And after the virtuous Pandavas had established that rule amongst themselves, the great Muni, Nārada, gratified with them, went to the place he wished. Thus, O Janameyaja, did the Pandavas, urged by Nārada. establish a rule amongst themselves in regard to their common wife. And it was for this, O Bhārata, that no differences arose between them."

Thus ends the two hundred and fourteenth Section in the Rājya-lāva of the Adi Parva.

Section CCXV.

(*Arjuna Vanavasa Parva.*)

Vaisampayana said, "The Pandavas, having established such a rule, continued to reside there. And by the prowess of their arms they brought many kings under their sway. And Krishnā became obedient unto all the five sons of Prithā,

those lions among men, of immeasurable energy. And like the river Saraswati decked with elephants, and the elephants taking pleasure in that stream, Draupadi took great delight in her five heroic husbands and they too took delight in her. And in consequence of the illustrious Pandavas being exceedingly virtuous in their practices, the whole race of Kurus, free from sin and happy, grew in prosperity.

"After sometime, O king, it so happened that certain robbers lifted the cattle of a Brahmana. And while the robbers were carrying away the booty, the Brahmana, deprived of his senses by anger, repairing to Khandava-prastha began to reprove the Pandavas in accents of woe. And the Brahmana said, 'Ye Pandavas, from this your dominion, my kine are even now being taken away by force, by despicable and wicked wretches! Pursue ye the thieves! Alas, the sacrificial butter of a peaceful Brahmana is being taken away by the crows! Alas, the wretched jackal invadeth the empty cave of the lion! A king that taketh the sixth part of the produce of the land without protecting the subject, hath been called by the wise to be the most sinful person in the whole world! The wealth of a Brahmana is being taken away by robbers! Virtue itself is sustaining a diminution! Take me up by the hand, ye Pandavas, for I am plunged in grief!'"

Vaisampayana continued, "Dhananjaya the son of Kunti heard those accents of the Brahmana weeping in bitter grief. And as soon as he heard those accents, he loudly assured the Brahmana, saying,—'No fear!' But it so happened that the chamber where the illustrious Pandavas had their weapons was then occupied by Yudhish-thira the just with Krishnā. Arjuna, therefore, was incapable of entering that chamber, or going alone with the Brahmana, though repeatedly urged (to do either) by the weeping accents of the Brahmana. Summoned by the Brahmana, Arjuna reflected with a sorrowful heart, 'Alas, this innocent Brahmana's wealth is being robbed! I should certainly dry up his tears. He hath come to our gate and is weeping even now. If I do not protect him, the king will be touched with sin in consequence of my

indifference, our own irreligiousness will be established throughout the kingdom, and we shall be incurring a great sin. If disregarding the king, I enter the chamber, without doubt I shall be behaving untruthfully towards that monarch without a foe. By entering the chamber, again, I incur the penalty of an exile in the woods. But I must overlook everything. I care not if I have to incur sin by disregarding the king. I care not if I have to go to the woods and die there. Virtue is superior to the body, and lasteth after the body hath perished.' Dhananjaya, arriving at this resolution, entered the chamber and talked with Yudhish-thira. And coming out with the bow, he cheerfully told the Brahmana, 'Proceed, O Brahmana, with haste, so that those wretched robbers may not distance us much. I shall accompany thee and restore unto thee thy wealth that hath fallen into the hands of the thieves!' Then Dhananjaya, using both his arms with equal skill, armed with the bow and cased in mail and riding on his war-chariot decked with flagstaffs, pursued the thieves, and piercing them with his arrows, compelled them to give up the booty. And benefiting the Brahmana thus by making over to him his kine, and winning great renown, the hero returned to the capital. And bowing unto all the elders, and congratulated by everybody, Pārtha at last approached Yudhish-thira, and addressing him, said, 'Give me leave, O lord, to observe the vow I took! In beholding thee sitting with Draupadi, I have violated the rule established by ourselves. I shall, therefore, go into the woods, for even this is our understanding!' Then Yudhish-thira, suddenly hearing those painful words, became afflicted with grief, and said in an agitated voice, 'Why!' A little while after, king Yudhish-thira in grief said unto his brother Dhananjaya of curly hair who never departed from his vows, these words:—'O thou sinless one, if I am an authority worthy of regard, listen to what I say! O hero, full well do I know the reason why thou hadst entered my chamber and didst what thou regardest an act disagreeable to me! But there is no displeasure in my mind. The younger brother may, without fault, enter the chamber where the elder brother sitteth with his wife. It is

only the elder brother that acts against the rules of propriety by entering the room where the younger brother sitteth with his wife. Therefore, O thou of mighty arms, desist from thy purpose! Do what I say! Thy virtue hath sustained no diminution. Thou hast not disregarded me!'

"Arjuna, hearing this, replied, 'I have heard even from thee, that quibbling is not permitted in the discharge of duty. I cannot waver from truth. Truth is my weapon!'"

Vaisampayana continued, "Obtaining then the king's permission, Arjuna prepared himself for a life in the woods. And he went to the forest to live there for twelve years."

Thus ends the two hundred and fifteenth Section in the Arjuna-vanavāsha of the Adi Parva.

Section CCXVI.

(*Arjuna-vanavashā Parva continued.*)

Vaisampayana said, "And when that spreader of the renown of the Kuru race, the strong-armed Arjuna, set out (for the forest), Brahmanas conversant with the Vedas walked behind that illustrious hero for a certain distance. And followed by Brahmanas conversant with the Vedas and Vedāngas and devoted to the contemplation of the Supreme Spirit, by persons skilled in music, by ascetics devoted to the Deity, by reciters of Puranas, by narrators of sacred stories, by devotees leading celebate lives, by *Vanaprasthas,* by Brahmanas sweetly reciting celestial histories, by these and various classes of persons of sweet speeches, Arjuna journeyed like Indra followed by the Marutas. And, O thou of the Bharata race, that bull of the Bhāratas saw, as he journeyed, many delightful and picturesque forests, lakes, rivers, seas, provinces, and sacred places of pilgrimage. And at last arriving at the source of the Ganges, the mighty hero thought of settling there.

"Listen now, O Janameyaja, to a wonderful feat which that foremost of the sons of Pandu, of high soul, did while there! When that son of Kunti, O Bhārata, and the Brahmanas who had followed him, took up their residence at that region, the Brahmanas performed innumerable *Agni-hotras* (sacrifical rites

by igniting the fire). And, O king, in consequence of those learned, vow-observing, and illustrious Brahmanas, who never deviated from the right path, daily establishing, and igniting with *mantras* on the banks of that sacred stream, after performance of their ablutions, fires for their sacrifices, and pouring libations of clarified butter into the same, and worshipping those fires with offerings of flowers, that region itself where the Ganges entered the plains became exceedingly beautiful! And one day that bull amongst the Pandavas, while residing in that region in the midst of those Brahmanas, descended (as usual) into the Ganges for performing his ablutions. And after his ablutions had been over, and after he had offered the (usual) oblations of water unto his deceased ancestors, as he he was about to rise up from the stream desirous of performing his sacrificial rites before the fire, the long-armed hero, O king, was drawn away into the bottom of the water by Ulupi, the daughter of the king of the Nāgas, urged by the god of desire. And it so happened that the son of Pandu was carried into the beautiful mansion of Kauravya the king of the Nāgas. And Arjuna saw there a sacrificial fire ignited for himself. And beholding that fire, Dhananjaya, the son of Kunti, performed his sacrificial rites with devotion. And Agni was much gratified with Arjuna for the fearlessness with which that hero poured libations into his manifested form. And after he had performed his rites before fire, the son of Kunti, beholding the daughter of the king of the Nāgas, addressed her smilingly and said, 'O handsome girl, what act of rashness is this that thou hast performed, O timid one! Whose is this beautiful region, who art thou and whose daughter?'

"Hearing these words of Arjuna, Ulupi answered, 'There is a Nāga of name Kauravya, born in the line of Airāvata. I am, O prince, the daughter of that Kauravya, and my name is Ulupi. And, O thou tiger among men, beholding thee descended into the stream for performing thy ablutions, I was deprived of reason by the god of desire! O thou sinless one, I am still unmarried. Oppressed as I am by the god of desire on account of thee, O thou of the Kuru race, gratify me today by giving thyself up to me!'

"Arjuna replied, 'Commanded by king Yudhish-thira, O amiable one, I am undergoing the vow of a Brahmachārin for twelve years! I am not free to act in any way I like. But, O thou ranger of the waters, I am willing yet to do thy pleasure (if I can). I have never spoken an untruth before. Tell me, therefore, O Nāga maid, how I may act so, that while doing thy pleasure I may not be guilty of any untruth or breach of duty!'

"Ulupi answered, 'I know, O son of Pāndu, why thou wanderest over the earth, and why is it that thou hast been commanded to lead the life of a Brahmachārin by thy superior! Even this was the understanding to which all of ye had been pledged, *viz*, that amongst ye all owning Drupada's daughter as your common wife, he who should from ignorance enter the room where one of ye should be sitting with her, should lead the life of a Brahmachārin in the woods for twelve years! The exile of one another of ye, therefore, is only for the sake of Draupadi. Thou art but observing the duty arising from that vow. Thy virtue cannot sustain any diminution (by acceding to my solicitation). Then again, O thou of large eyes, it is a duty to relieve the distressed! Thy virtue suffereth no diminution by relieving me! Or, if (by this act) O Arjuna, thy virtue suffereth a minute diminution, thou wilt acquire great merit by saving my life. Know me for thy worshipper, O Pārtha! Therefore' yield thyself up to me! Even this, O lord, is the opinion of the wise, (*viz*, that one should accept a woman that wooeth herself). If thou dost not act in this way, know that I will destroy myself. O thou of long arms, earn thou great merit by saving my life! I seek thy shelter, O thou best of men! Thou protectest always, O son of Kunti, the afflicted and the masterless! I seek thy protection, weeping in sorrow. I woo thee, being filled with desire. Therefore, do what is agreeable to me! It behoveth thee to gratify my wish by yielding thyself up to me!'"

Vaisampayana said, "Thus addressed by the daughter of the king of the Nāgas, the son of Kunti did everything she desired, making virtue his motive. And the powerful Arjuna,

spending the night in the mansion of the Nāga, rose with the sun in the morning. And accompanied by Ulupi he came back from the palace of Kauravya to the region where the Ganges entereth the plains. And the chaste Ulupi taking leave of him there, returned to her own abode. And, O Bhārata, she granted unto Arjuna a boon making him invincible in water, saying, 'Every amphibious creature shall, without doubt, be vanquishable by thee!'"

Thus ends the two hundred and sixteenth Section in the Arjuna-vanavāsa of the Adi Parva.

Section CCXVII.

(*Arjuna vanavasa Parva continued.*)

Vaisampayana said, "Then the son of the wielder of the thunder-bolt, having narrated everything unto those Brahmanas (residing with him there), set out for the side of the Himavat. And arriving at the spot called *Agastya-vata*, he next went to Vashishta's peak. And thence the son of Kunti proceeded to the peak of Bhrigu. And purifying himself with ablutions and other rites there, that foremost of the Kurus gave away unto Brahmanas many thousands of kine and many houses. And thence that best of men proceeded to the sacred asylum called Hirnyavindu. And performing his ablutions there, that foremost of the sons of Pandu saw many holy regions. And descending from those heights, that chief of men, O Bhārata, accompanied by the Brahmanas, journeyed towards the east, desiring to behold the regions that lay in that direction. And the foremost of the Kuru race saw many regions of sacred waters one after another. And beholding in the forest of Naimisha the delightful river *Utpalini* (full of lotuses) and the Nandā and the Apara Nandā, the far-famed Kausiki, and the mighty rivers Gayā and Gangā, and all the regions of sacred waters, he purified himself, O Bharata, (with the usual rites), and gave away many kine unto Brahmanas. And whatever regions of sacred waters and other holy places there were in Anga, Vanga, and Kalinga, Arjuna went to all of them. And seeing them all with due ceremonies, he gave away much wealth. And,

O Bhārata, all those Brahmanas who had gone thither following the son of Pandu, bade him farewell at the gate of the kingdom of Kalinga and desisted from following him further. And the brave Dhananjaya, the son of Kunti, obtaining their leave, went towards the ocean accompanied by only a few attendants. And crossing the country of the Kalingas, the mighty one proceeded, seeing on his way many countries and sacred spots and delightful mansions and houses. And beholding the Mahendra mountains adorned with the ascetics (residing there), he went to Manipur, proceeding slowly along the sea shore. And beholding all the regions of sacred waters and other holy places in that province, the strong-armed son of Pandu at last went, O king, to the virtuous Chitra-vāhna, the ruler of Manipur. And the king of Manipur had a daughter of great beauty named Chitrāngadā. And it so happened that Arjuna beheld her in her father's palace wandering at pleasure. And beholding the handsome daughter of Chitra-vāhana, Arjuna desired to possess her. And going unto the king (her father), he represented unto him what he sought. And he said, 'Give unto me thy daughter, O king! I am an illustrious Kshatriya's son.' And hearing this, the king asked him, 'Whose son art thou?' And Arjuna replied, 'I am Dhananjaya, the son of Pandu and Kunti.' And the king, hearing this, spoke unto him these words in sweet accents:—'There was in our race a king of the name of Prabhanjana. He was childless. To obtain a child, he underwent severe ascetic penances. And by his severe ascetism, O Pārtha, he gratified that god of gods, Mahadeva, the husband of Umā, that supreme lord holding the (mighty bow called) Pināka. And the illustrious lord granted him the boon that each successive descendant of his race should have one child only. And in consequence of that boon, one child only is born unto every successive descendant of this race. All my ancestors (one after another) had each male children. I, however, have only a daughter to perpetuate my race. But, O thou bull amongst men, this daughter of mine I ever look upon as my son. And, O thou bull of the Bharata race, I have duly made her a *Putrikā*. Therefore, one amongst the sons that

may be begotten upon her by thee, O Bhārata, shall be the perpetuator of my race. And that son is the dower for which I may give away my daughter. O son of Pandu, if thou choosest, thou canst take her upon this understanding.' Hearing these words of the king, Arjuna accepted them all, saying, 'So be it.' And taking Chitra-vāhana's daughter (as his wife), the son of Kunti resided in that city for three years. And when Chitrāngadā gave birth to a son, Arjuna embraced that handsome princess affectionately. And taking leave of the king (her father), he set out on his wanderings again."

Thus ends the two hundred and seventeenth Section in the Arjuna-vanavāsa of the Adi Parva.

Section CCXVIII.

(Arjuna-vanavasa Parva continued.)

Vaisampayana said, "Then that bull of the Bharatā race went to the regions of sacred water on the banks of the southern ocean, all adorned with the ascetics residing there. And there lay scattered five regions of sacred water around, where also dwelt many ascetics. But those five pieces of water themselves were shunned by all of them. And those sacred waters were called Agastya, and Saubhadra, and Paulomā of great holiness, and Kārandhama of great propitiousness yielding the fruits of a horse-sacrifice unto those that bathed there, and Bhāradwaja, that great washer of sins. And that foremost of the Kurus beholding those five sacred waters, and seeing them uninhabited, and ascertaining also that they were shunned by the virtuous ascetics dwelling around, asked those pious men with joined hands, saying, 'Why, O ascetics, are these five sacred waters shunned by the utterers of Brahmā?' And hearing him, the ascetics replied, 'There dwell in these waters five large crocodiles which take away the ascetics (that may happen to bathe in them.) It is for this, O son of the Kuru race, that these are shunned!'"

Vaisampayana continued, "Hearing these words of the ascetics, that foremost of men endued with mighty arms, though dissuaded by them, went to behold those waters. And arrived

at the excellent sacred water called Saubhadra called after a great Rishi, the brave oppressor of all foes suddenly plunged into it for taking a bath. And as soon as that tiger among men had plunged into the water, a great crocodile that was in it seized him by the leg. But the strong-armed Dhananjaya the son of Kunti,—that foremost of all men endued with might,—seized that struggling ranger of the water, and dragged it forcibly to the shore. But dragged by the renowned Arjuna to the land, that crocodile became (transformed into) a beautiful damsel decked in every ornament. And, O king, that charming damsel of celestial form seemed to shine for her beauty and complexion. And Dhananjaya the son of Kunti, beholding that strange sight, asked that damsel with a pleased heart, 'Who art thou, O beautiful one? What for hadst thou been a ranger of the waters? Why also didst thou commit such a dreadful sin?' The damsel replied, saying, 'I am, O mighty-armed one, an Apsarā sporting in the celestial woods. I am, O mighty one, Vargā by name, and ever dear unto the celestial treasurer (Kuvera). I have four other companions, all handsome and capable of going everywhere at will. Accompanied by them I was one day going to the abode of Kuvera. On the way we beheld a Brahmana of rigid vows, and exceedingly handsome, studying the Vedas in solitude. The whole forest (in which he was sitting) seemed to be covered by his ascetic splendour. He seemed to have illuminated the whole region like the Sun himself. And beholding his ascetic devotion of that nature and his wonderful beauty, we alighted in that region, in order to disturb his ascetic meditation. Myself and Sauraveyi and Samichi and Vudvudā and Latā, approached that Brahmana, O Bharata, at the same time. And we began to sing and smile and otherwise tempt that Brahmana. But, O hero, that Brahmana (youth) set not his heart even once upon us. His mind fixed on pure meditation, that youth of great energy suffered not his heart to waver. And, O thou bull of the Kshatriya race, the glance he cast upon us was one of wrath. And he said looking at us,—Becoming crocodiles, range ye the waters for a hundred years.—' "

Thus ends the two hundred and eighteenth Section in the Arjuna-vanavāsa of the Adi Parva.

Section CCXIX.

(*Arjuna-vanavasa Parva continued.*)

Vaisampyana said, "Vargā continued, 'We were then, O thou best of the Bhārata race, deeply distressed at this curse. We sought to propitiate that Brahmana of ascetic wealth departing not from his vows. And addressing him we said,—Inflated with a sense of our beauty and youth, and urged by the god of desire, we have acted very improperly. It behoveth thee, O Brahmana, to pardon us! Truly, O Brahmana, it was death to us that we had at all come hither to tempt thee of rigid vows and possest of sufficiency of ascetic wealth! The virtuous, however, have said that women should never be slain. Therefore, grow thou in virtue! It behoveth thee not to slay us so! Conversant as thou art with virtue, it hath been said that a Brahmana is ever the friend of every creature. O thou of great prosperity, let this speech of the wise become true! The eminent always protect those that seek protection at their hands. We seek thy protection. It behoveth thee to grant us pardon!—'"

Vaisampayana continued, "Thus addressed, that Brahmana of virtuous soul and good deeds and equal in splendour, O hero, unto the Sun or the Moon, became propitious unto them! And the Brahmana said, 'The words *hundred* and *hundred thousand* are all indicative of eternity. The word *hundred*, however, as employed by me is to be understood as a limited period and not indicative of a period without end. Ye shall, therefore, becoming crocodiles seize and take away men (for only an hundred years as explained by me). At the end of that period, an exalted individual will drag ye all from the water to the land. Then ye will have back your real forms. Never before have I spoken an untruth even in jest. Therefore all that I have said must come to pass. And those sacred waters (within which I assign ye your places), after ye have been delivered by that individual, will become known all

over the world by the name of *Nari-thirthas* (or sacred waters connected with the sufferings and deliverance of females). And all of them shall become sacred and purifying in the eyes of the virtuous and the wise.'"

Vaisampayana continued, "Vargā then, addressing Arjuna, finished her discourse, saying, 'Hearing these words of the Brahmana, we saluted him with reverence and walked round him. Leaving that region we came away with heavy hearts, thinking as we proceeded,—Where shall we all soon meet with that man who will give us back our own forms (after the transformation)?—And as we were thinking of it, in almost a moment, O Bhārata, we beheld even the eminent celestial Rishi Narada. And beholding the celestial Rishi of immeasurable energy our hearts were filled with joy. And saluting him with reverence, O Pārtha, we stood before him with blushing faces. And he asked us the cause of our sorrow and we told him all. And hearing what had happened, the Rishi said,—In the lowlands bordering on the southern ocean, there are five regions of sacred water. They are delightful and eminently holy. Go ye thither without delay. That tiger among men, Dhananjaya the son of Pandu, of pure soul, will soon deliver ye, without doubt, from this sad plight.—O hero, hearing the Rishi's words, we all came hither. And, O sinless one, true it is that I have today been delivered by thee! And those four friends of mine are still within the other waters here. O hero, do thou a good deed by delivering them also!'"

Vaisampayana continued, "Then O monarch, that foremost of the Pandavas endued with great prowess, cheerfully delivered all of them from that curse. And rising from the waters they all regained their own forms. And those Apsarās then all looked, O king, as before. And freeing those regions of sacred water (from the dangers for which they had been noted), and giving the Apsarās leave to go where they chose, Arjuna became desirous of once more seeing Chitrāngadā. He, therefore, proceeded towards the city of Manipur. And arrived there he beheld on the throne the son he had begotten upon Chitrāngadā, and who was called by the name of Vabhru-

vāhana. And seeing Chitrāngadā once more, Arjuna proceeded, O monarch, towards the spot called Gokarna."

Thus ends the two hundred and nineteenth Section in the Arjuna-vanavāsa of the Adi Parva.

Section CCXX.

(Arjuna-vanavasa Parva continued.)

Vaisampayana said, "Then Arjuna of immeasurable prowess saw, one after another, all the regions of sacred water and other holy places that were on the shores of the Western ocean. Vivatshu reached the sacred spot called Prabhāsa. And when the invincible Arjuna had arrived at that sacred and delightful region, the slayer of Madhu, (Krishna) heard of it. And Mādhaba soon went there to see his friend the son of Kunti. And Krishna and Arjuna met together and embracing each other enquired after each other's welfare. And those dear friends who were none else than the Rishi Nara and Nārāyana of old sat themselves down. Vāsudeva asked Arjuna about his travels, saying, 'Why, O Pandava, art thou wandering over the earth beholding all the regions of sacred water and other holy places?' Then Arjuna told him everything that had happened. And hearing all, the lord Vārshneya said, 'This is as it should be.' And Krishna and Arjuna, sporting as they liked, for sometime in Prabhāsa, went to the Raivataka mountain for passing some days there. And before they arrived at Raivataka, that mountain had, at the command of Krishna, been well adorned by many artificers. And much food also had, at Krishna's command, been collected there. And Arjuna enjoying everything that had been collected there for him, sat with Vāsudeva to see the performances of the actors and the dancers. Then the high-souled Pandava, dismissing them all with proper respect, laid himself down on a well-adorned and excellent bed. And as the strong-armed one lay on that excellent bed, he described unto Krishna everything about the regions of sacred water, the lakes and the mountains, the rivers and the forests, that he had seen. And while he was speaking of these, stretched upon that celestial

bed, sleep, O Janamejaya, stole upon him. And he rose in the morning, awakened with sweet songs and the melodious notes of the *Vinā* and the panegyrics and benedictions of the bards. And after he had gone through the necessary acts and ceremonies, he was affectionately accosted by him of the Vrishni race. And riding upon a golden car, the hero then set out for Dwārakā, the capital of the Yādavas. And, O Janamejaya, for honoring the son of Kunti, the city of Dwārakā was well-adorned, even all the gardens and houses within it. And the citizens of Dwārakā, desirous of beholding the son of Kunti, began to pour eagerly into the public thoroughfares by hundreds of thousands. And in the public squares and thoroughfares, hundreds and thousands of women mixing with the men swelled the great crowd of the Bhojas, the Vrishnis, and the Andhakas, that had collected there. And Arjuna was welcomed with respect by all the sons of the Bhojas, the Vrishnis, and the Andhakas. And he worshipped those who deserved his worship and received their blessings. And the hero was welcomed with affectionate reception by all the young men of the Yādava tribe. And he repeatedly embraced all who were equal to him in age. And wending then to the delightful mansion of Krishna filled with gems and every article of enjoyment, he took up his abode there with Krishna for many days."

Thus ends the two hundred and twentieth Section in the Arjuna-vanavāsa of the Adi Parva.

SECTION CCXXI.

(Subhadrā-harāna Parva.)

Vaisampayana said, "O best of monarchs, within a few days after this, there commenced on the Raivataka mountain, a grand festival of the Vrishnis and the Andhakas. And in that mountain festival of the Bhojas, the Vrishnis, and the Andhakas, the heroes of those tribes began to give away much wealth unto Brahmanas by thousands. And, O king, the region around that hill was adorned with many a mansion decked with gems and many an artificial tree of gaudy hue. And the musicians struck up in concert and the dancers

began to dance and the vocalists to sing. And the youths of the Vrishni race, endued with great energy, adorned with every ornament and riding on their gold-decked cars, looked extremely handsome. And the citizens, some on foot and some on excellent cars, with their wives and followers went there by hundreds and thousands. And there was the lord Haladhara (Valarāma) too roving at will, excited with drink and accompanied by (his wife) Revati and followed by many musicians and vacalists. And there also came Ugra-sena the powerful king of the Vrishni race, accompanied by his thousand wives and followed by sweet singers. And Raukmineya and Shāmva also, ever furious in battle, were roving there, excited wlth drink and adorned with floral wreaths of great beauty, and costly attire, disporting themselves like a pair of celestials. And Akrura and Sārana and Gada, and Vabhru and Nishat-ha, and Chāru-deshna and Prithu and Viprithu, and Satyaka and Sātyaki, and Vanga-kāra and Mahārava, and Hārdikya and Udhava and many others whose names are not given, accompanied by their wives and followed by bands of singers, adorned that mountain festival. And when that delightful festival of great grandeur set in, Vāsudeva and Pārtha went about, together beholding everything around. And while they were wandering there, they saw the handsome daughter of Vasudeva—Bhadrā by name—decked in every ornament in the midst of her maids. And as soon as Arjuna beheld her, he was possest by the god of desire. And, O Bhārata, that tiger among men, Krishna, observing Pārtha contemplate her with absorbed attention, said with smiles, 'How is this? Can the heart of one that rangeth the woods be agitated by the god of desire? This is my sister, O Pārtha, and the uterine sister of Sārana. Blest be thou, her name is Bhadrā, and she is the favorite daughter of my father. Tell me if thy heart be fixed upon her, for I shall then speak to my father myself.'

"Arjuna answered, 'She is Vasudava's daughter and Vāsudeva's sister. Endued with so much beauty, whom can she not fascinate? If this thy sister, this maid of the Vrishni race, becometh my wife, truly may I win prosperity

in everything! Tell me, O Janarddana, by what means I may obtain her! I will achieve anything that is achievable by man, to obtain her!'

"Vāsudeva answered, 'O thou bull amongst men, the *Swayamvara* hath been ordained for the marriage of the Kshatriyas. But that is doubtful (in its consequence), O Pārtha, as we do not know this girl's temper and disposition. In the case of Kashatriyas that are brave, a forcible abduction for purposes of marriage is applauded, as the learned have said. Therefore, O Arjuna, carry away this my beautiful sister by force, for who knows what she may do in a Swayamvara?' Then Krishna and Arjuna, having thus settled about what should be done, sent some speedy messenger unto Yudhish-thira at Indraprastha, informing him of everything. And the strong-armed Yudhish-thira, as soon as he heard it, gave his assent to it."

Thus ends the two hundred and twenty-first Section in the Subhadrā-harana of the Adi Parva.

SECTION CCXXII.

(Subhadra-harana Parva continued.)

"Vaisampayana said, 'Then Dhananjaya, informed of the assent of Yudhish-thira, and ascertaining, O Janamejaya, that the maiden had gone to the Raivataka hill, obtained the assent of Vāsudeva also, after having settled in consultation with him about what should be done. And that bull of the Bharata race, that foremost of men, with Krishna's assent, riding on his well-built car of gold furnished with rows of small bells and equipped-with every kind of weapon,—and the clatter of whose wheels was like unto the roar of the clouds and whose splendour was like unto that of blazing fire and which struck terror into the hearts of all foes and unto which were yoked the horses Saivya and Sugriva,—himself accoutred in mail and armed with the sword and his fingers encased in leathern fence, set out as if on a hunting expedition. Meanwhile Subhadrā, having paid her homage unto that prince of hills Raivataka, and having worshipped the deities and made the Brahmanas utter benedic-

tions upon her, and having also walked round the hill, was coming towards Dwārāvati. And the son of Kunti, afflicted with the shafts of the god of desire, suddenly rushed towards that Yādava girl of faultless features and forcibly took her up on his car. And that tiger among men, having seized that girl of sweet smiles, proceeded on his car of gold towards his own city (Indra-prastha). Meanwhile, the armed attendants of Subhadrā, beholding her thus seized and taken away, all ran crying towards the city Dwārakā. And they all together reaching the Yādavā court called by the name of Sudharmā, represented everything about the prowess of Pārtha unto the chief officer of the court. And the chief officer of the court, hearing everything from those messengers, blew his gold-decked trumpet of loud sound, calling all to arms. Stirred up by that sound, the Bhojas, Vrishnis, and Andhakas began to pour in from all sides. Those that were eating left their food, and those that were drinking left their drink. And those tigers among men—those great warriors of the Vrishni and Andhaka tribes—took their seats upon their thousand thrones of gold covered with excellent carpets and variegated with gems and corals and possessed of the lustre of blazing fire. And they took their seats upon those thrones, like fire taking unto itself the faggots lying around. And after they were seated in that court which was like unto a conclave of the celestials themselves, the chief officer of the court assisted by those that stood at his back, spoke of the conduct of Jishnu. And the proud Vrishni heroes, of eyes red with wine, as soon as they heard of it, rose up from their seats, unable to bear what Arjuna had done. And some amongst them said, 'Yoke our cars;' and some, 'Bring our weapons;' and some said, 'Bring our costly bows and strong coats of mail;' and some loudly called upon their charioteers to yoke their cars, and some, from impatience, themselves yoked their horses decked in gold unto their cars. And while their cars and armours and standards were being brought, loud became the uproar of those heroes. Then Valadeva, white and tall as the Kylāsa cliff, decked in garlands of wild flowers and attired in blue robes, and proud and intoxicated with drink, said these words:—

'Ye senseless men, what are ye doing, when Janarddana sitteth silent? Without knowing what is in his mind, vainly do ye roar in wrath! Let the high-souled Krishna give out what he purposeth. Accomplish ye with activity what he desireth to do!' Then all of them, hearing these words of Halāyudha that deserved to be accepted, exclaimed 'Excellent!' 'Excellent!' They then all became silent. And silence having been restored by the words of the intelligent Valadeva, they took their seats once more in that assembly. And Rama, that oppressor of all foes, then spake unto Vāsudeva, saying, 'Why, O Janarddana, sittest thou gazing without speaking? O Achyuta, it was for thy sake that the son of Prithā had been welcomed and honored by us! It seemeth, however, that vile wretch deserved not our homage. What man is there born of a respectable family that would break the plate after having dined off it? Even if one desireth to contract such an alliance, yet remembering all the services he hath received, who is there, desirous of happiness, that would act so rashly? That Pāndava, disregarding us and thee too, hath today ravished Subhadrā, desiring to compass his own death. He hath placed his foot on the crown of my head. How shall I, O Govinda, tamely bear it? Shall I not resent it, even like a snake that is trod upon? Alone shall I today make the earth destitute of Kauravas! Never shall I put up with this transgression of Arjuna!' Then all the Bhojas, Vrishnis, and Andhakas, pressing there approved of everything that Valadeva had said deeply roaring like unto a kettle-drum or the clouds."

Thus ends the two hundred and twenty-second Section in the Subhadrā-harana of the Adi Parva.

Section CCXXIII.

(Harana-harana Parva.)

Vaisampayana said, "When the heroes of the Vrishni race began to speak repeatedly in this strain, Vāsudeva then uttered these words of deep import and consistent with true morality. 'Gudā-kesha (the conqueror of sleep or he of the curly-hair), by what he hath done, hath not insulted our family.

He hath, without doubt, rather enhanced our respect. Pārtha knoweth that we of the Sātwata race are never mercenary. The son of Pandu also regardeth a Swayamvara as doubtful in its results. Who also would approve of accepting a bride in gift as if she were an animal? What man also is there on earth who would sell his offspring? I think Arjuna seeing these faults in all the other methods took the maiden away by force, according to the ordinance. This alliance is very proper. Subhadrā is a renowned girl. Pārtha too possesseth renown. Perhaps, thinking of all this Arjuna hath taken her away by force. Who is there that would not desire to have Arjuna for a friend born in the race of Bharata and of the renowned Shāntanu, and the son also of the daughter of Kunti-bhoja? I do not see, in all the worlds with Indra and the Rudras, the person that can by force vanquish Pārtha in battle, except the three-eyed god Mahādeva. His car is well-known. And yoked thereunto are those horses of mine. Pārtha as a warrior is well-known, as also his lightness of hand. Who shall be equal to him? Even this is my opinion: Go ye cheerfully after Dhananjaya and by conciliation stop him and bring him back. If Pārtha goes to his city after having vanquished us by force, our fame will be gone. There is no disgrace, however, in conciliation.' Hearing, O monarch, these words of Vāsudeva, they did as he directed. And stopped by them, Arjuna returned to Dwārakā and was united in marriage with Subhadrā. And worshipped by the sons of the Vrishni race, Arjuna, sporting there as he pleased, passed a whole year in Dwāraka. And the last years of his exile the exalted one passed at the sacred region of Pushkara. And after the twelve years were complete, he came back to Khāndava-prastha. And he approached the king first and then worshipped the Brahmanas with respectful attention. At last the hero went unto Draupadi. And Draupadi from jealousy spake unto him, saying, 'Why tarriest thou here, O son of Kunti! Go where the daughter of the Sātwata race is! A second tie always relaxeth the first one upon a bundle!' And Krishnā lamented much in this strain. But Dhananjaya pacified her and repeatedly asked for forgive-

ness. And returning soon unto where Subhadrā was, attired in red silk, Arjuna sent her into the inner apartments dressed (not as a queen but) in the simple garb of a cowherd woman. But arrived at the palace the renowned Subhadrā looked handsomer in that dress. And the renowned Bhadrā of large and slightly red eyes first worshipped Prithā. And Kunti from excess of affection smelt the head of that girl of every feature perfectly faultless, and pronounced infinite blessings upon her. Then that girl of face like the full moon hastily went unto Draupadi and worshipped her, saying, 'I am thy maid!' And Krishnā rose up hastily and embraced the sister of Mādhava from affection, and said, 'Let thy husband be without a foe!' And Bhadrā with a delighted heart said unto Draupadi, 'So be it!' And from that time, O Janamejaya, those great warriors—the Pandavas—began to live in happiness, and Kunti also became very happy."

Vaisampayana continued, "When that oppressor of all foes, Keshava of pure soul and eyes like lotus leaves, heard that the foremost of the Pandavas, Arjuna, had reached his own excellent city of Indraprastha, he came there accompanied by Rama and the heroes and great warriors of the Vrishni and Andhaka tribes, and by his brothers and sons and many other brave warriors. And Sauri came accompanied by a large army that protected him. And there came along with Sauri, that oppressor of all foes, the exceedingly liberal Akrura of great intelligence and renown, the commander of the brave Vrishni host. And there also came Anādhrishti of great prowess, and Uddhava of great renown, of great intelligence, of great soul, and a disciple of Vrihaspati himself (in morals). And there also came Satyaka and Sātyaki and Kritavarmā and Satwata; and Pradyumna and Nishatha and Shankara; and Chārudeshna, and Jhilli of great prowess, and Viprithu also; and Sārana, and Gada of mighty arms and the foremost of learned men. These and many other Vrishnis and Bhojas and Andhakas came to Indraprastha bringing with them many nuptial presents. And king Yudhish-thira, hearing that Mādhava had arrived, sent the twins out to receive him. And received by them, the Vrishni host of great prosperity entered Khān-

dava-prastha well-adorned with flags and ensigns. And the streets were well-swept and watered, and decked with floral wreaths and bunches. And they were sprinkled over with sandal wood water that was fragrant and cooling. And every part of the town was filled with the sweet scent of burning aloes. And the city was full of joyous and healthy people and adorned with merchants and traders. And that best of men, Keshava of mighty arms, accompanied by Rāma and many of the Vrishnis, Andhakas, and Bhojas, having entered the town, was worshipped by the citizens and the Brahmanas by thousands. And he at last entered the palace of the king which was like unto the mansion of Indra himself. And beholding Rama, Yudhish-thira received him with due ceremonies. And the king smelt the head of Keshava and embraced him with both his arms. And Govinda, gratified with the reception, humbly worshipped Yudhish-thira. And he also paid homage unto Bhima, that tiger among men. And Yudhish-thira the son of Kunti also received the other principal men of the Vrishni and Andhaka tribes with due ceremonies. And Yudhish-thira reverentially worshipped some as his superiors, and welcomed others as equals. And some he received with affection and by some he was worshipped with reverence. And Hrishikesha of great renown then gave unto the party of the bridegroom much wealth. And unto Subhadrā he gave the nuptial presents that had been given to her by her relatives. And Krishna gave unto the Pandavas a thousand cars of gold furnished with rows of bells, and unto each of which were yoked four horses driven by well-trained charioteers. And he also give unto them ten thousand kine belonging to the country of Mathura, and yielding much milk and all of excellent complexion. And Janārddana well-pleased, also gave them a thousand mares with gold-harnesses and of color white as the rays of the moon. And he also gave them a thousand mules, all well-trained and possessing the speed of the wind, and of white color with black manes. And he of eyes like lotus leaves also gave unto them a thousand damsels well-skilled in assisting at the operations of bathing and at drinking, young in years and virgins all before their first season, well-attired and of excellent

complexion, each wearing a hundred pieces of gold around her neck, without the hirsute growth of youth, decked in every ornament, and well-skilled in every kind of personal service. And Janārddana also gave unto them hundreds of thousands of draught horses from the country of the Vālhikas as Subhadrā's excellent dower. And Janārddana of the Dāsārha race also gave unto Subhadrā as her pecculium ten carrier-loads of first class gold possessing the splendour of fire, both purified and in a state of ore. And Ramā having the plough for his weapon and always loving bravery gave unto Arjuna as nuptial present a thousand elephants with the juice flowing in three streams from the three parts of their bodies (the temple, the ears, and the anus), each large as a mountain suimmit, irresistible in battle, decked with coverlets and ever ringing bells, well-adorned with other golden ornaments, and furnished with excellent *howdas* (thrones on the back). And that large wave of wealth and gems that the Yādavas presented, together with the cloths and blankets that represented its foam, and the elephants its alligators and sharks, and the flags its floating plants, swelling to large proportions, mingled with the Pandu ocean and filled it to the brim to the great sorrow of all foes. And Yudhish-thira accepted all those presents and worshipped all those great warriors of the Vrishni and Andhaka races. And those illustrious heroes of the Kuru, Vrishni, and Andhaka races passed their days in pleasure and merriment there like virtuous men (after death) in the celestial regions. And the Kurus and the Vrishnis with joyous hearts amused themselves there, sending up at times loud shouts mixed with clappings of the hand. And thus spending many days in sports and merriment there, and worshipped by the Kurus all the while, those Vrishni heroes endued with great energy then returned to the city of Dwārāvati. And the great warriors of the Vrishni and the Andhaka race set out with Rama in the van, carrying with them those gems of the purest rays that had been given them by the best of the Kurus. And, O Bhārata, the high-souled Vāsudeva remained there with Arjuna in that delightful city of Indraprastha. And the illustrious one wandered over the banks

of the Yamuna in search of deer. And he sported with Kiriti (Arjuna) piercing with his shafts deer and wild boars. Then Subhadrā the favorite sister of Keshava gave birth to an illustrious son, like Puloma's daughter (the queen of heaven) bringing forth Jayanta. And the son that Subhadrā brought forth was of long arms, broad chest, and eyes large as those of a bull. And that hero and oppressor of all foes came to be called Abhimanyu. And the son of Arjuna, that grinder of foes and bull among men, was called Abhimanyu, because he was fearless and wrathful. And that great warrior was begotten upon the daughter of the Sātwata race by Dhananjaya, like fire produced in a sacrifice from within the *shami* wood by the process of rubbing. And upon the birth of this child, Yudhishthira the powerful son of Kunti, gave away unto the Brahmanas ten thousand kine and coins of gold. And the child from his earliest years became the favorite of Vāsudeva and of his father and uncles, like the moon unto all the people of the earth. And upon his birth, Krishna performed the usual rites of infancy. And the child began to grow up like the moon in the lighted fortnight. And that grinder of foes soon became conversant with the Vedas and acquired from his father the science of weapons both celestial and human, consisting of four branches and ten divisions.

And endued with great strength, the child also acquired the knowledge of counteracting the weapons hurled at him by others, and lightness of hand, and fleetness of motion forwards and backwards and transverse and wheeling. And Abhimanyu became like unto his father in knowledge of the Shāstras and rites of religion. And Dhananjaya, beholding his son, became filled with joy. And like Maghavān beholding Arjuna, the latter beheld his son Abhimanyu and became exceedingly happy. And Abhimanyu possessed the power of slaying every foe and bore on his person every auspicious mark. And he was invincible in war and broad-shouldered as the bull. And possessing a broad face as (the hood) of the snake, his pride was as that of the lion. And wielding a large bow, his prowess was like that of an elephant in rut. And possest of a face handsome as the full moon, and a voice deep as that of the drum

or of the clouds, he was equal unto Krishna in bravery and energy, in beauty and features. And the auspicious Pānchāli also, from her five husbands, obtained five sons who were all heroes of the foremost rank and immovable in battle like five hills. Pratibindhya by Yudhish-thira, Sutasoma by Vrikodara, Srutakarmā by Arjuna, Shatānika, by Nakula and Srutasena by Sahadeva,—these were the five heroes and great warriors that Pānchāli brought forth, like Aditi bringing forth the Adityas. And the Brahmanas, from their fore-knowledge, said unto Yudhish-thira, that because that son of his would be capable of bearing like the Vindhya mountain the weapons of the foe, therefore should he called *Prativindhya.* And because the child that Draupadi bore to Bhima-sena was born after Bhima had performed a thousand *Soma* sacrifices, he came to be called *Sutasoma.* And because Arjuna's son was born upon his return from exile during which he had achieved many celebrated feats, that child came to be called *Sruta-karma.* And Nakula named his son *Shatanika* after a royal sage of that name in the illustrious race of Kuru. And because the son that Draupadi bore to Sahadeva was born under the constellation called Vahni-daivata (Kirtikā), therefore was he called after the generalissimo of the celestial host, *Sruta-sena* (Kārtikeya). And the sons of Draupadi were born, each at the interval of one year. And all of them became renowned and much attached to one another. And, O monarch, all their rites of infancy and child-hood such as *Chuda-karana* and *Upanayana* (shaving of the head with but one lock and investiture with the sacred thread) were performed by Dhaumya according to the ordinance. And all of them, of excellent behaviour and vows, after having studied the Vedas, acquired from Arjuna knowledge of all weapons celestial and human. And, O thou tiger among kings, the Pandavas, having obtained sons all of whom were equal unto the children of the celestials and endued with broad chests, and all of whom became great warriors, were filled with joy!"

Thus ends the two hundred and twenty-third Section in the Haranā-harana of the Adi Parva.

Section CXXIV.

(*Khandava-daha Parva* .)

Vaisampayana said, "The Pandavas, after they had taken up their abode at Indra-prastha at the command of Dhritarashtra and Bhisma, began to bring other kings under their sway. And all the subjects (of the kingdom) lived most happily, depending upon Yudhish-thira the just, like a soul living happily, depending upon a body blest with auspicious marks and pious deeds. And, O thou bull of the Bharata race, Yudhish-thira paid homage unto virtue, pleasure, and profit, in judicious proportion, as if each were a friend dear unto him like his own self. And it seemed as if the three pursuits—virtue, pleasure, and profit—became personified on earth and amongst whom the king shined as a fourth. And the subjects having obtained Yudhish-thira as their king, obtained in him one that was devoted to the study of the Vedas, one that was a performer of great sacrifices, and one that was the protector of all good people. And in consequence of Yudhish-thira's influence, the good fortune of all the monarchs of the earth became stationary, and their hearts became devoted to the meditation of the Supreme spirit, and virtue itself began to grow every way all around. And in the midst of and assisted by his four brothers, the king looked more resplendent (than if he were alone), like a great sacrifice depending upon and assisted by the four Vedas. And many learned Brahmanas with Dhananjaya at their head, each like unto Vrihaspati, waited surrounding the monarch, like the celestials waiting around the Lord himself of the creation. And from excess of affection, the eyes and hearts of all the people equally took great delight in Yudhish-thira who was even as the full moon without a stain. And the people took delight in him not only because he was their king but also from true affection. And the king always did what . was agreeable unto them. And the sweet-speeched Yudhish-thira of great intelligence never uttered anything that wus improper or untrue or unbearable or disagreeable. And that best of monarchs of the Bharata race,

endued with great energy, passed his days happily in seeking the good of everybody as his own. And his brothers also, bringing by their energy other kings under their sway, passed their days in happiness without a foe to disturb their peace.

"After a few days, Vivatshu, addressing Krishna, said, 'The summer days have set in, O Krishna! Therefore, let us go to the banks of the Yamunā. And, O slayer of Madhu, sporting there in the company of friends, we will, O Janārddana, return in the evening!' Hearing this, Vāsudeva said, 'O son of Kunti, this also is my wish. Let us, O Pārtha, sport in the waters as we like, in the company of friends!'"

Vaisampayana continued, "Then, O Bhārata, having consulted thus with each other, Pārtha and Govinda, with Yudhish-thira's leave, set out surrounded by friends. And reaching a fine spot (on the banks of the Yamunā) fitted for purposes of pleasure, that was overgrown with numerous tall trees and where had been erected several high mansions that made the place look like the celestial city, and within which had been collected for Krishna and Pārtha numerous costly and well-flavoured viands and drinks and other articles of enjoyment and floral wreaths and various perfumes, the party entered without delay the inner apartments that were all adorned with many precious jewels of pure rays. And entering those apartments, everybody, O Bhārata, began to sport according to his pleasure. And the women of the party, all of full rotund hips and fine and deep bosoms and handsome eyes and gait unsteady with wine, began to sport there at the command of Krishna and Pārtha. And some amongst the women sported as they liked in the woods, and some in the waters, and some within the mansions, as directed by Pārtha and Govinda. And Draupadi and Subhadrā, exhilarated with wine, began to give away unto the women so sporting there costly robes and ornaments. And some amongst those women began to dance in joy, and some began to sing; and some amongst them began to laugh and jest, and some to drink excellent wines. And some began to obstruct one another's progress and some to fight with one another, and some to discourse with one another in private. And those mansions and the woods, filled with the

charming music of flutes and guitars and kettle-drums, became the scene of prosperity itself.

"And when such was the state of things there, Arjuna and Vāsudeva went to a certain charming spot (in those woods) not remote from the place where the others were. And, O monarch, the high-souled Krishna, and Arjuna that subjugator of hostile cities, going thither sat themselves down upon two very costly seats. And Mādhava and Pārtha amused themselves there in discoursing upon many past achievements of prowess and upon many other topics. And unto Vāsudeva and Dhananjaya happily sitting there like the twin Ashwinas in heaven, a certain Brahmana came. And the Brahmana that came there was like unto a tall *shal* tree. And his complexion was like unto molten gold. And his beard was bright yellow tinged with green. And the height and the thickness of his body were in just proportion. Of matted locks and dressed in rags, in splendour he resembled the morning sun. Of eyes like lotus leaves and of a tawny hue, he seemed to be blazing in splendour. And beholding that foremost of Brahmanas blazing in splendour, approach towards them, both Arjuna and Vāsudeva, hastily rising from their seats, stood waiting (for his commands)."

Thus ends the two hundred and twenty-fourth Section in the Khāndava-dāha of the Adi Parva.

Section CCXV.

(*Khandava-daha Parva.*)

Vaisampayana said, "Then that Brahmana, addressed Arjuna and Vāsudeva of the Sāttwata race, saying, 'Ye who are now staying so near unto Khāndava are the foremost heroes on earth! I am a voracious Brahmana that always eateth much. O thou of the Vrishni race, and O Pārtha, I solicit ye to gratify me by giving me sufficient food!' Thus addressed by the Brahmana, Krishna and the son of Pandu answered him, saying, 'O tell us what food will gratify thee, so that we may endeavour to give it thee!' The illustrious Brahmana, thus replied to, said unto those heroes who were enquiring after the

kind of food he sought, 'I do not desire to eat ordinary food. Know that I am Agni! Give me that food which suiteth me. This forest of Khāndava is always protected by Indra. And protected as it is by the illustrious one (Indra), I always fail in consuming it. There always dwelleth, with his followers and family, a Nāga called Takshaka who is the friend of Indra. It is for him that the wielder of the thunder-bolt protecteth this forest. And many other creatures are thus being protected here for the sake of Takshaka. Desiring to consume the forest I succeed not in my attempts in consequence of Indra's prowess. Beholding me blazing forth, he always poureth upon me water from the clouds. Therefore I succeed not in consuming the forest of Khāndava, although I very much desire to do so. I now have come to ye,—ye who are both skilled in weapons. If ye help me I will surely consume this forest: for even this is the food that is desired by me. Conversant as ye are with excellent weapons, I pray ye to prevent those showers from descending and any of the creatures from escaping, when I begin to consume this forest!'"

Janamejaya said, "Why did the illustrious Agni desire to consume the forest of Khāndava that was filled with various living creatures and protected by the chief of the celestials? When Agni consumed in wrath the forest of Khāndava, it is evident there was a grave cause. I desire, O Brahmana, to hear all this in detail from thee! Tell me, O Muni, how the Khāndava forest was consumed in days of yore!"

Vaisampayana said, "O chief of men, narrate to me the story of the destruction of Khāndava as told by Rishis in the Purāna. It hath been heard, O king, in the Purāna that there was a celebrated king of the name of Swetaki who was endued with strength and prowess and who was equal unto Indra himself. There is no one on earth equal unto him in sacrifices, charity, and intelligence. And Swetaki performed the five great sacrifices and many others, in all of which the presents unto Brahmanas are large. And, O king, the heart of that monarch was always set upon sacrifices, religious rites, and gifts of all kinds. And king Swetaki of great intelligence, assisted by his *Ritwijas* performed sacrifices for many long

years, till those sacrificial priests with eyes afflicted by the continued smoke and becoming very weak, left that monarch, wishing never more to assist at his sacrifices. The king, however, repeatedly asked those *Ritwijas* to come to him. But they come not to his sacrifice in consequence of the painful state of their eyes. The king, therefore, inviting at the command of his own *Ritwijas* others like unto them, completed the sacrifice that he had begun. And after some days had elapsed, king Swetaki desired to perform another sacrifice which should extend for an hundred years. But the illustrious monarch obtained not any priests to assist him at this sacrifice. That celebrated king then with his friends and relatives casting off all sloth, repeatedly courted his priests with great persistence by bowing down unto them, by conciliatory speeches, and by gift of wealth. All of them, however, refused to accomplish the purpose which that king of immeasurable energy had in view. Then that royal sage, getting angry, addressed those Brahmanas sitting in their asylums, and said, 'If, ye Brahmanas, I were a fallen person, or if I were wanting in homage and service to ye, I should then deserve to be abandoned without scruples by ye and by other Brahmanas at the same time! But as I am neither degraded nor wanting in homage to ye, it behoveth ye not to obstruct the performance by me of my sacrifice or to abandon me thus, ye foremost of Brahmanas, without adequate reason! I seek, ye Brahmanas, your protection! It behoveth ye to be propitious unto me! But, ye foremost of Brahmanas, if ye abandon me from enmity alone or any improper motive, I shall go unto other priests for their assistance in this saceifice of mine, and conciliating them by sweet words and gifts, I shall represent unto them the business I have on hand, so that they may accomplish it. Having said this, the monarch became silent. And, O thou oppressor of all foes, when those priests well knew that they could not assist at the king's sacrifice, they pretended to be angry, and addressing that best of monarchs, said, 'O thou best of kings, thy sacrifices are incessant. By assisting thee always, we have all been fatigued. And wearied as we have been in conse-

quence of these labors, it behoveth thee to give us leave! O sinless one, from loss of judgment thou canst not wait, (but urgest us repeatedly). Go unto Rudra! He will assist at thy sacrifice!' Hearing those words of censure and wrath, king Swetki became angry. And the monarch wending to the mountain of Kylasa, devoted himself to ascetism there. And, O king, the monarch began to worship Mahadeva, with fixed attention, and observing the most rigid vows, and foregoing all food at times, he passed a long time. And the monarch ate only fruits and roots sometimes at the twelfth and sometimes at the sixteenth hour of the whole day (of twenty four hours). And king Swetaki stood for six months, rapt in attention, with arms upraised and stead-fast eyes, like the trunk of a tree or a column rooted to the ground. And, O Bhārata, Sankara at last, gratified with that tiger among kings who was undergoing such hard penances, showed himself unto the king. And the god spake unto the monarch in a calm and grave voice, 'O tiger among kings, O oppressor of all foes, I have been gratified with thee for thy asceticism! Blest be thou! Ask now the boon that thou, O king, desirest!' Hearing these words of Rudra of immeasurable energy, the royal sage bowed down unto that high-souled deity and replied, saying, 'O illustrious one, O thou who art worhipped of the three worlds, if thou hast been gratified with me, then, O thou god of gods, assist me thyself, O lord of the celestials, in my sacrifice!' Hearing these words spoken by the monarch, the illustrious god was gratified, and smilingly said, 'We do not ourselves assist at sacrifices. But as thou, O king, hast undergone severe penances desirous of obtaining a boon, I will, O thou oppressor of all foes, assist at thy sacrifice upon, O king, this condition!' And Rudra continued, 'If, O king of kings, thou canst, for twelve years, pour without intermission libations of clarified butter into the fire, thyself leading all the while the life of a Brahmachārin with rapt attention, then thou shalt obtain from me what thou askest!' And king Swetaki, thus addressed by Rudra, did all that he was directed to do by th[e] wielder of the trident. And after twelve years had elap[sed] he again came unto Maheswara. And Saukara—the c

of the worlds—upon seeing Swetaki that excellent of monarchs—immediately said, in great gratification, 'I have been gratified by thee, of best of kings, with this thy own act! But, O oppressor of all foes, the duty of assisting at sacrifices properly belongeth to Brahmanas. Therefore, O oppressor of all foes, I will not myself assist at thy sacrifice to-day! There is on earth an exalted Brahmana who is even a portion of my own self! He is known by the name of Durvāsā. Even that Brahmana endued with great energy will assist at thy sacrifice. Let, therefore, every preparation be made for thy sacrifice!' And hearing these words uttered by Rudra, the king, returning unto his own capital, began to collect all that was necessary. And after everything had been collected, the monarch again presented himself before Rudra and said, 'Every necessary article hath been collected, and all my preparations are complete, by thy grace, O god of gods! Let me, therefore, be initiated in the sacrifice to-morrow!' And hearing these words of that illustrious king, Rudra summoned Durvāsā before him and said, 'This, O Durvāsā, is that best of monarchs called Swetaki. At my command, O thou best of Brahmanas, assist even this king in his sacrifice!' And the Rishi Durvāsā said unto Rudra, 'So be it!' Then the sacrifice for which king Swetaki had made those preparations, took place. And the illustrious monarch's sacrifice was performed according to the ordinance and in proper season. And the gifts, in that sacrifice, unto the Brahmanas were large. And after that monarch's sacrifice had come to an end, the other priests who had come to assist at it all went away with Durvāsā's leave. And all other *Sadasyas* also, of immeasurable energy, who had been initiated in that sacrifice, then went away. And that exalted monarch also, then entered his own palace, worshipped by exalted Brahmanas conversant with the Vedas, eulogised by chaunters of panegyrical hymns and congratulated by the citizens.

"Such was the history of that best of monarchs—the royal sage Swetaki, who when the time came, ascended heaven, having won great renown on earth, and accompanied by the *Ritwijas* and the *Sadasyas* who had helped him in life."

Vaisamyayna continued, "And in that sacrifice of Swetaki,

Agni had drunk clarified butter for twelve years. Indeed, butter had been poured into Agni's mouth in a continuous stream for that period. And having drunk so much butter, Agni was satiated, and desired not to drink butter again from the hand of any body else in any other sacrifice. And Agni became pale, having lost his color. And he could not shine as before. Then Agni felt a loss of appetite from surfeit, and his energy itself became weakened, and sickness afflicted him. Then when the drinker of sacrificial libations perceived that his energy was gradually diminishing, he went to the sacred abode of Brahmā which is worshipped by all. And approaching the great Deity seated on his seat, Agni said, 'O exalted one, Swetaki hath (by his sacrifice) gratified me to excess. Even now I am suffering from surfeit which I can not dispell. And, O lord of the universe. I am being reduced both in splendour and strength! I desire to regain by thy grace my own permanent nature!' Hearing these words from Hutavaha (Agni), the illustrious creator of all things, smilingly replied unto him, saying, 'O exalted one, thou hast eaten, for twelve years, a continuous stream of sarificial butter poured into thy mouth! It is for this that illness hath affected thee! But, O Agni, grieve not for it! Thou shalt soon regain thy own nature. I shall dispell this surfeit of thine. The time for it is even come, O Vivāvasu! The dreadful forest of Khāndava, that abode of the enemies of the gods, which thou hadst of old once consumed to ashes at the request of the gods, hath now become the home of numerous creatures. When thou hast eaten the fat of those creatures, thou wilt regain thy own nature! Proceed thither in haste to consume that forest with its living population. Thou shalt then be cured of thy malady!' And hearing these words that fell from the lips of the Supreme Deity, Hutāshana proceeded with great speed and soon reached the forest of Khāndava in great vigor. And arrived there, he suddenly blazed forth in anger, assisted by Vāyu. And beholding Khāndava on fire, the dwellers (of the forest) that were there, made great efforts to extinguish the conflagration. And elephants by hundreds and thousands, speeding in anger, brought water in their trunks and scattered it upon the fire. And thousands of

many-headed snakes, mad with anger, hastly began to scatter upon the fire much water from those many hoods of theirs. And so, O bull of the Bharata race, the other creatures dwelling in that forest, by various appliances and efforts, soon extinguished the fire. In this way, Agni had blazed forth in Khāndava repeatedly, even for seven times. And it was in this way that the blazing fire was extinguished there as often by the dwellers of that forest."

Thus ends the two hundred and twenty-fifth Section in the Khāndava-dāha of the Adi Parva.

Section CCXXVI.

(Khāndava-daha Parva continued.)

Vaisampayana said, "Then Havyavāhana (Agni) in anger and disappointment, with his ailment uncured, went back to the Grand-sire. And he represented unto Brahmā all that had happened. And the illustrious deity, reflecting for a moment, said unto him, 'O sinless one, I see a way by which thou mayst consume the forest of Khándava to-day in the very sight of Indra! O Vivāvasu, those old deities, Nara and Nārāyana, have become incarnate in the world of men to accomplish the business of the celestials. And they are called on earth Arjuna and Vāsudeva. They are even now staying in the forest of Khāndava. Solicit them for aiding thee in consuming that forest. Thou shalt then consume the forest even if it be protected by the celestials. They will certainly prevent the population of Khāndava from escaping, and thwart Indra also (from aiding any one in the escape). I have no doubt in this.' And hearing these words, Agni came with haste unto Krishna and Pārtha. And, O king, I have already told thee what he said having approached the illustrious pair. And, O tiger among kings, hearing those words of Agni who was desirous of consuming the forest of Khāndava against the will of Indra, Vivatshu said unto him these words well suited to the occasion. 'I have numberless excellent celestial weapons with which I can fight even many wielders of the thunder-bolt. But, O exalted one, I have no bow suited to the strength of my arms, and

capable of bearing the strength I may put forth in battle. In consequence of the lightness of my hand also, I require arrows that must not be exhausted. But my car is scarcely able to bear the load of arrows that I would desire to keep by me. I desire also celestial horses of pure white, possessing the speed of the wind; and a car possessing the splendour of the Sun and the roar of whose wheels should be as that of the clouds. Then again, there is no weapon suited to Krishna's energy and with which Mādhava can slay Nāgas and Pisāchas. O exalted one, it behoveth thee to give us the means by which success may be achieved and by which we may thwart Indra from pouring his showers upon that extensive forest. O Pāvaka, we are ready to do all that manliness and prowess may do. But, O exalted one, it behoveth thee to give us the adequate means!'"

Thus endeth the two hundred and twenty-sixth Section in the Khāndava-dāha of the Adi Parva.

Section CCXXVII.

(Khandava-daha Parva continued.)

Vaisampayana said, "Thus addressed by Arjuna, the smoke-bannered Hutāshana, desirous of an interview with Varuna, recollected that son of Aditi,—that deity protecting one of the points of the heavens and having his home in the waters and ruling that element. And Varuna knowing that he was being thought of by Pāvaka (Agni), immediately appeared unto that deity. And the smoke-bannered celestial welcoming with reverence the ruler of the waters, that fourth of the *Loka-palas,* said unto that eternal god of gods, 'Give me without loss of time that bow and quiver, and that ape-bannered car also, which were obtained from king Soma! Pārtha will achieve a great task with the Gāndiva, and Vāsudeva also with the discus! Give both, therefore, unto me to-day!' Hearing these words, Varuna replied unto Pāvaka, saying, 'I am giving.' And he then gave (unto Arjuna) that wonderful jewel of a bow that was endued with great energy. And that bow was the enhancer of fame and achievements, and was incapable of being

injured by any weapon. And it was the chief of all weapons, and the grinder of them all. And it was the smiter of hostile hosts, and was alone equal to an hundred thousand bows. And it was the enhancer of kingdoms, and was variegated with excellent colors. And it was well-adorned and beautiful to behold and without a mark of weakness or injury anywhere. And it was worshipped both by the celestials and the Gandharvas for ever. And Varuna also gave (unto Arjuna) two inexhaustable quivers. And he also gave (unto Arjuna) a car furnished with celestial weapons and whose banner bore a large ape. And yoked unto that car were horses white as silver or the fleecy clouds, and born in the region of the Gandharvas, and decked in golden harness, and resembling in fleetness the wind or the mind. And it was furnished with every utensil of war, and was incapable of being vanquished by the celestials or the Asuras. And its splendour was great and the sound of its wheels was tremendous. And it delighted the heart of every creature that looked on it. And it had been created by Viswakarma, architect of the universe and one of the lords of the creation, after severe ascetic medidation. And its splendour, like that of the sun, was so great that no one could gaze at it. And it was the very car riding upon which the lord Soma had vanquished Dānavas. And resplendent with its beauty, it looked like an evening cloud reflecting the effulgence of the setting sun. And it was furnished with an excellent flag-staff of golden color and great beauty. And there sat upon that flag-staff a celestial ape of form fierce like that of a lion or a tiger. And stationed on high, the ape seemed bent upon burning every thing if beheld. And upon the (other) flags were various creatures ot large size, whose roars and yells caused the enemy's soldiers to faint. And Arjuna, accoutered in mail and armed with the sword, and his fingers cased in leather, then walking round that excellent car adorned with numerous flags and bowing down unto the gods, ascended it like a virtuous man riding upon the celestial car that carries him to heaven. And taking up that celestial and first of bows created by Brahmā of old and called Gāndiva, Arjuna was filled with joy. And bowing down unto Hutāshana, Pārtha endued

with great energy, took up the bow and stringed it forcibly. And those who heard the noise that was made while the mighty Pandava stringed that bow, quaked with fear. And having obtained that car and that bow and the two inexhaustible quivers, the son of Kunti became glad and thought himself competent to assist at the task. And Pāvaka then gave unto Krishna a discus with an iron stick attached to a hole in the centre, which was a fiery weapon and became his favorite. And having obtained that weapon, Krishna also became equal to the task. And Pāvaka then addressing Krishna said, 'With this, O slayer of Madhu, thou shalt be able without doubt to vanquish in battle even foes that are not human. And with this weapon, without doubt, thou shalt be superior in battle to men and gods, and Rakshasas and Pishāchas, and Daityas and Nāgas. And thou shalt certainly be able with this to smite all. And, O Mādhava, hurled by thee in battle at thy foes, this weapon irresistibly slaying the enemy will again come back into thy hands.' And the lord Varuna, after this, gave unto Krishna a mace of name *Kaumadaki*, capable of slaying every Daitya and producing when hurled a roar as that of the thunder. Then Arjuna and Achyuta, filled with gladness, said unto Pāvaka, 'O exalted one, furnished with arms and knowing their use, possessed of cars with flags and flag-staffs, we are now able to fight with even all the celestials and the Asuras (drawn up together), let alone the wielder of the thunder-bolt desirous of fighting for the sake of the Nāga (his friend Takshaka).' And Arjuna also said, 'O Pāvaka, while Hrishikesha, endued with abundant energy, moves on the field of battle with this discus in hand, there is nothing in the three worlds that the powerful Janārddana will not be able to consume by hurling this weapon. And having obtained the bow Gāndiva and this couple of inexhaustible quivers, I am also ready to conquer in battle the three worlds. Therefore, O lord, blaze thou forth as thou likest, surrounding this large forest on every side. We are quite able to help thee!'"

Vaisampayana continued, "Thus addressed both by Dāsārha and Arjuna, the illustrious god then putting forth his most

energetic form, prepared to consume that forest. And surrounding it on all sides with his seven flames, he began to consume the forest of Khāndava, exhibiting his all-consuming form as at the end of the Yuga. And, O thou bull of the Bharata race, surrounding that forest and catching it on all sides, with a roar as that of the clouds, Agni made every creature within it tremble. And, O Bhārata, that burning forest then looked resplendent like the king of mountains, Meru, refulgent with the rays of the sun fallen thereupon."

Thus ends the two hundred and twenty-seventh Section in the Khāndava-dāha of the Adi Parva.

Section CCXXVIII.

(Khandava-daha Parva continued.)

Vaisampayana said, "Then those foremost of charioteers (Krishna and Arjuna), riding on their chariots and placing themselves on opposite sides of that forest, began a great slaughter on all sides, of the creatures dwelling in Khāndava. And at whatever point any of the creatures residing in Khāndava could be seen attempting to escape, thither rushed those mighty heroes (for preventing its flight). And the chariots themselves were moving so fast around that forest that the inmates of Khāndava saw not an interval of space (between them). Indeed, those two excellent cars seemed to be but one, and the two warriors also on them but one individual. And while the forest was burning, hundreds and thousands of living creatures, uttering frightful yells, began to run about in all directions. And some had particular limbs burnt and some were scorched with excesive heat and some were withered therewith. And the eyes of some came out, and some ran about in fear. And some clasping their children and some their parents and brothers, died calmly without, from excess of affection, being able to abandon those that were dear unto them. And many there were who biting their nether lips rose upwards and soon fell whirling into the blazing element below. And some were seen to roll on the ground with wings, eyes, and feet scorched and burnt. And these

creatures were all seen to perish there almost soon enough. And the tanks and ponds within that forest, heated with the fire around, began to boil, and the fishes and the tortoises in them were all seen to perish. And during that great slaughter of living creatures in that forest, the burning bodies of various animals looked as if fire itself had assumed many forms. And the birds that took to their wings for escaping from that conflagration were pierced by Arjuna with his shafts, and cut into pieces they fell down into the burning element below. And pierced all over with Arjuna's shafts, the birds dropped down upon the burning forest, uttering loud cries. And the dwellers of the forest, struck with those shafts, began to roar and yell. And the clamour they caused was like unto the frightful uproar that had been heard during the churning of the ocean (in days of yore). And the mighty flames of the blazing fire, reaching the firmament, caused great anxiety amongst the celestials themselves. Then all the illustrious dwellers of heaven went in a body unto him of an hundred sacrifices and thousand eyes, *viz*, their chief, that grinder of Asuras. And approaching Indra, the celestials said, 'Why, O lord of the immortals, doth Agni burn these creatures below ? Hath the time come for the destruction of the worlds ?' "

Vaisampayana continued, " Hearing these words of the gods, and himself beholding what Agni was doing, the slayer of Vritrā set out for the protection of the forest of Khandava. And Vāsava—the chief of the celestials—soon covering the sky with masses of clouds of every kind, began to shower upon the burning forest. And these masses of clouds by hundreds and thousands, commanded by Indra, began to pour rain upon Khandava in showers thick as the flag-staffs of chariots. But the showers were all dried up in the sky itself by the heat of the fire and could not, therefore, reach the fire at all. Then the slayer of Namuchi, getting angry with Agni, collected more masses of clouds and caused them to yield a heavy down-pour. Then with the flames contending with those heavy showers, and with masses of clouds overhead, that forest, filled with smoke and flashes of lightning, became terrible to behold. "

Thus ends the two hundred and twenty-eighth Section in the Kāndava-dāha of the Adi Parva.

Section CCXXIX.

(*Khandava-daha Parva continued.*)

Vaisampayana said, "Then Vivatshu the son of Pandu, displaying his excellent weapons, prevented that shower of rain by Indra, by means of a shower of his own weapons. And Arjuna of immeasurable soul soon covered the forest of Khāndava with innumerable arrows like the moon covering the atmosphere with a thick fog. And when the sky above that forest was thus covered with the arrows Arjuna shot, no living creature could then escape from below. And it so happened that while that forest was burning, Takshaka the chief of Nagas was not there, he having gone at the time to the field of Kurukshettra. But the mighty son of Takshaka, Aswasena was there. And he made great efforts to escape from that fire. But confined by Arjuna's shafts he succeeded not in finding a way. It was then that his mother—the daughter of a snake,—determined to save him by swallowing him first. And his mother first swallowed his head and then was swallowing his tail. And desirous of saving her son, the she-snake rose up (from the earth) while still employed in swallowing her son's tail. But Arjuna, as soon as he beheld her escaping, severed her head from her body by means of a sharp and keen-edged arrow. Indra saw all this, and desiring to save his friend's son, the wielder of the thunderbolt, by raising a violent wind, deprived Arjuna of his consciousness. And during those few moments, Aswa-sena suceeded in effecting his escape. And beholding that manifestation of the power of illusion, and deceived by that snake, Arjuna was much angered. And he forthwith cut every animal seeking to escape by the skies into two, three, or more pieces, And Vivatshu all in anger, and Agni, and Vasudeva also, cursed the snake that had escaped so deceitfully, saying, 'Never shalt thou be famous!' And Jishnu, remembering the deception practised upon him, became angry and covering the firmament with

a cloud of arrows sought to fight with him of a thousand eyes. And the chief of the celestials also, seeing Arjuna in anger, sought to fight with him, and hurled his own fierce weapons, covering the wide expanse of the firmament. Then the winds making a loud roar and agitating all the oceans brought together masses of clouds in the sky charged with torrents of rain. Then those masses of clouds began to vomit thunder and terrible flashes of lightning charged with the thunder-rattle. Then Arjuna possessing a knowledge of means, hurled the excellent weapon called *Vayavya* with proper *mantras*, for dispelling those clouds. And by that weapon the energy and force of Indra's thunder-bolt and of those clouds were destroyed. And the torrents of rain with which those clouds were charged were all dried up, and the lightning that played amongst them was also destroyed. And within a moment the sky was cleared of dust and darkness, and a delicious cool breeze began to blow and the disc of the sun resumed its normal state. Then the eater of clarified butter (Agni), glad because none could baffle him, assumed various forms, and sprinkled over with the fat exuded by the bodies of creatures, blazed forth with all his flames, filling the universe with his roar. Then numerous birds of the Gadura tribe bearing excellent feathers beholding that forest protected by Krishna and Arjuna, filled with pride descended from the upper skies desirous of striking those heroes with their thunder-like wings, beaks, and claws. And innumerable Nāgas also, with faces emitting fire, descending from high approached Arjuna, vomitting the most virulent poison all the while. And Arjuna, beholding them approach, cut them into pieces by means of arrows steeped in the fire of his own wrath. Then those birds and snakes, deprived of life fell into the burning element below. And there came also, desirous of battle, innumerable Asuras with Gandharvas and Yakshas and Rakshasas and Nāgas sending forth terrific yells. And armed with machines vomitting from their throats iron balls and bullets, and catapults for propelling huge stones, and rockets, they approached for striking Krishna and Pārtha, their energy and strength increased by wrath. And though they rained a perfect shower of weapons, Vivatshu, addressing them reproach-

fully, struck off their heads with his own sharp arrows. And that slayer of all foes, Krishna also, endued with great energy, made a great slaughter of the Daitya and the Dānava hosts with his discus. And many Asuras of immeasurable might, pierced with Krishna's arrows and smitten with the force of his discus, became motionless like waifs and strays stranded on the bank by the violence of the waves. Then Shakra the lord of the celestials, riding on his white elephant, rushed at those heroes, and taking up his thunder-bolt which could never go in vain, he hurled it with great force. And the slayer of Asuras said unto the gods, 'These two are slain.' And beholding the fierce thunder-bolt about to be hurled by their chief, the celestials all took up their respective weapons. And, O king, Yama took up the death-dealing mace, and Kuvera his spiked club, and Varuna his noose and beautiful missile. And Skanda (Karti-keya) took up his long lance and stood motionless like the mountain of Meru. And the Aswinas stood there with resplendent plants in their hands. And Dhātā stood bow in hand, and Jaya with a thick club. And Tashtā of great stength took up, in wrath, a huge mountain. And Surya stood with a bright *shakti,* and Mrityu with a battle-axe. And Aryamā stalked about with a terrible bludgeon furnished with sharp spikes. And Mitra stood there with a discus sharp as a razor. And, O monarch, Pushā and Bhaga and Savitā, in wrath, rushed at Krishna and Pārtha with bows and scimitars in hand. And the Rudras and the Vasus, the mighty Marutas and the Viswadevas and the Sāddhyas, all resplendent with their own energy,—these and many other celestials, armed with various weapons rushed, against those exalted of men, Krishna and Pārtha, for smiting them down. Then were seen in that great conflict wonderful omens all around, robbing every creature of his sense, and resembling those that may be seen at the time of the universal dissolution. But Arjuna and Krishna, fearless and invincible in battle, beholding Shakra and the other celestials prepared for fight, camly waited bow in hand. And skilled in battle, those heroes in wrath assailed the advancing host of celestials with their own thunder-like arrows. And the celes-

tials, repeatedly routed by Krishna and Arjuna, at last left the field of battle in fear and sought the protection of Indra. And the Munis who were witnessing the battle from the skies, beholding the celestials defeated by Mādhava and Arjuna, were filled with wonder. And Shakra also, repeatedly witnessing their prowess in battle, became exeedingly gratified, and once more rushed to the assault. And the chastiser of Pāka (Indra) then caused a heavy shower of stones desiring to ascertain the prowess of Arjuna using both his hands with equal skill. And Arjuna in great wrath, dispelled with his arrows that thick shower. Then he of an hundred sacrifices (Indra), beholding that shower baffled, once more caused a thicker shower of stones. But the son of the chastiser of Pāka (Arjuna) gratified his father by baffling that shower also with his swift arrows. Then Shakra desirous of smiting down the son of Pandu tore up with his hands a large peak from the Mandara with tall trees on it, and hurled it against him. But Arjuna divided that mountain peak into a thousand pieces by his swift-going, fire-monthed arrows. And the fragments of that mountain in falling through the skies looked as if the sun and the moon and the planets, loosened from their positions, fell down on the earth. And that huge peak fell down upon that forest, and in falling killed numerous living creatures that dwelt in Khāndava."

Thus ends the two hundred and twenty-ninth Section in the Khāndava-dāha of the Adi Parva.

Section CCXXX.

(*Khandava-daha Parva continued.*)

Vaisampayana said, "Then the inhabitants of the forest of Khāndava,—the Dānavas and Rākshas and Nāgas and wolves and bears and other wild animals, and elephants with rent temples, and tigers, and lions with manes, and deer and buffaloes by hundreds, and birds, and various other creatures,—frightened at the falling stones and extremely anxious, began to fly in all directions. And they saw the forest (burning all around) and Krishna and Arjuna also ready with their weapons. And

frightened at the terrible sounds that were audible all around, those creatures lost their power of locomotion. And beholding the forest burning in innumerable places and Krishna also ready to smite them down with his weapons, they all set up a frightful roar. And with that terrible clamour as also with the roar of fire, the whole welkin resounded, as if with the voice of portentous clouds. Then Keshava of dark hue and mighty arms, for compassing their destruction, hurled at them his large and fierce discus resplendent with its own energy. The dwellers of the forest, including the Dānavas and the Rākshas, afflicted by that weapon, were cut into hundreds of pieces and fell into the mouth of Agni. And mangled by Krishna's discus, the Asuras were covered with blood and fat and looked like evening clouds. And, O Bhārata, he of the Vrishni race moved about like Death himself, slaying Pishāchas and birds and Nāgas and other creatures by thousands. And the discus itself, repeatedly hurled from the hands of Krishna, that slayer of all foes, came back to his hands after slaughtering numberless creatures. And the face and form of Krishna —that soul of every created thing—became fierce to behold while he was thus employed in the slaughter of the Pishāchas, Nāgas and Rākshas. And no one amongst the celestials who had mustered there could vanquish in battle Krishna and Arjuna. And when the celestials saw that they could not protect that forest from the might of Krishna and Arjuna by extinguishing that conflagration, they retired from the scene. And, O monarch, he of an hundred sacrifices (Indra), beholding the immortals retreat, became filled with joy and applauded Krishna and Arjuna. And when the celestials gave up the fight, an incorporeal voice, deep and loud, addressing him of an hundred sacrifices, said, 'Thy friend Takshaka, that chief of snakes, hath not been slain! Before the conflagration commenced in Khāndava he had gone to Kurukshetra. Know from my words, O Vasava, that Vāsudeva and Arjuna are incapable of being vanquished in battle by any one! They are Nara and Nārāyana—those gods of old heard in heaven! Thou knowest what their energy is and what their prowess. Invincible in battle, these best of old Rishis are incapable of

being vanquished by any one in all the worlds! They deserve the most reverential worship of all the celestials and Asuras, of Yakshas and Rākshasas and Gandharvas, of human beings and Kinnaras and Nāgas. Therefore, O Vāsava, it behoveth thee to go hence with all the celestials! The destruction of Khāndava hath been ordained by fate!' Then the chief of the immortals, ascertaining those words to be true, forsook his wrath and jealousy, and went back to heaven. And the dwellers of heaven, O monarch, beholding the illustrious Indra abandon the fight, followed him with all their soldiers. Then those heroes Vāsudeva and Arjuna, when they saw the chief of the celestials retreat accompanied by all the gods, set up a leonine roar. And, O monarch, Keshava and Arjuna, after Indra had left the scene, became exceeding glad. And those heroes then fearlessly assisted at the conflagration of the forest. And Arjuna, scattering the celestials like the god of wind scattering the clouds, slew by his showers of arrows numberless creatures that dwelt in Khāndava. And cut off by Arjuna's arrows, no one amongst the innumerable creatures could escape from the burning forest. And let alone fighting with him, none amongst even the strongest creatures mustered there could look at Arjuna whose weapons were never futile. And Arjuna sometimes piercing hundred creatures with one shaft and sometimes a single creature with hundred shafts, the creatures themselves deprived of life began to fall into the mouth of Agni as if struck down by Death himself. On the banks of rivers or on uneven plains or on cremation grounds, nowhere did the creatures (dwelling in Khāndava) find any ease, for wherever they sought shelter they were afflicted by the heat. And crowds of creatures roared out in pain, and elephants and deer and wolves set up a yell of affliction. And at that sound the fishes of the Ganges and the sea, and the various tribes of Vidyadharas dwelling in that forest, all became frightened. And, O thou of mighty arms, let alone battling with them, no one could even gaze at Arjuna or Janārddana of dark hue. And Hari slew with his discus those Rākhasas and Dānavas and Nāgas that were rushing at him in bands. Of huge bodies, their heads and trunks were

cut off by the swift motion of the discus, and deprived of life they fell down into the blazing fire. And gratified with large quantities of flesh, of blood, and fat, the flames rose up to a great height without a curling wreath of smoke. And Hutāshana with blazing and copper-colored eyes, and with flaming tongue and large mouth, and hair on crown all of fire, drinking with the help of Krishna and Arjuna that nectar-like stream of animal fat, became filled with joy. And gratified greatly, Agni derived much happiness.

" And it so happened that the slayer of Madhu suddenly beheld an Asura of the name of Maya escaping from the abode of Takshaka. And Agni having Vāyu for his charioteer, assuming a body with matted locks on head, and roaring like the clouds, was pursuing the Asura, desirous of consuming him. And beholding the Asura, Vāsudeva stood with his weapon upraised, ready to smite him down. And beholding the discus upraised and Agni pursuing from behind to burn him, Maya said, ' Run to me, O Arjuna, and protect me !' And hearing his affrighted voice, Arjuna said, ' Fear not !' And that voice of Arjuna, O Bhārata, seemed to give Maya his life. And the merciful son of Prithā having said unto Maya that there was nothing to fear, he of the Dasārha race no longer desired to slay Maya who was the brother of Namuchi,—and Agni also burned him not. "

Vaisampayana continued, " Protected from Indra by Krishna and Pārtha, Agni, gifted with great intelligence, burned that forest for five and ten days. And while the forest burned, Agni burned not six only of its dwellers, *viz*, Aswa-sena, Maya, and four birds called *Sharngakàs.* "

Thus ends the two hundred and thirtieth Section in the Khāndava-dāha of the Adi Parva.

Section CCXXXI.

(Khandava-daha Parva continued.)

Janamejaya said, " O Brahmana, tell me why, when that forest was burning in that way, Agni consumed not the birds called *Sharngakas* ? Thou hast, O Brahmana, recited (to us)

the cause of Aswa-sena and the Dānava Maya not having been consumed. But as yet thou hast not said what the cause was of the escape of the *Sharngakas !* The escape of those birds, O Brahmana, appeareth to me to be wonderful. Tell us why they were not destroyed in that dreadful conflagration !"

Vaisampayana said, " O slayer of all foes, I shall tell thee all about why Agni did not consume those birds during that conflagration. There was, O king, a great Rishi known by the name of Mandapāla, conversant with all the *shastras,* of rigid vows, devoted to asceticism, and the foremost of all virtuous persons. And, O monarch, following in the wake of Rishis who had drawn up their vital fluid, that ascetic, with every sense under complete control, devoted himself to study and virtue. And, O Bhārata, having reached the opposite shores of asceticism, he left his human form and went to the region of the *Pitris.* But going thither he failed to obtain the (expected) fruit of his acts. He then asked the celestials that were sitting around the king of the dead as to the cause of his treatment. And Mandapāla said, 'Why have these regions become unattainable to me, regions that I had thought had been acquired by me by my ascetic devotions ? Have I not done those acts whose fruit are these regions ? Ye dwellers of heaven, tell me why these regions are shut against me ! I will do that which will give me the fruit of my ascetic penances !'

" The celestials answered, 'Hear, O Brahmana, of those acts and things on account of which men are born debtors ! Without doubt, it is for religious rites, study according to the ordinance, and progeny, that men are born debtors. These debts are all discharged by sacrifices, asceticism, offspring. Thou art an ascetic and hast also performed sacrifices. But thou hast no offspring. These regions are shut against thee only for want of children. Beget thou children, therefore ! Thou shalt then enjoy multifarious regions of felicity. The Vedas have declared that the son rescueth the father from a hell called *Put.* Then, O best of Brahmanas, strive thou to beget offspring !' "

Vaisampayana continued, " Mandapāla, having heard these

words of the dwellers of heaven, reflected how best he could obtain offspring within the shortest time and many in number. And the Rishi after reflection came to know that of all creatures birds alone were blest with fecundity. And assuming the form of a Shārngaka, the Rishi had connection of a female bird of the same species called by the name of Jaritā. And he begat upon her four sons who were all riciters of the Veda. And leaving all those sons of his with their mother in that forest while they were still within eggs, the Muni went to (another wife called by the name of) Lapitā. And, O Bharata, when the exalted Muni went away for the company of Lapitā, moved by affection for her offspring Jaritā became very thoughtful. And though forsaken by their father in that forest of Khāndava, Jaritā, anxious in her affection for them, could not forsake her offspring—those infant Rishis encased in eggs. And moved by parental affection, she brought up those children born of her, herself following the pursuit proper to her own species. And sometime after, the Rishi, in wandering over that forest in the company of Lapitā, saw Agni coming towards Khāndava to burn it down. Then that Brahmana Mandapāla, knowing the intention of Agni and remembering also that his children were all young, moved by fear gratified the god of the burning element—that *Lokapala* of great energy. And he did this, desiring to put in a word for his unfledged offspring. And addressing Agni, the Rishi said, 'Thou art, O Agni, the mouth of all the worlds! Thou art the carrier of the sacrificial butter! And, O purifier (from all sins), thou movest invisibly within the frame of every creature! The learned have spoken of thee as One, and again as possest of triple nature! The wise perform their sacrifices before thee, taking thee as consisting of eight (mouths)! The great Rishis declare that this universe hath been created by thee! And, O thou who feedest on sacrificial butter, without thee this whole universe would be destroyed within a single day! Bowing to thee, the Brahmanas, accompanied by their wives and children, go to eternal regions won by them by help of their own deeds! O Agni, the learned represent thee as the clouds in the heavens charged with lightning! And, O Agni, the

flames put forth by thee consume every creature! And, O thou of great splendour, this universe hath been created by thee! The Vedas are thy Word! And all creatures, mobile and immobile, depend upon thee! Water primarily dependeth on thee, and the whole of this universe also! All offerings of clarified butter and oblations of food to the *pitris* have been established in thee! And, O god, thou art the consumer, thou the creator, and thou Vrihaspati himself (in intelligence)! Thou art the twin Aswinas, thou art Surya, thou art Soma, and thou art Vāyu!' "

Vaisampayana continued, "O monarch, thus panegyrised by Mandapāla, Agni was gratified with that Rishi of immeasurable energy! And the god, well-pleased, replied, 'What good can I do thee?' Then Mandapāla with joined hands said unto the conveyer of clarified butter, 'While thou burnest the forest of Khāndāva, spare thou my children!' The illustrious conveyer of clarified butter replied, 'So be it.' It was, therefore, O monarch, that he blazed not forth, while consuming the forest of Khāndava, for the destruction of Mandapāla's children."

Thus ends the two hundred and thirty-first Section in the Khāndava-dāha of the Adi Parva.

SECTION CCXXXII.

(Khāndava-daha Parva continued.)

Vaisampayana said, "When the fire blazed forth in the forest of Khāndava, the infant *Sharngakas* became very much distressed and afflicted. And filled with anxiety, they saw not any means of escape. And their mother, the helpless Jaritā, knowing that they were too young to escape, was filled with sorrow and wept aloud. And she said, 'Oh, the terrible conflagration, illuminating the whole universe and burning the forest down, approacheth towards us, increasing my woe! These infants with immature understandings, without feathers and feet, and the sole refuge of our deceased ancestors, afflict me! Oh, this fire approacheth, spreading fear all around, and licking with its tongue the tallest trees! But my unfledged

children are incapable of effecting their escape! I myself am not capable of escaping, taking all of these with me! Nor am I capable of abandoning them, for my heart is distressed on their account. Whom, amongst my sons, shall I leave behind, and whom shall I carry with me? What act should I now do that is consistent with duty? What also do ye, my infant sons, think? I do not, even on reflection, see any way of escape for ye! I shall even cover ye with my wings and die with ye! Your cruel father left me sometime before saying,—Upon this Jaritāri, because he is eldest of my sons, will my race depend. My second Sārisrikka, will beget progeny for the expansion of my ancestor's race. My third, Stamvamitra, will be devoted to asceticism, and my youngest, Drona, will become the foremost of those acquainted with the Vedas. —But now this terrible calamity hath overtaken us. Whom shall I take with me? Deprived of judgment as I am, what should I do that is consistent with duty? I do not see, in the exercise of my own judgment, the escape of my children from fire!'"

Vaisampayana said, "Unto their mother indulging in these lamentations, the infant ones said, 'O mother, relinquishing thy affection for us, go thou to a place where there is no fire. If we are killed here, thou mayst have other children born to thee! If thou art, O mother, killed, we can have no more children in our race. Reflecting upon both these calamities, the time hath come for thee, O mother, to do that which is beneficial to our race. Do not be influenced by affection for thy offspring, which promises to destroy both us and thee! If thou savest thyself, our father who is even desirous of winning regions of felicity, may have his wishes gratified!'

"Hearing what those infants said, Jaritā replied, 'There is a hole here in the ground near to this tree, belonging to a mouse. Enter ye this hole without loss of time. Ye shall have then no fear of fire. After ye have entered it, I shall, ye children, cover its mouth with dust. This is the only means of escape that I see from the blazing fire. Then when the fire will be quenched, I shall return hither to remove the

dust. Follow ye my advice if ye are to escape from the conflagration.'

"The infant birds replied, 'Without feathers we are but so many balls of flesh. If we enter the hole, certain it is that the carnivorous mouse will destroy us all. Beholding this danger before us, we cannot enter this hole. Alas, we do not see any means by which we may escape from fire or from the mouse. We do not see how our father's act of procreation may not turn futile, and how also our mother may be saved! If we enter the hole, the mouse will destroy us; if we remain where we are, the sky-ranging fire will destroy us. Reflecting upon both these calamities, a fiery death is preferable to death by being eaten up. If we are devoured by the mouse within the hole, that death is certainly ignoble, whereas the destruction of the body in fire is approved by the wise.'"

Thus ends the two hundred and thirty-second Section in the Khāndava-dāha of the Adi Parva.

Section CCXXXIII.

(Khandava-daha Parva continued.)

Vaisampayana said, "Hearing these words of her sons, Jaritā continued, 'The little mouse that had come out of this hole was seized by a hawk with his claws and carried away hence. Therefore, ye may fearlessly enter this hole.' The young ones replied, 'We are not by any means certain of that mouse having been taken away by the hawk. There may be other mice living here. And from them we have every fear. Whereas it is doubtful whether fire at all approacheth here. Already we see an adverse wind blowing the flames away. If we enter the hole, death is certain at the hands of the dwellers of the hole. But if we remain where we are, death is uncertain. O mother, a position in which death is uncertain is better than that in which it is certain. It is thy duty, therefore, to escape thyself, for, if thou livest, thou shalt obtain other children as good!'

"Their mother then said, 'Ye children, I myself saw the mighty hawk—that best of birds—swoop down and fly away with the mouse from the hole. And while he was flying away swiftly, I followed him behind and pronounced blessings on him for his having taken away the mouse from the hole. I said unto him,—O king of hawks, because thou art flying away with our enemy, the mouse, in thy claws, mayst thou without a foe live in heaven with a golden body!—Afterwards when that hawk devoured the mouse, I came away, obtaining his leave. Therefore, ye children, enter ye this hole trustfully. Ye have nothing to fear. The mouse that was its inmate hath been seized and taken away by the illustrious hawk in my sight. The young ones again said, 'O mother, we do not by any means know that the mouse hath been carried away by the hawk. We cannot enter this hole in the ground without being certain of the fact.' Their mother said, 'I know to a certainty that the mouse hath been carried away by the hawk. Therefore, ye children, ye have nothing to fear. Do what I say!' The young ones again said, 'We do not, O mother, say that thou art dispelling our fears with a false story! For whatever is done by a person when his reason hath been disturbed can scarcely be said to be that person's deliberate act. Thou hast not been benefitted by us, nor dost thou know who we are. Why dost thou, therefore, strive to protect us at so much cost to thyself? Who are we to thee? Thou art young and handsome, and capable of seeking out thy husband. Go thou unto thy husband. Thou shalt obtain good children again. Let us by entering the fire attain to regions of felicity. If, however, fire consumeth us not, thou mayst come back and obtain us again!'"

Vaisampayana said, "The parent bird then, thus addressed by her sons, left them in Khāndava and hastily went to the spot where there was no fire and where there was safety. Then Agni in haste and with fierce flames approached the spot where the sons of Mandapāla were. The young *Sharngas* saw the blazing fire come towards them. Then Jaritāri, the oldest of those four, in the hearing of Agni began to speak."

Thus ends the two hundred and thirty-third Section in the Kāndava-dāha of the Adi Parva.

Section CCXXXIV.

(Khandava-daha Parva continued.)

"Jaritāri said, 'The man that is wise remaineth wakeful in view of death. Accordingly, when the hour of death approacheth, he feeleth no pangs. But the man of perplexed soul who remaineth not awake, when the hour of death is come, feeleth the pangs of death and never attaineth salvation.'

"The second brother, Sārisrikka, said, 'Thou art patient and intelligent. The time is come when our lives are threatened. Without doubt, one only amongst many becometh wise and brave!'

"The third brother, Stamva-mitra, said, 'The eldest brother is called the protector. It is the eldest brother that rescueth (the younger ones) from danger. If the eldest himself faileth to rescue them, what can the younger ones do?'

"The fourth and youngest brother, Drona, said, 'The cruel god of fire, with seven tongues and seven mouths, quickly cometh towards our habitation, blazing forth in splendour and licking up every thing along his path.'"

Vaisampayana continued, "Having addressed one another thus, the sons of Mandapāla then each devoutly addressed an eulogistic hymn to Agni. Listen now, O monarch, to those hymns as I recite them.

"Jaritāri said, 'Thou art, O fire, the soul of air! Thou art the body of the earth's vegetation! O Sukra, water is thy parent as thou art the parent of water! O thou of great energy, thy flames, like the rays of the sun, extend themselves above, below, behind, and on every side.'

"Sārisrikka said, 'O smoke-bannered god, our mother is not to be seen, and we know not our father! As yet, our feathers have not grown. We have none to protect us save thee! Therefore, O Agni, infants that we are, O protect us! And, O Agni, distressed as we are, protect us with that auspicious form thou hast and with those seven flames of thine!

We seek protection at thy hands! Thou alone, O Agni, art the giver of heat (in the universe)! O lord, there is none else (save thee) that giveth heat to the rays of the sun! O protect us who are young and who are Rishis! And, O Havya-vāha, be pleased to go hence by some other route.'

"Stamvamitra said, 'Thou alone, O Agni, art everything! This whole universe is established in thee! Thou upholdest every creature, and thou supportest the universe! Thou art the carrier of the sacrificial butter, and thou art the excellent sacrificial butter itself! The wise know thee to be *one* (as cause) and *many* (as effects)! Having created the three worlds, thou, O Havya-vāha, again destroyest them when the time cometh, swelling thyself forth! Thou art the productive cause of the whole universe, and thou also art the essence in which the universe dissolveth itself!'

"Drona said, 'O lord of the universe, growing in strength and remaining within their bodies, thou causest the food that living creatures eat to be digested! Everything, therefore, is established in thee. O Sukra, O thou from whose mouth the Vedas have sprung, it is thou who assumest the form of the sun, and sucking up the waters of the earth and every liquid juice that the earth yields, givest them back in time in the form of rain and causest everything to grow! From thee, O Sukra, are these plants and creepers with green foliage. From thee have sprung these tanks and pools, and the great ocean also that is ever blessed! O thou of fierce rays, this our (human) body dependeth on Varuna (the water-god)! We are unable to bear thy heat. Be thou, therefore, our auspicious protector! O destroy us not! O thou of eyes of the hue of copper, O thou of red neck, O thou whose path is marked by a black color, save us by going along any remote route, as indeed, the ocean saveth the houses on its banks!'"

Vaisampayana continued, "Thus addressed by Drona—that utterer of Brahma—Agni, well-pleased at what he heard, and remembering also the promise he had made to Mandapāla, replied unto him, saying, 'Thou art a Rishi, O Drona!' For what thou hast said is Brahma (Vedic truth). I shall do your pleasure. Fear not! Indeeed, Mandapāla had spoken to me of ye to

the effect that I should spare his sons while consuming the forest. The words he spoke and thy speech also are entitled to great weight with me. Say what I am to do. O best of Brahmanas, I have been greatly pleased with thy hymn. Blest be thou, O Brahmana !'

"Drona said, 'O Sukra, these cats trouble us every day. O Hutāshana, consume them with their friends and relatives !"

Vaisampayana continued, "Then Agni did what the *Sharngas* asked him to do, telling them of his intentions. And, O Janamejaya, growing in strength he began then to consume the forest of Khāndava."

Thus ends the two hundred and thirty-fourth Section in the Khāndava-dāha of the Adi Parva.

Section CCXXXV.

(Khāṇdava-daha Parva continued.)

Vaisampayana said, "O thou of the Kuru race, the Rishi Mandapāla became very anxious about his children, although he had spoken of them to the god of fierce rays. Indeed, his mind was not in peace. Distressed on account of his sons, he addressed Lapitā (his second wife with whom he then was), saying, 'O Lapitā, incapable as my children are of the power of moving, how are they ? When the fire will grow in strength and the wind begin to blow violently, my children will scarcely be able to save themselves ! How shall their mother be able to rescue them ? That innocent woman will be afflicted with great sorrow when she will find herself unable to save her offspring ! Oh, how she will hover uttering various lamentations on account of my children who are all incapable of taking to their wings or rising up in the air ! Oh, how is Jaritāri my son, and how Sārisrikka, and how Stamva-mitra, and how Drona, and how also their helpless mother !'

"Unto the Rishi Mandapāla thus weeping in the forest, Lapitā, O Bhārata, thus replied, under the influence of jealousy. 'Thou hast no anxiety on account of thy children who, thou hast assured me, are all Rishis endued with energy and prowess ! They can have no fear from fire. Didst thou not

speak to Agni in my presence, on their behalf? Has not the illustrious deity promised to save them? A *Lokapala* as Agni is, he will never falsify his speech. Thou hast no anxiety; nor is thy heart inclined towards benefiting friends. It is only by thinking of her—my enemy—(Jaritā) that thou art so distracted. Certain it is that the love thou bearest to me is not equal to what thou hadst for her at first. He that hath two parties dividing his attention, can easily behold one of these suffer all sorts of pangs; but he should not disregard the party that is next to his heart. Then go thou to Jaritā, for whom thy heart is sorrowing. As for myself, I shall henceforth wander alone, as a fit reward for my having attached myself to a wicked person.'

"Hearing these words, Mandapāla replied, 'I do not wander over the earth with such intentions as thou conceivest. It is only for the sake of progeny that I am here. And even those that I have are in danger. He who casteth off what he hath, for the sake of what he may acquire, is a wicked person. The world disregardeth and insulteth him. (Therefore, go I must.) As for thyself, thou art free to do what thou choosest. This blazing fire that licketh up the trees causeth in my anxious heart sorrow and raiseth therein anticipations of evil!'"

Vaisampayana continued, "Meanwhile, after the fire had left the spot where the *Sharngakas* dwelt, Jaritā, much attached to her children, hastily came thither to see how they were. She found that all of them had escaped from the fire and were perfectly well. Beholding their mother they began to weep, though safe and sound. And she too shed tears on beholding them alive. And she then embraced, one by one, all her weeping children. Just at that time, O Bhārata, the Rishi Mandapāla arrived there. But none of his sons expressed joy on beholding him. But the Rishi began to speak to them one after another and unto Jaritā also, repeatedly. But neither his sons nor Jaritā spoke anything well or ill unto him in return.

"Mandapāla then said, 'Who amongst these is thy first-born, and who the next after him? And who is the third,

and who the youngest ? I am speaking unto thee wofully; why dost thou not reply to me ? I left thee, it is true, but I was not happy where I was.'

"Jaritā then said, 'What hast thou to do with the eldest of these, and what with him that is next to him ? What with the third, and what with the youngest ? Go now unto that Lapitā of sweet smiles and endued with youth, unto whom thou wentst of old, beholding me deficient in everything.' Mandapāla replied, 'As regards females, there is nothing so destructive of their happiness whether in this or the other world as a co-wife and a clandestine lover. There is nothing like these two that inflames the fire of hostility and causes such anxiety. Even the auspicious and well-behaved Arundhati, celebrated amongst all creatures, had been jealous of the illustrious Vashishtha of great purity of mind and always devoted to the good of his wife. And Arundhati insulted even that wise Muni amongst the (celestial) seven. And in consequence of such insulting thoughts of hers, she has become a little star, like fire mixed with smoke, sometimes visible and sometimes invisible, like an omen portending no good, (amongst a constellation of seven bright stars representing the seven Rishis). I took to thee for the sake of children. And I never wronged thee, like Vashishtha who never wronged his wife. Thou hast, therefore, by thy jealousy, behaved towards me like Arundhati of old towards Vashishtha. Men should never trust women even if they be wives. Women, when they have become mothers, do not much mind serving their husbands.'"

Vaisampayana continued, "After this, all his children came forward to worship him. And he also began to speak kindly towards them all, giving them every assurance."

Thus ends the two hundred and thirty-fifth Section in the Khāndava-dāha of the Adi Parva.

Section CCXXXVI.

(*Khandava-daha Parva continued.*)

Vaisampayana said, "Mandapāla then addressed his children, saying, 'I had spoken unto Agni for the safety of ye all. The illustrious deity also had assured me that he would grant my wish. At those words of Agni, and knowing the virtuous disposition of your mother as also the great energy that is in ye, I came not here earlier. Therefore, ye sons, do not harbour in your hearts any resentment towards me. Ye are all Rishis acquainted with the Vedas. Even Agni knoweth ye well.'"

Vaisampayana continued, "Having given such assurances unto his sons, the Brahmana, Mandapāla, took with him his wife and sons, and leaving that region went away to some other country.

"It was thus that the illustrious god of fierce rays, having grown in strength, consumed the forest of Khāndava, with the help of Krishna and Arjuna, for the good of the world. And Agni, having drunk several rivers of fat and marrow, became highly gratified, and showed himself to Arjuna. Then Purandara, surrounded by the Marutas, descended from the firmament and addressing Pārtha and Keshava said, 'Ye have achieved a feat that a celestial even could not. Ask ye each a boon that is not obtainable by any man. I have been gratified with ye!'"

Vaisampayana continued, "Then Pārtha asked of Indra all his weapons. At this Shakra of great splendour, having fixed the time for giving them, said, 'When the illustrious Mahādeva (Siva) is pleased with thee, then, O son of Pandu, I will give thee all my weapons. O prince of the Kuru race, I shall know when the time cometh. Even for thy austere asceticism I will give thee all my weapons of fire and all my *Vayavya* weapons, and thou also wilt accept them all of me!' Then Vāsudeva asked that his friendship with Arjuna might be eternal. The chief of the celestials granted unto the intelligent Krishna the boon he desired. And having granted

these boons unto Krishna and Arjuna, the lord of the Marutas accompanied by the celestials ascended to heaven, having also spoken to Hutāshana. And Agni also, having burnt that forest with its animals and birds for five and ten days, became gratified and extinguished himself. And having eaten flesh in abundance and drunk fat and blood, he became highly gratified, and addressing Achyuta and Arjuna said, 'I have been gratified by ye two tigers among men. At my command, ye heroes, ye shall be competent to go whithersover ye choose.' Thus addressed by the illustrious Agni, Arjuna and Vāsudeva and the Dānava Maya also,—these three—having wandered a little, at last sat themselves down on the delightful banks of a river."

Thus ends the two hundred and thirty-sixth Section in the Khāndava-dāha of the Adi Parva.

FINIS ADI PARVA.

Date Due